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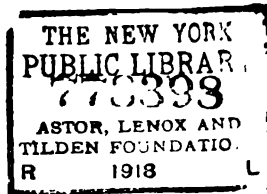
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FRENCH ARMY CHAPLAINS DELEGATES TO FEDERAL COUNCIL

CHAPLAINS Alfred Ernest Victor Monod and Georges Lauga, military chaplains in the French Army, are now in this country as official delegates from the Federation of French Protestant Churches to the Federal Council of the Churches of Christ in America on a three-months' tour of the country, presenting to the churches of America, from the churches of France, a message of fellowship and cooperation and appreciation of the services already rendered by this country. They have seen active service with the Army and Navy and bear the rank of captain.

Chaplain Lauga served first as field ambulance attendant in the 8th Division of Infantry and later became military chaplain in the 130th Division of Infantry on the Verdun front. He has been twice wounded and has been awarded the Croix de Guerre. He has served in the Argonne, at Hauts-de-Meuse, Woevre, and Chemin des Dames, and, at three different times in 1916, was in a conspicuously active sector of Verdun, where he went every day to the first line that he might bring the men moral comfort, not hesitating to expose his own life.

Chaplain Monod was called in August, 1914, as a hospital attendant in a surgery ward in Paris. Later he was chaplain in the Navy on the hospital ship *Tachad*, where he served until August, 1915. He saw service in the Dardanelles, at Saloniki, and in Albania during the Servian retreat. Since June, 1917, he has been chaplain in the Army with a division of troops from North Africa.

They will visit important cities and universities throughout the country, meeting the various social, civic, and religious bodies. It is the purpose of their visit to present to the churches of America, through the Federal Council, the message of the French Protestant Churches, stating what the conditions are in France and working for a closer understanding and cooperation between the evangelizing forces of the two countries.

In a message to the Christians of America, sent through the Federal Council and signed by the President of the Council of the Protestant Federation of France and by the President of the French Protestant Committee, it is said of these two men:

"They are coming on a purely fraternal mission, with definite aims. We desire to enter into fellowship with you in the faith. We should like to establish, between your churches and ours, intimate links, an indissoluble covenant, by means of regular visits, mutual sending of students, exchanging of publications—and an organization of mutual help, with a view of cooperation in solving the problems of to-morrow. Could we do better than to send you, across the ocean, two of our sons, two of our pastors? They have been faithful servants of our churches in the pastoral ministry; they have been witnesses to the Gospel among our soldiers in the trench line and on the high sea."



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Reading from left to right, the names are: Chaplain Alfred Ernest Victor Monod, Rev. Charles S. Macfarland, Rev. Frank Mason North, and Chaplain Georges Lauga.

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No. 1

The Devotional Hour

XI. A Religion Which Does Things

IN his recent book, *A Challenge to the Church*, William Temple says:

"The religious experience, which is indeed the soul of personal religion, does not consist in passing states, but is what the name should imply—an experience whole and entire which is religious through and through, so that our experience of business, of politics, of art, and of all human relationships becomes a religious experience." He goes on further to say that the exalted moments of high-tide experience, when the soul feels flooded with unusual incomes of divine life, "should be merely moments perpetually renewing the light in which we see the world and the vital strength by which we live among men."

This is a modern way of saying what was so wonderfully said in a letter written on the shores of the Ægean Sea by a man who was "fighting beasts" in an ancient city, "dying daily" with crucifying struggles, and perpetually confronted with entrenched evils and iniquitous customs. On top of his load of perplexities in Ephesus had just been piled the news of the growing disintegration of his church across the sea in Corinth. A tale of woe was pouring in—now from "the house of Chloe," now again from a delegation of the church sent over to ask help, and finally through an epistle which some of his friends wrote to him. It becomes only too clear that much "wood, hay, and stubble" had been built in with the purer saintly material there. Divisions and contentions were playing havoc. Crass immoralities, well known in that environment, were assailing the members. Unanswerable metaphysical questions were confusing their minds, and practical problems of organization and procedure were urgently pressing for solution.

Somewhere in a little room of a private house—perhaps of a certain Mary then living in Ephesus, "who bestowed much labor upon us"—the marvelous message was written to those "called to be saints" in Corinth. The thing I preached among you in those months of fellowship, he tells them, was not a novel philosophy subject to endless debate. I made you acquainted with a new power of life, an energy of salvation that demonstrates itself through the whole life of the whole man, until the entire personality, body and all, becomes a temple, a place where the Spirit of God is manifested. This religion of life and demonstration, exprest everywhere in this Ægean letter, comes to its full splendor of expression in the thirteenth chapter, where the beauty of the style suddenly reveals the greatness of the soul of the man, as great style always does. Religion, as it comes to light in this extraordinary passage, is not some rare exalted state, some startling ecstasy, some spectacular wonder granted to a favorite saint.

Many persons coveted this high state and strained after it. They looked upon the striking "gift of tongues," the power to speak some celestial language such as angels speak, as the very pinnacle of religion. It is not so, these great words tell them. One may attain that goal, achieve that state, and still be only like "a noisy gong" that attracts attention. Nor again is religion to be found in a signal acquisition of knowledge. One may understand the mysteries and unravel the secrets of nature and yet fail to arrive anywhere. He may be able to extend his powers of vision by aid of microscope and telescope; he may invent engines which add unsuspected powers of speed to his legs; he may construct mechanisms that carry his voice with amazing quickness across wide spaces; he may fly faster and farther than any bird. And yet all this may bring no increment to his soul. With all his added range of knowledge, he himself, in all that really concerns life, may be a zero—"nothing!"

Religion is not found then, is not revealed, in an isolated and separable aspect of life. It is a way of living which affects the whole of life, inner and outer, in all its attitudes and relationships. If one word is to be found which gathers up and expresses this complete spiritualization of life, the best word for it is St. Paul's untranslatable *agape*, which means a living power flowing through all the activities of daily life, touching every aspect, transforming every relationship, and bringing a vital strength into every cooperative effort. We translate it as "love," but we must not think of it as "a soft and cooing" thing, an emotional state, or sentimental gush. It is primarily power. It is energy expressing itself in action.

In fact, the only way to grasp its meaning adequately is to turn to the supreme exhibition of it and that is in Christ crucified, where the power of God making men saved comes to full revelation. One typical race looked for God in rare and spectacular events, in signs and wonders. Another group expected to find him through speculation and dialectic, and thrilled over the construction of vast intellectual systems. But no external "sign" can reveal God's character. No system of knowledge can bring to light the inner nature of the Eternal Heart. Only experience will suffice for that, and an experience of it is possible only if God himself breaks through somewhere in the universe and reveals the heart we seek in a life we can appreciate and interpret. Christ is the place in the universe where God himself breaks through and shows the power of love in full operation. Not as storm and thunder, not as fire and earthquake, but as love, that suffers long and is kind and will not let go, does God come to seek us and find us and save us. We could go on in our sin and stand anything but that. When that love is clearly seen and felt and known, it conquers, and it more than conquers. It becomes the most dynamic moral force in the universe. It saves, it renews, it transforms, it vitalizes, it spiritualizes. It works the one real miracle which proves that God has come. It makes out of men like us persons who can exhibit and transmit the same love which saved us. We discover how to become living epistles of the thirteenth of First Corinthians!

Rufus M. Jones

HAVERFORD COLLEGE, Haverford, Pa.

THE EDUCATIONAL OPPORTUNITY OF THE PULPIT

The Rev. GEORGE LAWRENCE PARKER, Winter Hill, Boston, Mass.

WRITERS on Russia are almost unanimous in connecting the illiteracy and ignorance of the peasantry with the fact that there is practically no preaching in the Russian Church, and with the fact that the majority of the country priests are themselves uneducated. This is merely a national application of a fact observable in all countries. It may have less immediate application in a country of free schools and almost free colleges, yet even in America the educational opportunities of preaching need reemphasizing and are to-day unparalleled in importance.

The first educational opportunity of the pulpit in our time that springs unbidden to mind is in connection with vocational training. Our great modern world has laid its hand on the machinery of education and has said, "Educate for me. Educate the boy for his work's sake, not for larger outlook, not necessarily for character." Commercialism has banished the past from education, declaring Latin and Greek and the liberal cultural studies to be of no use. The utilitarian ideal has almost won the day. It seems a sad commentary on a large city high school when one of the ablest boys in the third-year course declares that he can see no use whatever in any one being required to read or study Milton's "Hymn on Nativity."

Of course the pulpit holds no brief to make people love poetry, but preaching can so use poetry as to impregnate unconsciously the lives of both young and old with "the best that has been taught and said in the world." Very few people read poetry aloud these days, and it is a fine reward when the preacher, quoting one of the great passages of the old

or of modern poets, sees his people look up in surprise and rapture. A new continent is looming up before them, and, tho they will never settle on that continent, the glory of it, as it passes by, will refresh their lives for many a day.

This is only one illustration of how the pulpit may counteract the over-utilitarian tendency of popular vocational education. Thousands and thousands of people will go without ever knowing or hearing the messages of earth's great singers unless the preacher makes wise use of them in sermons. Sermons may be overcrowded with "lugged in" quotations. But a sermon can not be overlaid with inspired choices from the poets if they are used to reenforce the preacher's original purpose and thought.

We may well ask what force there is except the pulpit that can really stem the tide that threatens to destroy idealism. The educational value of sermons lies not alone in their direct use of great literature, but in the constant insistence that comes from the very atmosphere of sermons that life is more than meat and the body is more than raiment. Our cold, calculating age, an age that seems fairly to count each minute of a boy's or girl's life until they are pitched into the whirl of making "things" and doing "things," has no corrective so powerful as the sermons in our communities, where, without argument, it is week by week maintained that we have souls that need attention, eyes of the spirit that need glimpses of "God who is our home," and revelations of the distant land for which we are bound. The preacher can not too often reinspire his own soul with the thought that

every sermon preached with an eye to the eternal inner needs of the soul is not only helping some one onward toward heaven, but is also one more helping hand toward keeping our present world from being flooded with the ever-present tide of materialism.

President Hyde has recently shown us how "The Gospel of Good Will" has found effective voice in a body of "new" scriptures, in such books as *The Servant in the House*, *The Passing of the Third Floor Back*, and other recent novels and dramas. The spirit of the Son of Man has overflowed his own house, reached out beyond his own platform, and ascended the forums of the world.

The preacher has a wonderful educational opportunity here which is too little used. People read novels, to be sure, but it is doubtful if they read the best. They are waiting for guidance from the pulpit, if only the pulpit will give that guidance. And reading needs interpretation. Even if people do read the best fiction as they can secure it, the preacher may well ask them as Philip asked the eunuch, "Understandest thou what thou readeest?" And the reply is likely to be the same: "How can I except some one shall guide me?" It may be that set lectures on recent novels will not attract crowds as will the "movies" in church. But good fiction can be incorporated in sermons in ways that will fasten deeply many a spiritual lesson. This sort of thing demands hard work from the preacher, for it is one thing to read a novel for one's own relaxation; it is quite another thing to read a novel with the determination to draw out for other souls its real and vital message. A novel referred to in a sermon is one of the surest ways to make people not only read the novel but also remember the sermon. And in placing before the people the best in poetry and fiction the pulpit is doing

something which can not be done efficiently by any other method. The life of a community can be fairly saturated with the noble and high ideals of the best fiction and poetry if the pulpit rightly uses the opportunity.

Two objections may be made. It may be said that novel-reading is bad and that such use of novels in sermons crowds out the Bible.

To the first objection it can be said that our boys and girls will read novels, whether we like it or not. Our only power is in wisely, and perhaps unconsciously to them, guiding that reading. And it may be added that this objection is really beyond serious consideration in our present generation.

To the second objection, that sermons should limit themselves to Bible material, the example of Jesus is the best reply. He not only used the old Jewish Scriptures sparingly, but made up his own "novelettes" or "parables" to be his chief form of sermon. "Without a short story (the most modern of fiction-forms) spake he not unto them." Of course much recent fiction is such that we do not want to use it in sermons; yet even so, we should be aware of its currents even when they are evil. And as to the rest, the settings of the human life of to-day are found best in novels, and the preacher may well go to modern writers, not to learn the truth, but to learn some of the wrong pictures in which truth clothes itself and some of the true situations in which sin and righteousness, love and hate, malice and kindness, purity and impurity fight out their age-long fight in the very souls that we preach to week after week.

Another educational opportunity within the grasp of the pulpit is, as strange as it may seem, along the lines of geography and history. George Adam Smith is witness that

our preaching would gain much if we would but wrap our spiritual teaching in the vivid and actual colors of the land of the Bible, if we would use more constantly the geographical setting of the life of the Master, until the people should actually see him "at home" and so grasp him as a moving, living man in his own daily surroundings. Another witness to this same truth is the enchanting book, recently issued, *The Syrian Christ*, by Abraham Mitrie Rihbany, who has traveled, in life and thought, from the slopes of Lebanon to the pastorate of one of the prominent churches of Boston. Here in this book one breathes the atmosphere of the land of Jesus, and Jesus talks to us as he did to his first disciples.

Yet few preachers use this appeal to the eye and mind of our hearers. We may sometimes perfunctorily preface a sermon with an introductory paragraph as to where this event under discussion occurred; but not often do we sink ourselves in the atmosphere of the scene and then clearly with affection born of communion set the scene before the people in vivid and dramatic power until they too are carried back to the original action and catch all of its deeper tones. They should be made to feel that the preacher has really "lived there." And this is an "educational opportunity," for the majority of people have studied little geography since they left school; and if the unsatisfied wonder of the mind can now be fed from and by the pulpit, we have a double power in our hands, the power to interest and instruct and the power to make that interest and instruction a channel through which may flow streams of spiritual helpfulness.

In this same connection another and perhaps novel suggestion may be made. Seldom in our American preaching is due allowance made for

our differences in climate, in geographical conditions, and in the surroundings of life and nature that unconsciously mold the deeper life of our communities. Too often a "real New England sermon," and a real New England type of theology, is "tried on" in all parts of our land, and the result is religious failure, almost tragedy. This is merely an illustration. My point is that our great varied American life, as it takes shape from coast to coast, forms of itself, almost in the narrow geographical sense, a fit subject for religious consideration in our pulpits. The novels of Zane Gray and Harold Bell Wright, full of western atmosphere, are read with delight on Cape Cod, and Joseph Lincoln is read with delight in Colorado. Here is a network of influence based on plain, homely, and not always great pictures of life as actually lived in real geographical and climatic spots. But not often is our preaching, east or west, saturated in the same appealing way with the living atmosphere of geography, nature, human conditions due to climate, and that nameless touch of nature upon us that makes us different according as we live in different places.

It is difficult to express this evasive matter clearly, but what I mean may be seen by reference to Shakespeare. If we mention any one of Shakespeare's plays there immediately leap to our mind not only the plot, but the setting and atmosphere and local geography. It is this that fastens to our mind more powerfully than the plot. And always his soul-tragedies are set in scenes which are made to be part and parcel of the spiritual battle going on. The storm in Lear's heart is not more real to us than the outer storm of thunder and lightning. Shakespeare does not tell us about a tragedy in the old king's life; he draws that tragedy for us in lightning and thunderbolt. The dark *Hamlet*

is set in dark Scandinavia and *As You Like It* in "Merrie England." Everywhere geography is made to serve the heart of the play.

But in sermons we disconnect ourselves from humanity's human setting and place our "citizenship in heaven" so far away that the people are made to forget the heaven that lies in our own reach, in our own heart, in our western town, our New England village, or our mighty American cities. This can not be done by mere reference to local geography. It can only be done by the preacher's taking hold of the human geographic fact that molds our lives and preaching always with that fact before him and in him. The educational opportunity joins hands with the spiritual opportunity. Our common people do not travel very much. Their eyes could be opened to the greatness of God's work in nature and in progressive civilization, and their hearts made to see the Christ winning his way, on the western plains as well as in the crowded cities, in tropical Florida as well as in New England, if we would but bathe these human conditions of life in our preaching with the spirit of our religion. The sermon needs to take a lesson out of fiction's book and stand our gospel up in living relationships, in actual scenes, until the Man of Galilee shall be seen to have larger geographical definitions than this one which he has borne so long. The Christ of Colorado, The Nazarene in New York, The Redeemer in Romantic Kentucky, are not mere fancies of my brain or pen, not mere jugglery of sounds for sensation's sake. They give point to the fact that our preaching has lost a great opportunity in failing to be human enough to see that mankind is grandly subject to the overmastering limits of his earthly setting. And this setting must enter into spiritual preaching just as it enters into fiction, the drama, and poetry. The

pulpit's educational opportunity in this regard has been almost totally neglected.

As I write I look out of my window on a cold, snow-covered New England suburb. All the world seems frozen up. Many of my duties of the day are actually dictated by the thermometer. The motions of my body, my moods, even the spirit within me, the rising and falling of my momentary spiritual consciousness, that subtle flame of life which must be guarded by the divine Spirit or else go out—all of this, as other-worldly as it seems, is actually regulated to a very large degree by the "kind of weather we are having in our town." I must, and this too in no overmystical sense, coordinate my faith in the ever-present Christ with this ever-present fact of to-day's cold weather. In this lies my educational opportunity as a Christian for today. The far-off calls of faith, the distant Christ, the Man of Nazareth, must be made real to me just here where I am or he can not be real to me at all. And yet as I see him to be real just here, I also see him to be real in the Everglades of Florida, which were vividly brought home to me by a picture postcard that came from a friend by this morning's post!

Such are just the outlines of suggestions as I think of how vast is the opportunity of the pulpit in educational channels. We have not yet grasped the freedom and largeness of the material which science and progress have brought to our doors in the last few years. Until we do realize it our pulpits will seem always to deal with a dead past, while our new generation will get its warm inspiration, its human touch, its breath of reality from the less pure sources of supply.

Time might be taken to show that the educational value of the pulpit might be made larger than it is in acquainting our people with the trends of modern thought in socialism; of the

vast movement toward peace; of the relationship between racialism and religion; and along all the larger lines which, especially since 1914, are now forming the paths along which the world will move in the years to come. But my suggestions must here remain in outline only.

The truth is that religion can not keep progress with our world unless the pulpit fully recognizes the encompassing and molding actualities of man's life. We have interpreted heaven to men, and "this ought we to have done." "The other" that "we ought not to have left undone" is to interpret to them the framework of domestic relationships, social conditions, and natural environment in which they live. It was these that

gave Jesus the texts for his greatest words; and the preacher's words will have like power when he looks to these undeniable things for his texts on which to base the undeniable truth which alone gives meaning to them.

The minds of the people and the hearts of the people are waiting for education that will complete the unfinished and unsatisfying glimpses which they have caught of life. The pulpit alone is able to give this education, for it alone, week by week, is before the people, free to choose its topic, free to use any and all material, and obligated only to one high thing—to show to people "Jehovah, high and lifted up, sitting on a throne, and his train filling the temple."

WHAT ARMY AND NAVY CHAPLAINS ARE DOING AND MAY DO

The Rev. WORTH M. TIPPY, Executive Secretary of Commission on the Church and Social Service, Federal Council of the Churches of Christ.

YOUNG men frequently come to me with the question, What are the opportunities of the chaplain? What are his chances for patriotic religious service as compared with other kinds of special war-time service?

I find myself unwilling to make comparisons to the disadvantage of other war-time service. The Young Men's Christian Association must have the whole, or part, time of several thousand of the most capable ministers obtainable. There is no field of greater opportunity for patriotic service during the war than the pastorate of a local church, even of a church far distant from training-camps. In fact, the opportunity there is so great that it constitutes a first call upon every pastor, from which he should not break away unless the call to the camps or to France is absolutely imperative. To organize a congregation for war-time service and to take a part in the organization of a community;

to be a bulwark of faith and courage in one's pulpit; to care for the enlisted men of one's own church and for their loved ones, and to create a powerful ministry of comfort to the sorrowful; to keep the spiritual fountain of the community pure and strong—what greater work than this could one do for one's country?

The chaplain's work, however, is not outranked by either of these. It has its embarrassments, handicaps and heart-burnings, which should be understood by the minister who makes application. At present the army chaplain receives no equipment whatever from the Government. He takes over the care of sixteen hundred, or thirty-six hundred, men, without organization, without building for meetings other than the Association huts, and without religious material equipment. He is not welcomed by some commanding officers. He is conscious of the gap between Catholic and



CHAPLAIN FRAZIER, WASHINGTON, D. C.

Protestant and (now) Hebrew, and of unavoidable rivalries and suspicions. He is embarrassed by the fact that the chaplains and Association secretaries are independent forces, doing parallel work which can be harmonized only by great tact and mutual brotherliness. It is sometimes said, often (it is to be feared) with the intent to do harm, that the fact that he is an officer is a bar between him and the enlisted man.

These are some of his obstacles. But what work has not its difficulties? The chaplain's are certainly not greater than those of the Association secretary, probably not greater than the difficulties of the pastorate. And above the handicap of the chaplain is his great opportunity. He is a pastor in the "Liberty Army" of America. He is the pastor of an army post or of a regiment of infantry, artillery, engineers, or foresters; or the pastor of a battle-ship, a cruiser, a navy-yard, or a naval training-station. He is a pastor given by the Church to carry the ministry of the Church to

the boys who have gone from the home church to the field.

He will be with officers and crew when his ship goes into battle, having his post with the wounded and dying. He will share with them the victory or the perils of the sea when the ship goes down. He will go with his men into the first-line trenches, and over the top when the charge has advanced, to care for the wounded and dying. He will lift many a helpless head from a shell-hole, he will save many a life by stanching flowing wounds, he will take last messages from dying lips to loved ones at home, he will lift men by prayer in field and dressing-station and hospital into the quietness of saving faith.

In camp and on the march his duties will be routine and—beyond that—what he makes them. The fact that he is an officer gives him power and need not separate him from his men. He is responsible for the education of enlisted men who have not had educational advantages. Those who have been subjected to military discipline are his charges. He supervises the regimental recreation and provides opportunities for reading, writing, and games. He has all sorts of approaches to his men and they to him. At the same time he is their minister, preaching to them and administering the sacred rites of baptism, the Lord's Supper, the burial of the dead, and the solemnization of matrimony.

In short, what a chaplain can do depends upon the chaplain himself. If he is well trained, tactful, and courageous, if he has had some effective pastoral experience, if he is truly religious and every inch a man, he can make himself so indispensable to his command that officers will ask to have him assigned to their ships if he is in the navy, or to their regiments if he is in the army.

But what chaplains can do is best shown by what they are actually do-

ing. I will sketch briefly what two chaplains, one from the navy and one from the army, have recently accomplished, as illustrations of the possibilities of the service.

Chaplain J. B. Frazier has just been called to Washington by the Secretary of the Navy to assume general direction of the selection and work of naval chaplains. Chaplain Frazier was with Admiral Dewey in the Battle of Manila Bay. He was on the flag-ship during the fight and was conversant with the incident of the German admiral subsequent to the battle. When the great admiral died he was asked by the Secretary of the Navy to officiate at the funeral in Washington. Until his recent appointment he was chaplain at Norfolk, Va., and is third in rank among naval chaplains.

When he came to Norfolk two years ago he found no office and no organization. He is the type of officer who quickly sees what needs to be done and knows how to get what he wants. He soon secured an office and the assistance of a permanent yeoman, and was made superintendent of education by the commandant. Hundreds of young men were soon being instructed by ensigns. They had no buildings and classes were being held in cramped rooms in an old ship. He asked for and secured from the Bureau of Navigation a new building costing \$50,000. It has a gymnasium on the first floor large enough to accommodate five or six thousand men, and with chaplains' offices, lecture-rooms, reading-room, writing-room, game-room, and billiards on the second floor. The reading-room seats three hundred. The Navy Department gave him \$400

for periodicals and daily papers. Before the outbreak of the war every enlisted man was required to be under instruction two days of each week, and if he did not pass he was obliged to repeat the course. Chaplain Frazier was assisted by five ensigns, one warrant officer, and one petty officer, in addition to a chief yeoman as private secretary, three messengers, and a supervisor of the building. Many a sailor went away with lasting gratitude for what he learned at this naval training-school. Moving pictures were provided for the men four evenings in the week. This was financed by the proceeds from the post-canteen, where nothing but soft drinks was sold. Chaplain Frazier was assigned to lecture to all new recruits who passed through the training-station. In his first lecture he introduced them to the navy and answered their questions; in the second he spoke upon social hygiene.

Chaplain Frazier's religious work consisted of a Bible class attended by an average of sixty, and three services on Sunday. When I attended these services on Sunday, August 19, there were six hundred men in attendance at the 8 A.M. service, three thousand men at the 9:15 service in the gymnasium, and seventy-five in the train-



THE CHURCH, FORT MONROE, VA.



CHAPLAIN A. H. PRUDEN AND SOLDIER BEFORE RECREATION-CENTER, FORT MONROE, VA.

ing-ship *Richmond*, Admiral Farragut's old flag-ship, at 10:30 o'clock. At the last service there were a fine orchestra of fifteen pieces and a quartet of sailors. The leader of this quartet is a graduate of a Bible training-school in New York.

In addition to all these activities Chaplain Frazier had a constant stream of men coming to his office asking counsel and assistance. Being an officer he had authority and could act without delay in behalf of the men. The commandant of the station and the admiral of the yard had such confidence in the chaplain that they give him great freedom. While I was at dinner with the officers on the ship *Richmond*, word came that a young man had attempted suicide. The chaplain, it was found, knew the situation. The young man had come to him repeatedly, and there had been correspondence with a woman at home looking toward marriage. It was the blocking of this marriage which caused the effort at self-destruction.

Chaplain Frazier was accustomed to send out companies of young men

every Sunday to church services and frequently during the week to private entertainments. Most of these are sent at the request of the Secretary of the Naval Y. M. C. A., Chaplain Frazier doing the work and delivering the men to the Association, but giving no publicity to what he had done.

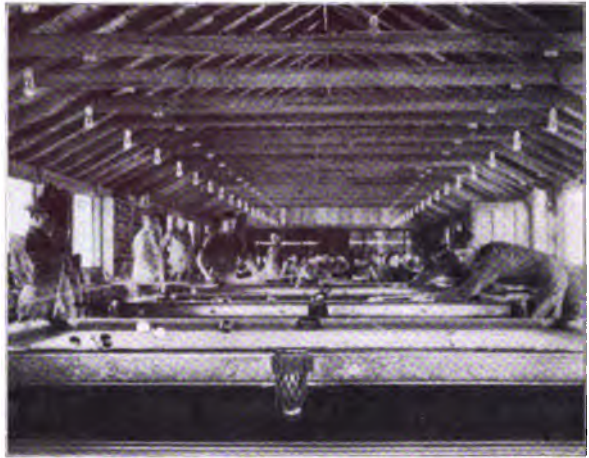
The admiral in command of the station said to Chaplain Frazier a few days before my visit: "You must either do less work or have assistance or you will be forced into the hospital." I was glad to meet in his home one of the newly appointed chaplains who had just been assigned to the training-station as assistant to the senior chaplain. It was particularly fortunate for him that he should have a period of training under such leadership.

The other chaplain is an army officer, Major A. A. Pruden, of Fort Monroe. He came to the fort two years ago and is still in command at the post. Fort Monroe is a charming place, built on the peninsula at Old Point Comfort, so named by Captain John Smith, who first landed there in the seventeenth century. The waters of Hampton Roads, crowded with war-vessels and war-time shipping, and Newport News and Norfolk to the west and south are protected by its giant coast-defense guns on the seaward side. The battle between the *Monitor* and *Merrimac* was within gunshot, and the shipping which invested *Richmond* in the Civil War passed under the guns of the fort. The old casemates in which Jefferson Davis was imprisoned are still standing.

Inside the fort is a plain but charming little Episcopal church in which the chaplain holds two services on Sunday, which also houses a flourishing Sunday-school for children of the officers and enlisted men of the fort. Here I was asked to preach on a Sunday morning in June.

When the United States entered the war the garrison of the fort was strengthened and two or three thousand men were put under instruction in the Coast Defense Training-School, located on the grounds. Several companies of men were sent out to Fort Henry on the Cape, to Fort Wool in the channel, and to the big batteries on the seaward side of the peninsula. Chaplain Pruden met the emergency with characteristic decision and energy. He hastened over into the cities of nearby Virginia, his native State, and raised money for buildings and equipment. In a surprisingly brief time he had four temporary buildings of pine erected—three on the peninsula and one on Fort Wool—and had set up a big tent at Fort Henry, at the southern entrance of Chesapeake Bay. These buildings, which he calls recreation-centers, are floored and screened and are to be heated during the winter. They are built after the general plan of naval barracks.

In each of these buildings Chaplain



INTERIOR OF RECREATION-CENTER, FORT MONROE, VA.

Pruden placed two pocket-billiard tables, small games, numerous writing-tables, and a library—a reading-room furnished with the latest magazines and several daily papers. They are in charge of enlisted men personally selected by the chaplain because of their fitness, under the regulations of the service. He himself visits them regularly to supervise their work and to hold divine worship, getting such assistance in preaching as he is able to secure.

Because of his official status and long experience Chaplain Pruden has been able to erect these buildings at a surprisingly low cost, using the work of the enlisted men in lieu of police duty at a small remuneration. They are glad to escape fatigue-duty for this special work with the chaplain. This is equally true of those who assist him in the supervision of the recreation-centers. At the same time the men have an additional interest in the building which they themselves have erected and use. At a cost of



RECREATION-CENTER, FORT MONROE, VA.

from a thousand to fifteen hundred dollars Chaplain Pruden has been able to produce what would cost an outside organization from two to three times as much, and five or six times as much in maintenance.

In addition to these duties, with the large detail involved, the chaplain meets the men of the garrison personally. They come to his office and stop him at every corner. He shepherds the families of the post, instructs their children, and during the summer conducted popular open-air vespers in front of the hospital with the post band assisting.

The description of the work of these two chaplains might be duplicated many times over by stories of the labors of men like Chaplain G. Livingston Bayard, now with the Marines in France and senior chaplain of all our expeditionary forces; Chaplain Isaacs, in charge at the Brooklyn Navy Yard; Chaplain Dickens, of the League Island Yard, Philadelphia, who has developed a work paralleling that of Chaplain Pruden, and by Chaplain Randolph, now with the Engineers in France.

What the young chaplains of the new National Army will accomplish remains to be demonstrated, for they are just being sent to their regiments

or to their ships. They are a splendid company of men, chosen from the very best of the younger clergy, and we shall hear from them shortly. I saw one of them—Williams, of the Foresters—leading five hundred of his regiment as guests of the bishop and dean of St. Alban's Cathedral, Washington. From another came the report that he had succeeded so well in reaching his men that he had been asked by the Association of his camp to instruct its secretarial force in personal work.

This article is fittingly closed by an extract from a letter written by a young Cleveland physician with the Lakeside Hospital Unit, now in France, to his pastor:

"I suppose the religious side of the war is of interest to you. Every regiment and base has a number of chaplains, or 'padres,' as they are called here, their life being an extremely useful and busy one. They have to be outfitted the same as a soldier, wearing a steel helmet, gas mask, &c., and from a distance of twenty yards can not be told from any officer. Their distinguishing mark is a Maltese cross on the collar. At present the Episcopalian 'padre' located with us has just come down from the trenches after an eight-months' stay."

This is the type of men who are watching over our boys in the "Liberty Army and Navy" of our American democracy.

DOSTOYEVSKY—A VOICE OUT OF THE DEPTHS

The Rev. EDWARD H. EPPENS, Memphis, Mich.

THE world is learning many things to-day. Idols are falling, and the upshot no man is wise enough to predict. Tucheef voiced the conviction of those who know when he said, "One can not understand Russia with one's reason"; one can have faith in Russia, or admire her, or fear her, but she refuses to be cramped into definition excogitated by a student.

Russia is a freak of nature; a monstrosity; a providence; a menace; a

destiny: so run the tongues of men. The Russian has been called everything that is ominous: feudalism, fatalism, pessimism, fantast, ecstatic, morbid, stolid, dirty, morose, Asiatic, resigned, frigid, passionate, cruel. One need not go beyond Russia for such judgments. Pushkin exclaims, "God! What a sad country Russia is!" Gogol put down the words, "I doubt whether Russia has ever produced a really sensible man." Turgenef:

"The Russians are the greatest liars in the world." Dostoyefsky: "It is easier for a Russian to become an atheist than for any other nationality in the world." Artzibashev: "The Russian peasant is the greatest coward on earth." And what Tolstoy thought is common property.

And when we have recorded all this and a hundred other extravagant things, the fact remains that the mild, kind, peaceful, intensely religious Slav is still unexplained. For *l'âme Russe*, which some critics have discovered, is a grotesque figment of the imagination. Russia has a thousand souls—dead souls, live souls, lost souls, Cossacks, Ukraine, muzhik, anarchist, *intelligentia*, pseudo-Western; Russia is an agglomeration of a crowd of nations and tribes and races and religions, and no formula, least of all a political formula, will hold all its good and evil qualities.

Enter Dostoyefsky, the most Russian of all her writers! Tolstoy, during a large part of his checkered career, kept aloof from the people; Turgenev lacked that first qualification of being the true voice of Russia—he left out the religious note. Besides, a count or an exile in a Paris salon will not speak *pro domo* like a child of the soil. Dostoyefsky is the conscience of that vast, downtrodden, mysterious mass which makes up a cyclopean people. It is a portentous fact that, at last, the English-speaking world should have turned an ear to what he has to say. It flatters our pride to find the conventional lists of "best" novels made up almost exclusively of English writers—the one exception is generally Hugo—but it does not flatter our intelligence. Now it is the plain fact, be the implications what they may, that any man who wants to get to the bottom, the very foundations of European culture, to investigate the forces which will erupt some day in the social, the

political, and the religious world, must come to terms with Dostoyefsky. Without him a fair estimate of the powers to come is impossible.

This is a hard saying for those who believe that State papers, with their inspired commentaries, are the well-spring of Russian wisdom, or that the present position of Greek-Catholic-Byzantine civilization is the final word in world-politics. The ardor that kindles at the vision of a nation—a mass of nations, rather—jumping in three days over three centuries of painful development into Western life—a biological absurdity—will perhaps be modified when we learn from *The Possessed* that "Only a single one out of the nations can have the true God; only one nation is god-bearing: that's the Russian people"; or, "Moral principles are our exclusive possession"; or, "Russia alone has a conscience"; or, "Show them the restitution of lost humanity in the future, by Russian thought alone, and by means of the God and of the Christ of our Russian faith and you will see—" Well, we see that no nation has a monopoly on chauvinism!

It is well to state here that Dostoyefsky is no litterateur, no novelist, no artist. The inmost essence of truth lay for him in the unconventional, formless elements of life. He is a moralist, a seer, with a god-tormented soul who uses some of the conventions of the novel to utter his prophecy against the world. All he ever wrote was autobiographical, symbolical. He had been destined, from birth, to look into hell, and what came from his tortured mind must be judged not as literature so much as ragged fragments of a confession—cries of pain, agonies of despair, deliverances of a lacerated heart, to be heeded by those who want to know how much man can suffer and still keep faith within himself and the universe; but to be avoided religiously by all who war-

to be comfortable and satisfied, at ease in Zion. Those who are afraid of questions have no business with Dostoyevsky. What is the meaning of pain? What is evil? Why should scorpions be? Is a satisfactory theodicy possible with this tormented human race? These are very inconvenient questions.

Several facts stand out to help us appraise the nature of this strange man. Dostoyevsky was a poor man, and his poverty was at times abject. He never felt at home in the so-called upper circles. He belonged to the intellectual proletariat. He was a hysterical epileptic, morbidly introspective, easily the first master of psychological analysis. The prodigious work he turned out was practically all produced under stress. His natural kindness of heart was modified by an abnormal self-consciousness. His childhood was singularly drab. As a thinker and a patriot he had to face the problems that racked Russia. Result: the horrible experience of arrest, trial, and the torture of standing up and waiting to be shot—a diabolical scheme which drove others insane and made youth gray-haired; Siberia; then the production of a series of "novels," of psychological studies, which, for terrific force and painful subtlety, puts everything that Poe or Baudelaire ever wrote into the shade. There are, among a large number of formless, thunderous works, these seven that stand out like jagged mountain masses over a landscape of volcanic scoræ: *Poor Folk*, *The House of the Dead*, *Letters from the Underworld*, *Crime and Its Punishment*, *The Idiot*, *The Possessed*, *The Brothers Karamazoff*.

It is hard to suggest what those seven titles include. There is nothing in all literature to compare with them. Critics prefer to use figures taken from the elemental world—the abyss, chaos, Tartarus. Such things

are neither written nor read for pastime. They are the outpourings of a soul that had tasted the bitterness of life with all its tears, its hungers, its denials, its deaths, and its unquenchable hopes in God. At the end he could truthfully say that his name alone was worth a million rubles, and the phenomenal funeral his admirers arranged overnight—the like of which no king could boast—proved how much he was held in esteem. But the price he had to pay for that was enough to have crushed a smaller soul.

In some quarters it is the fashion just now to cultivate, by way of anodyne, the literature of gladness—a hot-house product that has been shielded from the storms of life. To those whose tastes crave these sweet morsels Dostoyevsky has nothing to say. His works evoke an entirely different set of ideas. To begin with, we can not but pity a man who is called to suffer as he had to suffer. Suffering is the badge of all our tribe, but there are degrees; and it was reserved for Dostoyevsky to become a test-case of the terrors of the soul. There are joy and light everywhere, even in Petrograd, of which that monster of depravity, Svidrigailoff, says: "There does not exist another place where the human mind can be subjected to such gloomy influences." However, laughing Democritus somehow fails to satisfy—the facts of life are too strong for thoughtful men. Sad-faced Dante was pointed out in the streets of Florence as the man who had been in hell. One may well say, making allowance for what the comparison lacks, that Dostoyevsky is the Dante of Russia. Was there ever a sadder face? Its pallor, its lines, its questioning look into the distance give a hint of what is spread over those thousands of pages which depict the epic of human endurance.

Hawthorne is the only American who has tried to sink his plummet into

the depths of the mystery of fate, but we call him a romanticist; Zola moves the mud of the slums to discover the source of life, but he is a realist; Ibsen asks plenty of questions, and leaves us hanging in mid-air; Nietzsche is as unafraid as any, if only he did not lack humility; Dostoyevsky alone, of all the moderns, felt the divine (or demoniac?) compulsion to challenge the universe in plain language about the right to torture us with pain and death.

The effect, on a sensitive soul, is appalling. Let any reader recall the feeling of stupefaction with which he must have studied the *Letters from the Underworld* for the first time. Here was the dreadful dialectic of the under dog. Theodicies are generally quite plausible, harmless affairs in theology, if they only would not suffer so much from the weakness of arriving at a foregone conclusion. The game of good and evil is played, but the dice are loaded, as one might say, in favor of the Good. Evil hasn't a chance. Here we get the other side of the argument. If there is no fun in wickedness who would be wicked? The moral presupposition about the absolute misery of badness leaves the existence of bad men unexplained. If a person needs only to see goodness to live it—the usual hypothesis—there would be no evil left! Dostoyevsky had the intrepidity to let the Beast present its case. We say, Give the devil his due! but we don't.

It is an axiom that autobiography is impossible in modern, refined society. A man who writes down his life struts and poses; he certainly omits. Here the author presents a character who knows he is degraded, and who has enough brains to say: I shall see what grossness has to say for itself. Let me turn myself inside out. Others are virtuous simply because they lack the grit to taste the forbidden fruit. I will be honest, at least.

Irreligious? Far from it! Let me first pray to God for strength, and then I shall insult a stranger, as a test-case, to uphold my dignity! Then we will argue the matter through fifty pages!

The pivotal point in such a discussion will turn out to be the question of the will, and the power to will is established as the ultimate force of civilization. Yet who that has felt the reptile stir within him, from ancient seers with their anguishing cry for deliverance to the latest expert in psychological processes, has not suspected that there is considerable artless prattle about the will to do good? The Bible may teach that the heart of man is evil, but when a weak will honestly pleads for the right to be evil the result is paralyzing. It looks like a world turned upside down. No wonder that Mihailovsky saw the Adversary himself peering out of those sad eyes of Dostoyevsky. It is Dostoyevsky's contribution to the literature of theodicies to dare the question in the face of the blank stone wall which the inexorable laws of nature have built up around the will of man. "What have I, born with ambitions, passions, curiosity, reason, to do with your laws of nature? A just universe will tremble at the rage, the revenge of a—mouse!"

If that were the last word of Russian literature we should fear for the future indeed. There is another side. There is Father Zossima in *The Brothers Karamazoff*; there is Alyosha. For Dostoyevsky is the sorcerer who brings life out of the abyss. Death is in order to life! We must conquer the Karamazovian "bug"—the fatality of what Paul called the world, the flesh, and the devil, which dogs every mortal. A miracle is needed to accomplish this feat (surely a Christian reader must be thankful that a Russian does not have to depend on a salvation through science!). And the miracle happens.

Out of the depths man cries to his God and the God answers. The prodigal son attitude, with the fatted calf at the end, may not be the whole of soteriology, as Dr. James suggested, but there is at least enough to justify the music and the shouting "of hosannas" in a world where there is so much that is good.

It was an achievement of the highest rank for a man who had drained the cup to the dregs, who had eaten carob-pods with the swine, to be able to say: "In truth, Rodion Romanovitch, suffering is a grand thing." The enemy had scotched him, the experience in the death-house was enough to crush all semblance of manhood out of him, he had to pawn his trousers and his wife's petticoat for bread, his baleful malady reacted upon his disposition, he was one of the injured and insulted, he had felt every pang, every dehumanizing disgrace that is analyzed so pitilessly in *Poor Folk*, and instead of turning cynic—the recourse of lesser men—he bows his head. Dostoyevsky never was a rebel. Truly, Russia has a message for proud man!

This brings us to the crucial point: What did he add to our estimate of the value of human life? Is he on the side of the angels? Is humanity worth while? His whole literary testament, down to the most evanescent political pamphlet, is, to him who can read it, one glorious hymn in praise of redeemed man, man the worm, the criminal, the product of dirt, the plaything of fate. That is to say, Dostoyevsky believes in man in spite of the devil in him. He saw the diamond in the dirt. That is where diamonds are generally found, as it happens. The common people, i.e., the submerged, are the repository of all truth and power, of faith and love. In *The Diary of a Writer* he insists: "Let us listen to the Gray Smocks and in the meanwhile stand aside and learn." If the world had

heeded his advice it would have been saved a lot of blood! The people, not the governments, are the real rulers of nations.

Dostoyevsky was the most democratic writer that ever lived. England has nothing to put at his side. All her writers, even Dickens, side with the respectable, the moral, the proper classes. Demos is despised. Dostoyevsky, who, in a sense, was a proletarian himself, saw no relief from the men higher up. Said he to the fine ladies: "You can not pretend to compare with the most inferior peasant." And the criminals of the house of the dead, filthy, noisome, and brutal as they appear, are, after all, but victims of a cruel order, with hearts that respond to kind treatment. He found something to admire in the most unlovely. When the agonies of that chained consumptive are over, he reflects: He, too, had a mother!

The underworldling aspires. He wants to escape his prison. Yes, he has the god-making faculty. Take Kirillof and Stavrogin—men possest of the ideal—do they not stretch forth, with a truly demoniac power, to a new world and a new humanity? No self-pity! A real man may be stunned by the bludgeonings of misery and shame and poverty and utter wretchedness, but he will not admit defeat. He may groan, tho he slay me! but he will not deny himself. The humility of such men is terrible and sublime. Here we have supermen, otherworldlings. Mr. J. M. Murry, who has written a splendid analysis of the ideas back of *The Possessed*, and, by the way, has accomplished the queer feat of discussing these supermen without one solitary reference to Zarathustra (Nietzsche revealed his superman in 1885—fourteen years after *The Possessed* blazed the way), speaks of the "devilish poverty of the human thing beside the superhuman intention."

There is a chance for the application of this sensible decision to the promises and representations made in the religious world! Surely we can not afford to have our advertising pages cleaner and more businesslike than our sermons and our morals! The ad is in a fair way of becoming the most interesting part of our magazines. This is due, in part, to the fact that it has learned to speak the truth. It does not pay to misrepresent.

The gold brick is not altogether unknown in the religious world. There are, for instance, the numerous cure-alls, the sure receipts for happiness and salvation, the keys to heaven, praised by some vendors of spiritual wares. Preaching is salesmanship. The gospel is an ad. It brings good news and true about love and peace and joy and goodness. But how much of the heaven promised us is mere "puffing"! We need to discount much from the representations of happiness which godliness is said to insure! No

doubt a Christian "gets his money's worth"—but that does not remove the fraud within the meaning of the statute. The preacher may not be dishonest; he may be only intoxicated by the rush of words, and in the excitement of the moment says more than the facts warrant. This will not deceive the wise; but there are simple folks who take the preacher's word about answers to prayer, providence, salvation, heaven, for the Simon-pure gospel, and when they encounter the stern facts of life they discover that they have been victimized. The results are disastrous.

Let the religious ad-man take warning! His wares are priceless. They commend themselves. They command the market. He has a line of goods that needs no puffing, no exaggeration, no misrepresentation, no fraud. A good ad is one that tells the truth. In the kingdom of heaven the truth is always interesting.

E. H. E.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Dec. 30—Jan. 5—How We May Come to Know God

(1 John 4:8; Col. 1:10)

Two things are to be assumed; to wit, that a man is capable of knowing God and that God wants man to know him. Desirous to be known, he has been at great pains to reveal himself. The darkened soul that cried out, "Verily, thou art a God that hidest thyself," was mistaken. It was some earth-born cloud that hid God from him. Unlike Isis the veiled, our God is one from whom the veil is lifted as man is able to bear the sight.

SOURCES OF KNOWLEDGE: 1. We may discover God in the soul, for he is there. The inward revelation which he has given of himself to every man is personal and firsthand. His inspoken word precedes his outspoken word. That God speaks directly to every man through the mouth of his moral nature is the essential truth in the doctrine of the Holy Spirit.

2. We may find him in the written Word. The written Word is the window through which he looks, the window through which we see him. It is not the final resting-place of the soul, any more than the glass of the

window is the resting-place of sight. It is merely the medium by which we reach that which is beyond. God himself is the final object of thought and faith.

3. We may know him in his works. His works are the expressions of his thought, the revelation of what he essentially is. They are good because he is good. All his works praise him.

4. We may know him from the way in which he rules this world. His fatherly providence is over all. Spiritual interests are supreme in his plan. Everything is still in the making. All things are working together to a glorious end.

5. Chiefly, we may know him in Christ, who is "the brightness of his glory; the express image of his person." When the heart of man cries out, "Show us the Father and it will satisfy us," Jesus answers, "He that hath seen me hath seen the Father." God is Christ made infinite.

CONDITIONS OF KNOWING: 1. An eager desire to know. By the intensity of its desire

"The soul can split the sky in two
And let the face of God shine through."
Unto those who look for him shall he appear

2. A readiness to follow the truth

revealed. Obedience is the doorway into the temple of knowledge. "If any man willeth to do his will, he shall know of the teachings."

3. Love. Unto love-lit eyes the God of love reveals himself. "He that loveth not knoweth not God; for God is love."

4. Faith. God is known to those alone who open their hearts to him. The sun of his presence may shine forever on, but the downcast or the averted face catches no vision of its glory.

5. Purity of heart. Sin blurs the spiritual vision. "The pure in heart shall see God." There is a legend to the effect that a traveler lost in a forest saw the guiding light of a cathedral window; but when unholy thoughts possess him the light faded out and he walked on in darkness. So fades the beatific vision of God from those who regard iniquity in their hearts.

Jan. 6-12—How We May Do God's Will

(Psalm 82:3-4; 2 Peter 3:18; 2 Cor. 10:5)

The will of God is the standard of conduct for all his creatures. It is the expression of infinite reason and infinite love. To its mandates conscience says Amen. To obey his will is to realize the chief end of life; to disobey it is to oppose the moral order of the universe and to incur utter and irretrievable ruin.

God's will is often set at naught. Little do some people care how God will be affected by their conduct. They follow their own will, heedless as to whether they are pleasing or painning him. When his will is slighted God is grieved. He looks upon every act of wilful disobedience as a personal injury. In breaking his law we break his heart.

In every true life the will of God is freely accepted. His soldiers are volunteers, not conscripts. They do not need to be prest into service. As much as in them is they are always ready to follow the King's commands. They serve not in the bondage of fear, but in the liberty of love. "They delight in the law of God after the inward man; for his law is written in their hearts." It is an inward regulative principle, governing them from within.

There is joy in doing God's will when obedience springs from love. Love delights

to serve. It gives its all ungrudgingly and uncalculatingly. Without love duty is a dead lift. Moved by the call of duty a man may say, "I will do this because I ought to do it"; moved by the impulse of love he will say, "I will do it because I want to do it."

The will of God is to be done on earth as it is done in heaven. What do we know about how it is done there? Nothing, save what has been revealed in him who came down from heaven—and in his earthly life manifested to man the heavenly ideal. His life of complete obedience to the Father's will has been given to the world as "the light of men."

In the surrender of the human will to the divine, and the union of the human will with the divine, is found the fulness of religious experience.

"Our wills are ours, we know not how,
Our wills are ours to make them thine."

A divided will, with its implied divided allegiance, God will not accept. The end of all his redemptive effort is to bring the will of man into perfect harmony with his own; so that instead of saying, "My will, not thine, be done," he may say, "Thy will, not mine, be done."

The story is told of a Franciscan monk who was stubborn and self-willed, and refused to obey the rules of the order. His associates dug a deep grave and put him in it in an upright position. As they filled in the earth they asked, "Is your self-will dead yet?" There was no reply. When the earth reached his shoulders the question was repeated. Still there was no response. When it reached his lips he was asked, "Are you dead now?" He meekly answered, "I am dead." The sign that any man is dead is that he has ceased to struggle. He is dead when he has surrendered his will completely to the will of God.

Jan. 13-19—How We May Share God's Love

(Matt. 22:37; Rom. 5:5; Jude 21)

When a lovable God demands our love, his demand is reasonable; but were an unlovable God to demand our love, his mandate might with all good conscience be disregarded. "Thou shalt love the Lord thy God" because he is the supreme excellence.

Not to love a God supremely good is to violate one of the deepest instincts of our nature.

Love can not be forced. We can not pump it up at will from the vasty deeps of the soul. When it comes it comes unbidden as the response to another's love. As life is from life, love is from love. "We love him because he first loved us." When the love of God is known we can not help loving him in return.

"God commandeth his love toward us" that he may awaken love in our hearts toward himself. The manifestation of his love in Christ is for the purpose of creating love in us—the love which the Sermon on the Mount demands the sacrifice offered up on Mount Calvary produces. As love's utmost the cross possess the greatest love-producing power.

How are we to "keep ourselves in the love of God"? Just as we keep ourselves in the love of a friend; namely, by frequent communings and revealings. Friends long separated are apt to grow away from each other. Love to live has to be nourished by what created it at first. When divine love comes in hate goes out, and good-will takes its place. The power of a new affection is both expulsive and impulsive.

Love is an affair of the heart; but it is also a social force which finds its fulfillment in the larger life of the world. When the new earth comes, wherein dwelleth righteousness, it will be a new earth wherein dwelleth love. Love is the soul of righteousness. It is "the fulfilling of the law." It is the only coin in which life's highest obligations can be paid. Love is the essential thing in God, the abiding thing in man. It never faileth. It is that in God and man of which immortality can be confidently predicated.

Finding in love that which is essential and abiding in religion, Browning exclaimed, "God, thou art love. I build my faith on that." Illustrative of that ultimate position, Spurgeon tells of a quaint farmer friend who, when erecting a barn, put over the weather-vane in gilt letters, the text, "God is love." His son, a skeptical youth, smiled at his father's conceit, remarking that as these words would turn round with the wind people would naturally infer that they taught a variable truth. Shortly after, the young man was

called home from college by the death of his mother. On the way from the funeral he turned to his father, asking with great bitterness of heart, "What about the words on the weather-vane now?" "Just the same, my boy, just the same. What they mean is this: whatever way the wind blows, God is love, unalterably, eternally love." In that truth alone can the soul of man find steadfast anchorage.

Jan. 20-26—How We May Find God's Power

(Micah 3:8; 2 Cor. 12:9)

The prophet Micah found it. "As for me," he says, "I am full of power." What a delightful experience. Fulness of power—overbrimming vigor, such as makes labor a joy—there is nothing that men covet more than that. The consciousness of its possession affords the keenest pleasure. Some one has said, "It is not the noise of the rattle that delights the infant, but the shaking of the rattle with its own hands." And just as the discovery of the possession of power delights the infant, the sense of the decay of power casts a shadow upon old age.

Micah tells his secret. He says, "I am full of power by the Spirit of Jehovah." Whatever power he possess for the effective prosecution of his prophetic mission he looked upon not as self-originated, but as the direct result of the inworking of the Spirit of God upon his heart.

This power he obtained, as it always has been obtained, by taking hold on God, and allowing him to work in him and through him. In the physical realm God's power is in constant operation and comes to any one who connects up with it and puts it to use. As in the case of the sailor who gets power to propel his ship by setting his sail to catch the fawning breeze, so in the spiritual realm power may be had for the taking. It awaits man's demands. It is held in reserve, is made available to those who are able to use it, and flows out at the call of necessity and as the answer to faith.

An important condition for receiving this power is set forth by Paul in the declaration, "Most gladly will I glory in my weakness that the power of Christ may rest upon me." Self-emptying is a necessary preliminary to divine infilling.

Another condition is spiritual detachment—the severance of the soul from everything that would check its inflow or drain it away. Touching this, William Arthur in his book entitled *The Flame of Fire* has the following pertinent illustration: “When a lecturer on electricity wants to show an example of a human body surcharged with his fire, he places a person on a stool with glass legs. The glass serves to isolate him from the earth, because it will not conduct the fire—the electric fluid. Were it not for this, however much might be passed into his frame, it would be carried away by the earth; but when thus isolated from it he retains all that enters him. You see no fire, you hear no fire; but you are told that it is pouring into him. Presently you are challenged to see the proof—asked to come near, and hold your hand to his person; when you do so a spark of fire shoots out toward you.” In this way we are to detach ourselves from the world which so swiftly steals our fire away, enter our closet, connect with God, receive his baptism of fire, and come forth to labor for him, not in our own strength, but “with demonstration of the spirit and with power.”

Jan. 27-Feb. 2—How We May Realize God's Presence

(Psalm 73:28; 16:8)

Without preliminaries we answer, that we may realize God's presence

1. By drawing near to him. Self-action and forward movement are demanded. Never can we realize God's presence if we keep aloof from him. To draw near to him is good, inasmuch as it is going out of the shadow into the sunshine.

2. By establishing ourselves in his presence. Setting him always before us as the object of devout contemplation; constantly affirming his presence, even when, for the time, his face may be veiled from sight.

3. By separating ourselves from the world—inwardly, if not outwardly; then going into the silence and meeting him face to face. “Where did you find God?” asked Tauler of a pious beggar. “When I left all the creatures,” was the reply.

4. By keeping all the avenues of the soul open to him. This is done by meditation

and prayer. When these are neglected, the way to God becomes choked up.

5. By falling back upon the fact of his presence in spite of fluctuations of feeling. If God is near, nothing can alter the fact; but what a difference it makes when we hold ourselves down to it, claim it, assume it, affirm it, act upon it, and go forth to meet life's duties in the happy assurance of his directing and sustaining power!

Feeling is a variable quantity and is sometimes altogether absent, but the fact of the presence forever abides. Brother Lawrence tell us that when, because of his wanderings of heart and failures in duty, the sense of God's presence was clouded, without being discouraged he set his mind right again and continued his exercise of the presence of God as if he had never deviated from it. He walked by faith when feeling failed. He clung to God in the dark, believing that he was just as truly with him as when he lived rejoicingly in the sunshine.

6. By advancing to Christian ground in our conception of the presence—looking at it, not from a theistic, but from a Christological point of view. In Christ God has been revealed, in him he is now present. In no other form does he come so close to man.

“Lo, I am with you always, even unto the end of the world,” is the declaration of Christ himself. He is omnipresent—ever by our side as friend, companion, guide. The same Jesus of gospel story that his disciples saw go up has returned in his spiritual presence and has become the Christ of experience. Whatever development of his power and glory the future may bring, great will be our loss if we fail to realize his presence in the present as “God-with-us.”

It is told of a poor peasant in the mountains of Wales that month after month, year after year, through a long period of declining life, every morning as soon as he awoke he opened his window toward the East and looked to see if Christ was coming. He need not have looked so long. The Christ for whose appearing he strained his eyes was present with him, an unseen guest in his humble cottage, an unimagined power of comfort in his longing heart. The Lord he sought in the skies he might have found by his side or in his very soul.

Social Christianity

JESUS AND THE SOCIAL GOSPEL

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Jan. 6—The Social Conditions of His Time

SCRIPTURE LESSON: Cleansing of the Temple, Matt. 21:12-13; Mark 11:15-19; Luke 19:41 to end.

HISTORICAL INTRODUCTION: There are three principal epochs in Jewish religious history before Christ: 1. The patriarchal or nomadic, extending from the earliest times to the settlement in Palestine. 2. The period of conflict between the prophetic and the hierarchical types of religion. 3. The ascendancy of the hierarchical and suppression of the prophetic religion. (A review of these epochs was presented in the lessons for October, November, and December.)

1. The religion of the first period was simple and democratic—a layman's religion. The patriarchs were men of prayer who had direct personal communion with Jehovah. The layman had the privilege of offering sacrifice and performing the simple ceremonial acts of external religion.

2. In the second period a priestly caste arose. In place of the simple government of the clan-brotherhood the monarchy was established and an aristocracy grew up. After the entrance into Palestine a portion of the people settled in the hill country, and there the primitive clan-brotherhood type of lay religion persisted. Other portions settled in the plains and learned agriculture or lived in cities and engaged in trade. The spirit of exploitation became rampant. The rich no longer protected the poor, as in the clan life, but oppressed them and disregarded the laws intended for their protection. The external acts of religion were monopolized by a priestly caste and the privilege of offering sacrifice was withdrawn from the laity. Heathen rites were introduced.

Against these innovations the prophets—who were predominantly laymen and lived usually in the hill country—protested in the name of Jehovah. They denounced the monarchy, the exploiting aristocracy, and the priestly caste which supported the op-

pressors of the poor. They declared that Jehovah was angry with all of these abuses and that he would punish those who were responsible by delivering the nation into the hands of the heathen empires. They declared that Jehovah cared nothing for rich sacrifices, ceremony, and pomp, but only for justice, mercy, and humility. The prophets were stoned and slain with the sword on the ground that they were blasphemers against the king and the temple worship. In the end the aristocracy and the priests silenced and suppressed them. The two kingdoms—the Northern (or Israelite) and the Southern (or Judean)—fell before their enemies as the prophets had foretold.

The lessons of the captivity taught the Israelites that they had done wrong in not listening to the prophets, and so—after their deaths—they were honored, and the writings of some of them were given a place in the canon of Scripture.

3. After the empire of Babylon had been overthrown by the Persian Empire the Jews were given the privilege of returning to Jerusalem. The new Jewish State was subject to the Persian kings, but their local government was in the hands of the high priest and the priestly aristocracy. This period is known as the theocracy. The priesthood took advantage of its opportunities to strengthen and enrich itself. New laws were introduced, for which the authority of Moses was claimed. They gave large revenues into the hands of the priests. For about two hundred years matters continued in this way and history is almost silent.

Then came the conquest of Alexander the Great in 333 B.C. On his death his empire was divided up among his Macedonian generals, who founded lines of kings. For the greater part of the time till 167 B.C., Palestine was in the Syrian kingdom, ruled by the house of the Seleucids. During this period the Jews were largely influenced by the Greek culture of their overlords. They lost their Jewish spirit and race-loyalty in large

measure. The high-priesthood came at last to be sold to the highest bidder—by the Syrian king who had the right of appointment (see 2 Macc. 4:7, 50; Josephus, *Ant.* XII:5, 1). At length the Syrian king, Antiochus Epiphanes, attempted to stamp out the Jewish religion by force. But his policy had the opposite effect—to awaken it into new life. The Syrian kingdom had become weakened by its many wars, and the Jews, under the leadership of a family of priests—of whom the most valiant was Judas Maccabeus—were able to win their political independence. The priestly family founded a kingdom under their own kingly and high-priestly rule—known as the Asmonean dynasty. They extended the borders of their kingdom and compelled certain Gentile peoples (among them the Idumeans—descendants of the Edomites) to accept the Jewish religion by force. The reign of the king-priests lasted for sixty-five years and was superseded by that of the Idumean Antipater and his son King Herod “the Great.” This king became a vassal of the Roman Empire. On his death his kingdom was divided into four parts. Galilee was put under the rule of Herod the tetrarch as governor, and Jerusalem was put under a Roman procurator, whose principal task was to preserve order and collect as many taxes as possible for the emperor.

SOCIAL CONDITIONS IN TIME OF CHRIST: Slavery was common everywhere. Prisoners of war were made slaves, and debtors who could not pay their taxes or other debts sold their children or went into slavery themselves. Even the priests of the temple owned slaves. Polygamy was common among the rich and aristocrats. Herod had ten wives and, as Josephus pointed out, the law permitted this. Divorce was easy and common and worked great hardship to the divorced woman. Taxation was burdensome. The taxes levied by the Romans were farmed out to the highest bidder and every tax-collector was permitted his share of graft. Customs were levied on all kinds of articles. Tolls were collected. Any article of food or clothing brought into a city had to pay duty at the city gate. There were large numbers of the non-producing classes.

The Jewish priests belonged to this class. There were many thousands of the priestly caste and temple servants—perhaps twenty thousand, possibly many more. The priestly

aristocracy (or the Sadducees) were unspiritual and worldly. They were a great burden to the devout Jews—and there was a strong feeling against their exactions. It requires twenty pages of Prof. Schürer's *History of the Jewish People in the Time of Jesus Christ* (English Translation, Div. II, Vol. I, pp. 234-254) to enumerate and briefly describe the priestly emoluments in the time of Jesus. This we summarize briefly:

Of the sacrificial victims the priests received the whole of the (1) sin-offerings and (2) the trespass-offerings. They got the largest share of the (3) meat-offerings. All of these sacrifices were of frequent occurrence. The (4) “shewbread” also fell to their lot. All of these could be consumed only by the priests.

Of the (5) thank-offerings the priests received the breast and right shoulder; of the (6) burnt-offerings they received the hides; from the sale of which Philo estimates they received a large income. The hides and fleeces of all offerings fell to the priests. Tho the sum derived from these sources was large, it was far less than that from the dues levied upon the fruits of the soil and the offspring of cattle. (1) The first-fruits of wheat, barley, grapes, fig-trees, pomegranates, olives, and honey fell to them; thus the priests received the earliest crops of the year. The Jews who lived near Jerusalem brought fresh fruits—those farther away brought them dried. (2) Next came the *terumah*—distinct from the first-fruits—i.e., the best and choicest of the fruits and vegetables. This amounted to from one-sixtieth to one-fortieth of the entire crops. (3) Of the rest of the crops a “tithe,” i.e., one-tenth, was paid to the Levites, who gave one-tenth of their share to the priests. (4) Of the kneaded dough each family must give one-twenty-fourth to the priests (public bakers gave one-fortieth), whether the flour used were wheat, rye, barley, spelt, or oats. In addition (a) the first-born of all the cattle, when male, belonged to the priests. If clean (i.e., suitable for sacrifice or food), they were given in kind. When (b) unclean (i.e., ass, horse, and camel), they were to be redeemed by payment of value plus one-fifth. (c) A tax of five shekels had to be paid by rich and poor alike for every first-born son. In addition to the sacrifices the priests received the shoulder,

two cheeks, and stomach of all animals slain for food. They also had a share of the proceeds of sheep-shearing. Besides these, the votive offerings—the bans, indemnities, and voluntary gifts and offerings—enriched the unproductive priesthood. The temple also levied a tax of one-half shekel on all males over twenty-one years. The people also furnished the wood for the sacrifices, &c.

Prof. George Adam Smith—in his *Jerusalem*, Vol. I—shows that the priests owned estates, that they carried on a banking business for profit (were money-changers), and as we learn from the New Testament they conducted a business in the sale of sacrificial animals.

Is it any wonder that Jesus declared the temple to be a den of robbers? Did he have these facts in mind when he said—"Ye can not serve God and Mammon"? Did the priest and the Levite in the parable of the Good Samaritan "pass by on the other side" because their natural sympathies were with the robbers? Is it strange that the priests conspired to kill Jesus?

Jan. 13—The Background of His Teaching

SCRIPTURE LESSON: Luke 3:1-21.

CONTEMPORARY SYSTEMS OF THOUGHT AND RELIGIOUS OPINION: The noblest system of thought and conduct in the Gentile world at this time was the Stoic philosophy. It was democratic. It laid great stress on the doctrine of the brotherhood of man. It also taught the Logos doctrine, that the world was the creation of a supreme God who made all things for good according to a divine plan—"word" or "wisdom." This idea resembled that of the author of John's gospel.

In Alexandria certain of the Jews became greatly interested in Plato's philosophy, and some of their writers—notably Philo, of Alexandria, who was born in the lifetime of Jesus—undertook to show the points of identity between the teachings of the Biblical writers and of Plato.

In general, the whole mental attitude of the civilized world was one of pessimism verging on despair. The thinking people felt that the world was weighed down by an adverse fate which threatened its doom. Here and there mystery-cults, or secret religious societies, sprang up which offered a hope of personal salvation to those who

sought to escape the impending disaster by being initiated into their secret rites. These societies did not hope to save the world or save society, but only their own devotees, in a future life in a better world.

VARIETIES OF THE MESSIANIC HOPE: In Palestine the thought and hopes of mankind were centered in the Messianic expectation. This expressed itself in different ways and under different forms. In the main there were three: (1) the kingly or monarchical; (2) the priestly or hierarchical, and (3) the prophetic types of the Messianic idea. All of these types agreed in seeking a deliverance from the impending evil which all the world felt was inevitable. But they differed among themselves as to wherein the deliverance from evil would consist.

As the heathen mysteries promised salvation only to a limited number, so certain advocates of the Messianic hope restricted salvation to the Jewish people—and to only a portion of them. To some of them the longed-for deliverance was merely political freedom from the Roman Empire or from foreign dominion. The adherents of this view looked for a leader, perhaps like Judas Maccabeus, who would throw off the Roman yoke and perhaps extend the borders of the Jewish kingdom through conquest. They talked of the day when "the kingdom" should be "restored to Israel." The adherents of this view generally belonged to the Zealots or the party of physical force. The words of Jesus, "They that take the sword shall perish with the sword" (Matt. 26:52), seem to be directed against the Zealots, as also the other words of his against the use of violence.

The priestly or hierarchical view centered in the idea of the perpetuation and extension of the rule of the priestly caste or hierarchy. The worldly minded Sadducees or priestly aristocrats seemed to be fairly well satisfied so long as their positions and incomes were not disturbed. Naturally they would prefer the "theocracy" in which the high priest was the political as well as the priestly ruler of Israel. An offshoot or side-development of the priestly Messianic idea is found in that of the scribes and Pharisees. This idea is known as the "apocalyptic."¹

¹ On Jewish apocalypses an excellent little volume is R. H. Charles's *Religious Development Between the Old and the New Testaments*, New York, Henry Holt & Company.

Apparently all that the Pharisees desired, politically, was religious freedom. They did not seem to care who their secular rulers were so long as they had absolute freedom to practise their ceremonial observances, so long as the rulers did not compel them to violate the Sabbath, for instance. But this was only a part of the story. The Pharisees looked upon their law as a kind of contract with Jehovah, by the terms of which Jehovah would be compelled to give the Jews the empire over the whole world as soon as the righteous adherents of the law could succeed in fulfilling all its requirements without a mistake. They had a saying that if the Jews could succeed in keeping two Sabbath days with complete adherence to all the ceremonies, then Jehovah would be compelled to intervene and set up the empire of the Jews. This intervention was expected to be a stupendous miracle. The heavens were to open and armies of angelic warriors were to come in chariots of flame, overthrow all the Gentiles, and erect a Jewish world-empire over them. The "righteous" or the "saints" (that is, the scribes and Pharisees themselves) expected to be the world-rulers. They further believed that all pious Pharisees who had died, especially if they had been martyrs, would rise from the dead and live on forever as world-rulers. There were dozens of writings known as Apocalypses which were in circulation and which express this hope in one form or another in figurative or symbolic language.

Besides these hopes, and differing from them, was the prophetic Messianic hope. This hope was to be realized by means of a moral change on the part of mankind through repentance and the reorganization of society on the foundations of justice, mercy, and the law of service.

There are three types of Messianic hope, for there were three kinds of "anointed ones" (the word "Messiah" means "anointed one"), namely, kings, priests, and prophets. The prophetic Messianic idea was the continuation of the social, moral, and religious universalism of the prophets. It was universal in that it sought salvation for all mankind from the reign of evil in the affairs of the world. The Jewish people was to be the prophet-nation, serving and saving the world in love. The salvation was to be an immediate salvation—including the present world-order.

The prophetic Messianic idea, in the days of Jesus, found its representatives in John the Baptist and his adherents. John proclaimed the nearness of the deliverance and called upon men to repent of their sins—not the ceremonial, but the moral and social. They were to cease to pride themselves on being children of Abraham, for God could make the likes of them out of stones. They were thus warned that the kingdom was for non-Jews as well as Jews. They were to repent of their social sins, selfishness, violence, extortion. But the chief element in John's preaching was the prophecy of the nearness of the initiator of the coming reign of God.

Jan. 20—The Nature of His Teaching

SCRIPTURE LESSON: Parable of the Prodigal Son, Luke 15:11-32.

THE SOCIAL TEACHINGS OF JESUS: These can be appreciated only if we understand the value attached to the individual. The claims of the individual are not to be suppressed or subordinated to the welfare of the community except so far as the strong individual may sacrifice himself for the welfare of others. The community as such is to concern itself with the highest possible individual development of all. This contrasts with the usual tribal idea of the community which subordinates the individual to the tribe or the king.¹

Besides the individual and social aspects of the teachings of Jesus there were the polemic or destructive factors on the one side and the irenic or constructive on the other. Jesus sought not only to teach the true but to destroy the false. Almost every truth he proclaimed contradicted some falsehood in the accepted teachings.

COMMON CONCEPTIONS OF THE INDIVIDUAL'S WORTH: In his teachings about the value of the individual he opposed the current idea that only certain men had a value, and that this did not attach to others. To a Roman only the Roman citizen had real value in comparison with others. To the scribes and Pharisees only the Jew had real value, and only the Jew who was a careful observer of the requirements of the law.

¹ This lesson will be confined chiefly to the study of the value of the individual. The teaching as to the community or kingdom of God will occupy our attention next month.

ALL others were despised—the Gentile, the Samaritan, and such Jewish people as were considered ceremonially unclean and were, therefore, thought to be despised by God. Among these were the tax-gatherers, who, because employed by the Gentiles, were considered as defiled by the ceremonial uncleanness of the Gentile employers. Lepers were regarded not only as physically unclean, but any contact with them was held to be morally defiling. Prostitutes were considered not only as defiling those who had immoral relations with them, but also those who might labor among them to reclaim them.

JESUS ON THE INDIVIDUAL: Jesus reversed all these standards of value. The Gentile who had faith had as much a place in the kingdom of God as the self-righteous scribe (Matt. 8:11; Luke 13:29). The penitent publican was better than the boastful Pharisee who despised him (Luke 18:13f.). The kind Samaritan was better than the heartless priest and Levite (see Luke 15:11-32). Penitent prostitutes would enter into the kingdom of heaven before many who esteemed themselves righteous (Matt. 21:31). Jesus' sympathy for prostitutes was largely on account of the fact that many of them had been heartlessly divorced wives whom society would not receive and who knew no better means of getting their support. Society cast them out while receiving the sensual and cruel husbands who had divorced them in order to contract new unions.

When Jesus healed a leper he laid his hand upon him (Matt. 8:1-4). That made Jesus himself ceremonially impure in the eyes of the Pharisees, as did the fact that he permitted a penitent prostitute to wash his feet (Luke 7:36-50). Jesus came to open wide the gate of the kingdom of heaven to the outcast, the least, the lowliest, and the lost. The angels rejoice, he said, over the one who was lost and who is found (Luke 15:7, 10). But one thing is required of all—repentance, a moral change. This is required of the Pharisee as much as of the publican and harlot, and since these last are more likely to repent they are to go into the kingdom in advance of the first.

According to the teachings of Jesus, all men had the highest possible value in the sight of God—not only the great and powerful, but the lowly and humble. Men are to see their brother men through God's valu-

ation. As God forgives his enemies, so man must forgive his. An injury against a fellow being is an injury against God. Men are to take the same attitude toward their fellows that God takes toward them. We are to be like our Father in heaven, who sends sunshine and rain upon good and evil alike. So we are to be a constant source of blessing to our fellows.

Jesus employs the simplest methods in teaching these revolutionary truths to his hearers. He utters direct precepts, uses stories (parables) as illustrations, and employs humor. (Can you discover any instances?) He is unsparing in rebuke of those who injure their fellows or put themselves on a higher plane than others. He speaks words of consolation to those who are despised. He befriends them. He heals the sick. He reclaims the outcast. He comforts the unfortunate. He also employs paradox and hyperbole in his teachings. Some of his greatest sayings sound like self-contradictory statements. "Whoso seeketh to save his life shall lose it; and whoso loseth his life (or soul) for my sake and the gospel's, shall find it" is an illustration of paradox (see Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:23). Illustrations of hyperbole are—"Even the hairs of your head are numbered" (Matt. 10:30)—a whimsical way of expressing the value of the individual in the sight of God; and "If ye have faith as a grain of mustard-seed and shall say to this mountain, Be plucked up and cast into the depths of the sea, it shall be done" (Matt. 17:20)—is a humorous exaggeration which teaches the wonders which faith may accomplish in the moral and social realm.

Jesus believed that human nature could and must be changed. His faith here was as great as that required to remove mountains. When this faith becomes wide-spread, the miracle can happen; then and not till then.

Jesus's teaching was so plain that children and simple people could understand. One reason why "the common people heard him gladly" was because they could understand him clearly. The other reason was because he spoke as the champion of their spiritual and social rights. The Pharisees and Sadducees failed to understand him because they did not wish to do as he said.

Do people who employ child labor, who run or support "sweat shops," who exploit the unfortunate, who make money by charg-

ing high rentals for places used for immoral purposes, understand Jesus's teaching as to the value of the individual? Do they fail to understand from mental weakness or from moral unwillingness? If the common people hear him gladly to-day, why are so many of them absent from the churches?

Jan. 27—The Note of Authority in His Teaching

SCRIPTURE LESSON: The Commission to the Twelve, Mark 6:7-14; Luke 9:1-7.

THE METHOD OF JESUS: The authority claimed by the scribes was such as attached to them as official interpreters of the law. Jesus did not hesitate to revise the law both by amplifications and omissions. He went beyond the requirement "Thou shalt not kill" by adding "Thou shalt not hate"; beyond "Thou shalt not commit adultery" by adding "Thou shalt be pure in heart" (see the Sermon on the Mount, Matt., chaps. 5-7). He modified the laws of Sabbath observance by the principle that the Sabbath was made for man and not man for the Sabbath (Mark 2:27). He withdrew the Mosaic privilege of the man to divorce his wife at his own pleasure (Matt. 19:8; Mark 10:15). All this implied the claim that he was a greater law-giver than Moses. He repeated the prophetic principle that condemned the cultus—"I desire mercy and not sacrifice" (Matt. 9:13; 12:8).

The prophets also claimed authority as being the spokesmen of Jehovah. They prefaced their message with the words, "Thus saith Jehovah." In contrast to this Jesus says: "Ye have heard that it hath been said by those of the old time . . . But I say unto you . . ." (see the Sermon on the Mount). This puts his claim to authority above that of the prophets as well as of Moses.

Jesus claimed authority to forgive sins (Matt. 9:2; Mark 2:5), an authority which the scribes asserted belongs only to God. It will be noted that the kind of authority he claimed was that of absolute spiritual and moral leadership. He did not claim political rights. When the sons of Zebedee asked for places at his right hand and left, he disclaimed authority to grant the request (Matt. 20:20). When he asked the scribes how David could call the Messiah "Lord" if the Messiah were to be his "son," i.e.,

descendant (Matt. 22:43; Mark 12:37; Luke 20:44), he implied that the Messiah was to be greater than a royal political ruler. The greatness of the Messiah was to be spiritual and moral, not imperial or kingly. When two brothers were quarreling about a matter of inheritance, Jesus disclaimed authority to act as a "judge or divider" over them (Luke 12:14).

IMPLICATIONS OF HIS AUTHORITY AND TEACHING: The kind of spiritual authority which he claimed carried with it a revolutionary program of conduct which would change the political, economic, and social aspect of the world. Jesus couples his authority with that of the "reign of God" or the "kingdom of God" and puts both on the same plane: "Whoso loseth his life for my sake and that of the gospel" (of the kingdom). He puts his claim and that of the kingdom above the claim of family. Jesus put his claim above that of the Temple. Not only so, but he declared it was a part of his mission to destroy the Temple (with all its fraud and graft) and to erect a spiritual community ("not built with hands") in its place. His act in "cleansing the Temple" and the words accompanying it amounted to an assertion of his Messiahship, because none but the Messiah could claim authority to set aside the established religion of the Jewish people. When the scribes questioned him as to his authority to "act in this way" (Matt. 21:23; Mark 11:28), he asked them to say by whose authority John the Baptist had acted. For them to admit that John acted with authority from God would have been fatal to their own claims. When they declined to answer, he also refused to answer them, thus implying that his own authority was direct from God.

Jesus claimed authority over his followers to demand the ultimate sacrifice—not only of property, but that of life itself. He asserted the claim that he could decide what sort of men would enter the kingdom of God, and he laid down the binding conditions. He not only claimed authority for himself as the Initiator of the kingdom of God on earth, but he extended that authority to all his true adherents who would give their all to the furtherance of the kingdom. Read the "commission to the Twelve" and to the Seventy (Matt., chap. 10; Luke, chaps. 9 and 10). How it contrasts with

the rich emoluments of the priests of Jerusalem! Instead of enriching themselves, his soldiers and messengers of the kingdom are to accept no gifts in money or in kind. They are to accept only the barest of necessities. They are to preach the gospel of the nearness of the kingdom in one place and then go on with the message to another place. They are to take their lives in their hands. They are to bear each one his own cross, i.e., the revolutionary doctrine of the kingdom, tho it will bring them persecution, perhaps crucifixion. He gives them authority to heal the sick and to cast out demons. They are to minister to those whom the scribes regarded as accursed of God. They are thereby to acquire in the eyes of the Pharisees the ceremonial uncleanness that would come to them from such association. They are to give freely to all of their best and accept no fees in return.

Thus it will be seen that Jesus claimed the authority to regulate the lives of his followers in matters of detail. He who refused to submit to this regulation could not be a true follower. His authority of moral leadership was unlike that of a king who would send his soldiers to danger or death—but was like that of the leader who sets the example of courage and sacrifice by himself leading the way—sharing the privations and dangers.

What think ye of Christ? What claim has he to-day to regulate men's lives? Do we need to inquire into his credentials, to bolster up his authority by the authority of the Scriptures or by the authority of the Church? That would be to support the highest Authority on the strength of the lesser authorities. It is Jesus who gives authority to the Scriptures and to the Church, the former in so far as they "testify of him," the latter in so far as it truly represents him.

Let us put the matter to a test which all can make for themselves to-day. What would be the effect if "all who profess and call themselves Christians" should put themselves under his immediate direction? What would happen to the world? What would happen to international relations? What

would happen to sectarianism? To fashionable congregations and their preachers? To the race questions? To the social and economic system based on exploitation? To the social parasites? To the liquor traffic? To prostitution? To Wall Street?

What do we think of Christ and his authority? If we admit his claim, what will happen to us?

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The Book and Archeology



THE GOSPEL OF THE SON OF GOD¹

STUDIES IN MARK

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Jan. 6—John Prepares the Way for Jesus

(Mark 1:1-11)

ONE of the problems for the historian of a new movement is to determine when it began; or rather, to fix the point at which it became actual in history. Often the historian has to go back for decades, till he can lay bare the causes which unconsciously were preparing the outburst, for neither in history nor in nature is there anything really brusque. The other three gospels go back very far. Mark contents himself with pointing out that the gospel-movement of Jesus began in a revival movement which had been inaugurated by John the Baptist in the neighborhood of Jerusalem. He, too, connects this with Old-Testament prophecy (verses 2-3), and this is the more striking as it is practically the only such allusion in his gospel. But he does not dwell on the prophecy. It is the figure of John who interests him. Nothing is said of John's birth or training. Mark assumes that his readers are quite familiar with such details, and plunges at once *in medias res*.

The two features of John which he singles out are (1) his rôle as the forerunner or herald of Jesus and (2) his mission of repentance to the people. The former (verses 2-3) is emphasized in his first words (verse 7), which in Mark, tho not in the other two synoptic gospels, are a prediction of Jesus; that is, John is not so much a prophet to Mark as the forerunner. His mission is the first stage in the movement of Jesus, and its meaning is that it leads up to something larger and more permanent. What appeals to Mark in the message of John is not its prediction of future judgment for Israel but its anticipation of Jesus. "After me there cometh one who is mightier than I"; Jesus, not John, is to be God's final word

to the world, and the sphere of his strength lies in the spiritual relation, in a baptism which is "with the Holy Spirit," i.e., the bestowal of the Spirit upon the penitent, which is really not a baptism in the sense that the baptism by water was one, but which superseded the latter. What John does is to stir expectation. He excites the hopes of the nation and deliberately points them beyond himself.

But he does so by "preaching a baptism of repentance for the remission of sins" (verse 4). The atmosphere of expectation is not mere curiosity; it is a moral seriousness, a quickened sense that the one who is coming is coming for some great divine end, coming because he is needed, and to those who feel the need of him John preaches a summons to reform. Life has to be purified. He admits frankly that a fuller method of purification will be required, but it is something to have wakened the conscience to realize that moral purification is required at all.

That Jesus was baptized himself (verses 9-11) is recorded by Mark only in order to bring out that the rite signified for him the divine approval and consecration, not forgiveness. When John baptized Jesus, Jesus received a vision and heard a voice as no other person did who had been dipped in the water. "My beloved Son" should be read, "My Son, the Beloved," for "the Beloved" is a special title, meaning the Chosen or Selected, and referring to his vocation. Jesus knew he was God's Son before baptism. What he received at that solemn moment was the fresh sense that this sonship involved a vocation for God, such as John had predicted. The new start is now made. Once Jesus is baptized, there is no longer any function for John's baptism, and the gospel is under way, bound for shores to which only a Lamb of God

¹ These studies follow the lesson-topics and passages of the International Sunday-school series.

could carry it—"a Lamb of God," as the golden text rightly interprets the incident. For Jesus does not side with John in preaching. He is baptized by him, thereby identifying himself, as far as love could, with the sins of the people, which he came to bear.

Jan. 13—Jesus Begins His Work

(Mark 1:12-20)

The summary account of the temptation (verses 12-13) in Mark shows that the first effect of the Spirit upon Jesus was to produce reflection upon the meaning of his mission, a reflection which required loneliness and implied temptation in the sense that he had to set aside popular views of the Messianic career which had a semblance of piety. The first impulse of a newly awakened nature is often to be alone, to think over the issues which God opens up for the obedient soul. This phase is far from restful. Frequently it involves a struggle and inward tension. We are reminded by Mark that such a period preceded the active ministry of Jesus among men and that if he held his course without flinching afterward it was because he had successfully passed through an initial strain.

Meantime, John had been arrested by Herod. But, instead of continuing the revival movement in Southern Judea, Jesus went north to Galilee, where he was at home, "preaching the gospel of the kingdom of God" and saying, "The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel." The keynote is the same as in John's preaching—Repent. But how is it a gospel? Well, for one thing, because men who are summoned to repent are assumed to be more than creatures of fate and chance. To repent is to change the mind and life. It implies freedom of will. When Jesus bade men repent, they knew that there was such a thing as a remedy for a bad heart and that their case was not desperate. Furthermore, they were told that the long-expected age of God's rule on earth was now dawning. Their repentance was in view of a great hope and a new order of things in which they might partake. Only the message of this divine reign was not a gospel except for those who repented. What repentance meant in the new order was not to be fully

known till Jesus came into personal touch with men and until they found he awakened penitence as well as rewarded it. Thus, faith and repentance on the lips of Jesus were destined to have a deeper and broader reach than they had had under John. But, before illustrating this range of the gospel, Mark records how Jesus, unlike John, began by enlisting helpers to be trained for the duties of the new movement (verses 16-20).

The first group are fishermen and are two pairs of brothers. We are not told what previous knowledge Jesus had of them, or what interest in him they already possessed; but some such mutual acquaintance must have gone before. The call touched some hidden spring of enthusiasm in their nature. These men were capable of a career which no one, least of all themselves, had hitherto suspected. Jesus read it in them and they believed in his purpose for them. He had faith in them and they promptly acted upon it; a new life opened before them, in his company, and as he spoke they resolved to trust his intuition and make the venture. Their skill in catching fish had been gained through a long training. The new skill required for winning men to the movement had to be acquired by training also, and the turning point of their lives was the conviction that Jesus would make something of them in this novel vocation. He would teach them how to learn the ways of men, how to appeal to them, how to find them and draw them into the fellowship.

N. B.—Jesus called men who were busy to a busy life. The patience, insight, and skill which they had shown hitherto were all to be needed in the new vocation. Also, they obeyed without a word—either of enthusiasm or of argument. This is the one way of meeting duty. Talk is apt to dissipate the force of the will at such moments. Actions speak louder than words then.

Jan. 20—Jesus at Work

(Mark 1:21-45)

The teaching in the synagog, which took place on a Sabbath, can not have been on the same day as the call of the four disciples, for they would not have been at work on that day. It was the following Sabbath, the first that these men had spent with their new master. He and they went

to worship. But Jesus proved more than an ordinary worshiper. He taught, evidently, about the new kingdom and its overthrow of the powers of evil, for one of the hearers, excited by an evil spirit, interrupted the discourse; in a paroxysm of resentment at the intervention of this strong authority (for the words, "What have we to do with thee?" really mean, "Mind your own business"), the evil spirit makes the patient shriek aloud. To the amazement of the audience Jesus exorcizes the demon. The impression made by the teaching of Jesus came before this cure. He did not teach with a scrupulous reference to Biblical texts and interpretations, like the scribes, who liked to rest everything on tradition. What imprest people in Jesus was the inspired, spontaneous, original power of his utterances. There was nothing second-hand or derivative about his message. But this impression of authority was ratified and heightened by the subsequent cure. Here was a prophet who could do more than speak; he could exorcize where others had failed.

This cure made his reputation throughout Galilee. The sensation was great. But, before mentioning the effects of his newly won popularity, Mark (verses 29-31) recounts a domestic scene—the healing of Simon's mother-in-law, who was lying ill of a malarial fever common on the lakeside. "And straightway they tell him of her," may mean either that they explained the domestic confusion by saying that the woman was keeping her bed owing to ague, or, better, that the impression just made in the synagogue prompted them to bring this case of illness respectfully before his notice. Meanwhile, a similar hope had induced crowds of sufferers in the town to seek Jesus for help after sunset—i.e., when it was lawful to move and act. It is just possible that the contrast between "all" and "some," in verses 32 and 34, implies what Paley calls "tentative miracles," i.e., out of a number of trials some succeeded; but we can not press the language to this conclusion.

The withdrawal in the early morning for prayer (verse 35) emphasizes the spiritual source of the power of Jesus. Even work for God was not enough, by itself, to sustain his spirit. He could not live on popularity or sensational religion. Indeed, he refuses

to stay on in the town, and tours the districts round about, keeping as far as possible to countrysides. The reason of this is given in the inconvenient popularity which a cured leper's ill-judged enthusiasm produced (verses 40-45). The first circle of the mission outside Capernaum embraced the synagogues of the province; the second circle was drawn involuntarily through the outlying regions, where he was visited and sought out by people, instead of seeking them out in their usual places of worship. There must have been at least a hundred towns in Galilee at this period of sufficient size to possess at least one synagogue apiece, and the interval of time, even for the first circle to be covered, or partially covered before it was interrupted, can not but have been considerable. But the only incident recorded by Mark is that which brought the first circle prematurely to a close, and the two traits singled out are the compassion felt by Jesus for the sufferer and his injunction: to the man to show himself after the cure to the priests—the latter a proof that Jesus was not a violent innovator in religion.

Jan. 27—Jesus Forgiving Sin

(Mark 2:1-12)

This is the first mention of "faith" in Mark, and it is primarily the faith of the paralytic's friends, who showed their faith in the power of Jesus by the efforts they made to get the patient into touch with him. Only, he saw in the face of the man himself more than physical infirmity. Perhaps from previous acquaintance with him he knew that the man was unhappy in conscience, that some past evil in his life was weighing upon him; and with that, to the surprise of every one, Jesus begins. He assures the man that his sins are forgiven, answering his implicit faith and need. This shocked some of the scribes or professional legalists who were in the audience. Their notion was that such forgiveness could only come from God through the authorized media of sacrifice for sins and formal absolution pronounced by the priests. In order to meet these objections, which he divined, and to clinch the forgiveness, Jesus proceeds to cure the man, much to the amazement of everybody. This proof seems to have silenced and indeed convinced even the caviling scribes, for

Mark declares that all present glorified God, saying, "We never saw the like of it."

This cure is wrought, both for the soul and for the body, by Jesus as the Son of Man, acting as divine Messiah. Two powers are vindicated for him—the right of forgiving sin without the intervention of sacrifice, and the power of healing disease. As Son of Man he exercises a divine power, which heralds the advent of the new order. The invisible healing of the soul and the visible healing of the body were different sides of the same authority which marked the personality of Jesus and made such an impression on the audience.

The setting of this incident is a discourse. Jesus was sitting in a crowded house, "speaking the word," i.e., expounding his message of the kingdom and faith and repentance. He asks the captious scribes whether it was easier to say, "Your sins are forgiven," or to say, "Rise and walk." In one sense it was easy to say both, as easy to say the one as the other, if it were only a matter of saying. But Jesus means by "saying" the commanding word which does what it says. Meantime, the paralytic man had been lying in front of him, wondering what would happen. Suddenly Jesus turned to him, again from the scribes, and told him to get up. He made the effort.

It was an act of faith and it was rewarded. He had believed the authority with which Jesus had assured him of absolution, and now he believed the authority which promised him physical relief. And so the teaching of Jesus was still "with authority"; it was not mere talk; it was not a passing mood which some weeks before had startled the town. Jesus had come back as full of power to heal as ever. Indeed, he now proved his authority for the first time in the region of forgiveness. The incident proved more than the extraordinary power of Jesus in thought-reading. He could do more than diagnose the symptoms of sin or of suspicion in the hearts of men.

"He took the suffering human race,
He read each wound, each weakness
clear;

And struck his finger on the place,
And said, Thou ail'st here, and here."

Jesus did more than Arnold said that Goethe did for men. The Jesus of this story healed as well as pointed out the ailments of men. And he did it so that men "glorified God." The outcome was a fuller recognition of God's power thus manifested on earth in his person. He exemplified what he taught the disciples, that good works were to be done in such a way that the Father in heaven would be glorified.

EPHOD AND ARK

AN expert contribution to two much vexed problems in Hebrew archeology is found in the third number of "Harvard Theological Studies," by the professor of Hebrew in Andover Theological Seminary. The author discovers that "ephod" and "ark" have in some cases been confused in the text, and that some of the principal difficulties concerning both sacred objects disappear when these objects are considered together on the basis of the Masoretic and Greek texts of the Old Testament.

"The so-called 'ark of the Covenant' is still wrapt in mystery. What was it? Where did it come from? Where did it go to?" The descriptions of it come from the late "priestly" writers, who lived after its disappearance. Yet early Old Testament records attest the existence of such an object at the beginning of the monarchy.

The ephod was (1) an "apron or loin-cloth" worn "by laymen as well as by priests when engaged in solemn religious exercises" (1 Sam. 2:18; 6:14). (2) It was "a ceremonial vestment worn by the high priest over his tunic and his robe" (Ex. 29:5; Lev. 8:7). (3) "A solid body, carried, not worn, and only by priests . . . as the specific object of divination" (1 Sam. 21:10; 23:9; 30:7; Judges 8:23-27). It is this third use of "ephod" to designate a solid object (and the purpose of the object in these cases) that has been the stumbling-block in the attempts to obtain a consistent meaning.

In clearing up the difficulties two preliminaries appear. (1) The Hebrew *aron*, "ark," means "box"—it is employed, e.g., for "coffin" (Gen. 50:26) and for "chest" (2 Kings 12:9-10). (2) Where "ephod"

¹ *Ephod and Ark. A Study in the Records and Religion of the Ancient Hebrews.* By William B. Arnold, Harvard University Press, Cambridge, 1917. 9¼ x 6 in., 170 pp. \$1.50 net.

stands for a solid object, it has been "substituted by Jewish scribes for a more troublesome word." What that word is appears from comparison of the Greek and Hebrew text of 1 Sam. 14:18, where the Greek reads "ephod" and the Hebrew reads "ark," tho the Hebrew of the last part of the verse shows corruption of text. The corrected text would make the verse read: "And Saul said to Ahijah, Bring hither the sacred ark; for he carried the sacred ark before Israel that day."

But why should scribes change "ark" to "ephod"? Because of the use to which this box was put—divination—unworthy of what came to be considered "the most sacred object in the cult of Yahwe." On the other hand, there is abundant testimony (which is adduced) that the ark was used for divination. Apparently historical fact opposes (late) Jewish theory.

But an ancient Jewish "heresy" asserted that there was more than one "ark." Now Ex. 37:1ff. tells of the making of the ark by Bezaleel; Deut. 10 says that Moses made it before ascending the mount. Professor Arnold affirms that "the historical ark of Yahweh was not a unique but a manifold object attached to every Palestinian sanctuary that possess a consecrated priesthood," and gives the evidence at considerable length; for example, at Kirjath-jearim, 1 Sam. 14:18; Rabbath-Ammon, 2 Sam. 11:11; Abiathar's "ephod" (read "ark"), 1 Sam. 23:6, 9; 30:7; at Nob, 1 Sam. 21:10; Micah's, Judges 17:18; Gideon's, Judges 8:27, &c.

This supposition is fortified by Hebrew grammar. Two phrases which are distinct

have been confused in translation. Thus *aron 'Elohim* (e.g., 1 Sam. 3:3; cf. 1 Sam. 4:3, 4) means "a sacred box," and its use by Hebrew writers implies a plurality of such objects. The deposit of one of these in the temple would give that particular one distinction, while the others would lose value as the central sanctuary and its furnishings gained. In later times only the temple or Jerusalem ark would be remembered, while mention of others in the early literature would be construed as referring to it.

The result is that "ephod" is explained exclusively (1) by the apron or girdle worn by lay and priestly attendants of sanctuaries, and (2) by its more elaborate and ornate descendant worn by the high priest. The "solid" ephod disappears, being a scribal emendation for "ark." The ark was in early times a plural object, one being kept at each of the organized sanctuaries, until the preeminence (and final exclusiveness) of the central place of worship and the glorification of its furnishings threw all others into disuse and finally into oblivion.

Some additional corroboration of these conclusions may be found in the reported discovery of such boxes (arks) in excavated Babylonian temples, and perhaps in Egypt also—a discovery to which Professor Arnold does not refer.

This volume is an exceedingly careful piece of work, a credit to American scholarship and to the publishers alike. The study is exhaustive, and the reasoning so cogent that we may reasonably regard it as perhaps the final work, or nearly so, on a vexed subject.

ARAMAIC PAPYRI AND THE JEWISH TEMPLE AT ELEPHANTINE

IN 1901 and following years a number of documents on papyri came to light from Elephantine, Egypt, which were of unusual interest and importance. The points of note are three: (1) These documents are in Aramaic; (2) they are the earliest evidence of the use of that language by Jews, being dated about 410 B.C.; (3) they make clear that there had existed for some time near Elephantine (Egyptian "Yeb") a Jewish temple of Jehovah in which services were conducted with a full ritual, including sacrifices, corresponding in all likelihood to that

in Jerusalem. All of these documents have been carefully edited several times, and the most important reproduced photographically. They have also been in part translated into English, but in scattering and often expensive publications, so that the ordinary reader has found it difficult to gain full knowledge of the contents.

The American Journal of Theology is doing an excellent service to Old Testament students in publishing an English translation of these documents complete, from the hand of M. Sprengling, of the University of

Chicago. Publication began in the July number, where fourteen of the documents are given. Included here are several which establish the facts that the Jehovah temple had existed for a considerable period and had recently been destroyed by Egyptian troops (Egypt was then under Persian domination). One of these (No. 8, dated Oct.-Nov. 407 B.C.) is an appeal to "Bagohi" (Bagoas; cf. the Bigvai of Ezra 2:2, &c.), governor of Judea, telling of the looting and destruction of the temple and asking permission to have it rebuilt. No. 9 is a "memorandum" of the oral reply of Bagohi (and another man, Delayah), granting the request and mentioning the meal-offering and incense (not, however, the burnt offering) which the altar may receive. No. 10 is a fragment which may refer to the disorders attending the destruction of the temple. Three other documents relate to the Jews at "Yeb," and bear upon the general situation there.

These documents are extraordinary in many respects. (1) Here is a noted case where literary and archeological evidence afford mutual support and credence. The temple-site has been excavated and the evidence of a temple and of burnt sacrifice found. (2) It is the only established instance of an early Jewish temple, with full service, outside Palestine. (3) It throws plausible light on the exegesis of Ezek. 20, which has always seemed obscure, and makes it appear that exiles from Babylonia had asked the prophet whether they should build a Jehovah temple somewhere in Babylonia, and had received in answer an emphatic negative (verses 39-41).

An incidental but rather important detail comes out bearing upon the pronunciation of the divine name. It is, of course, commonplace that "Jehovah" entered the English Bible under a misapprehension, and once there could not be eliminated. Scholars conjectured from analogy with other Hebrew words of like formation that the pronunciation might be approximately represented by "Yahweh," "Yahaweh," "Jaheveh," "Jahve," or similar combinations. But for many years several lines of evidence have been seen to point to the pronunciation Yahu or Yahō. Thus Hebrew proper names com-

pounded with the divine name show a preference for Yaho, Yehō, Yehū, &c. Then early Fathers furnish Greek transliterations which read Iao, Yahō, Yaou, and the like. Gnostic and other magic gems and charms follow closely this transliteration into Greek. Finally, it is certain that these Aramaic documents require the pronunciation Yahu (or possibly Yahō). To this pronunciation of the Hebrew name which appears in our English Bible and elsewhere as "Jehovah" scholarship seems increasingly inclined.

That this entire collection of uniquely important documents is to be so easily available to the English reader is a reason for sincere gratitude to the editors of *The American Journal of Theology*.

G. W. G.

Perverted Exegesis

PRACTICALLY every periodical under Christian auspices is urging anew the necessity for increased and intensified study of the Bible. This is well. But along with this should go stress upon sound understanding and sane explanation. Curiously perverted use of Scripture is sometimes in evidence in even the guides that are offered to Bible study. In a religious publication dated September, 1917, the words "Touch not; taste not; handle not" (Col. 2:21) are quoted as an exhortation to total abstinence from liquor. But an examination of the paragraph which includes verses 20-23 will show that Paul classes this precept with those which (so far as concerns those who have "died with Christ") have "a show of wisdom," but are "not of any value against the indulgence of the flesh."

The use thus made of this maxim quoted by Paul is directly opposed to his intention. Injustice is done to him and his argument, and the result is a "wresting of Scripture."

We remember hearing of the citation as "Scripture" of "Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4), regardless of the fact that these are the words of Satan and were falsified by the picture of Job's life.

Sermonic Literature



THE NEW SONG¹

The late Professor JAMES HOPE MOULTON, D.D., D.Litt., D.C.L., Manchester University, Manchester, England

They sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, even they that had been purchased out of the earth. — Rev. 14:3 (R. V.).

THE phrase "a new song" comes to us from the Old Testament. We know it best in the psalm where the delivered soul cries out to God who has "put a new song" in his mouth. Then we read in the great prophecy which begins with the fortieth chapter of Isaiah: "Sing unto Jehovah a new song, and his praise from the end of the earth." The special association of it there is that it is "the new song" of redemption. It is address to a people coming from the thralldom of Babylonian captivity into their own land again. So, in Old Testament prophecy it was a song of redemption, and it is still a song of redemption when it comes to us in this last book of the Bible. There it was the song of one little people living in one little corner of the earth, who were redeemed from an earthly captivity and brought home again to serve God there. Here it is the song of the Israel of God—every people and tribe and kindred and tongue, English and Germans and Russians and Americans, and all the other nations, all of them redeemed from something that is worse than any sorrow that ever came into this world—redeemed from sin and all that it means. They are brought back into "the liberty of the glory of the children of God."

But we need not speculate about the theme of "the new song." We have the words of it in the ninth and tenth verses of the fifth chapter of the Revelation. It is the song of the whole creation singing to the Lamb that was slain, for he has redeemed them unto God.

Thirty-two years ago Mr. D. L. Moody held perhaps the most memorable mission of his life in Cambridge University, where I had just begun to study. Out of that week

was born, I venture to believe, the World Student Christian Movement. One of the most beautiful of the Moody and Sankey hymns which we then learned to sing begins:

"Tell me the old, old story
Of Jesus and his love."

Yes, it is "the old, old story." We think of all the generations that have gone by throughout these nineteen hundred years. There has never been the time when hearts have not been moved by that "old, old story"; there has never been the time when men have not lived and died by the faith of it, when it has not performed its mighty miracles, as it is still doing to-day. We rejoice to think, and it is our greatest joy to think, that here we have entered into the heritage of the ages. Yet tho so old, it is "a new song."

There is nothing inconsistent there. All of God's novelties are as old as creation, and all God's ancient things are eternally new. Go to that book with the sad title, the book from which men are inclined to turn away, for they do not like to read Lamentations. But there you find these lovely words: "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning." "New every morning," for the sun never rises in the same place two successive mornings. No two birds ever sing the same note. The loveliness of the earth around us is never the same. It is always changing; it is always new. God never repeats himself. And when men talk about "the good, old days," they forget the infinite resourcefulness of the Creator. The blessings he has for us in store in the future are going to be altogether new ones, as new as everything that comes from the Master Hand.

And if that is the case with all the blessings of God, most of all is it so with that which is before us here. God does not repeat himself in the material world. "Of his fulness have we all received, and grace for

¹ From *Egyptian Rubbish Heaps*, Charles H. Kelly, London.

grace." Yesterday's grace is not good enough for to-day. God does not give us stale gifts. "If any man is in Christ," says Paul, "there is a new creation: the old things are passed away; behold, they are become new!" That does not mean there was one distant day in our experience, a day perhaps twenty, thirty, fifty years ago, when all things suddenly became new, and now it is an old story. That is very much the case with things on this earth. A "Newcastle" and a "New College" are among the antiquities of our ancient land across the sea.¹ But God's novelties do not get old. When there is a new creation God takes care that it is recreated every day. Once in Christ, there is a new creation; "and tho our outward man be decaying, yet our inward man is being renewed every day."

"They sing." Who sing? The angels. What are the angels? We do not know. We read a great deal about them in Scripture. We read that they are "ministering spirits sent forth to do service for the sake of them that shall inherit salvation." But what service they render we do not know. They are spirits. What are spirits? We do not know. They are not to be seen; they are not to be heard; they are not to be felt; they are not governed by the laws that apply to us. We simply can not reach them. But the Book tells us of them; and we, unless we are very conceited, may surely believe that man is not the ultimate climax of evolution—or, if you prefer to call it so, of the will of God at his creative work, which is the same thing. There are those who are higher than we. They belong to the same order. They are above us and around us. We can not see them or hear them, but we are told that they take a very deep interest in us. It is nothing else than the voice of Christ that tells us "there is joy in the presence of the angels of God over one sinner that repenteth."

Think what that means. It means that every time men and women gather together in this hall the place is filled, not only with human visitors, with people whom we can see and hear, but with heavenly visitors. What are they here for? They are here listening and looking down upon us. What are they waiting for? They are waiting until one human heart is touched by the power of "the old, old story," until one

human soul that has been in rebellion has come back again to the Lord of life; and when that life is given up, why then, if only we could hear, they break forth into "a new song." Of course, it is a new song, for it is a new subject. No two human lives are alike. The history of no two human souls is the same. They break forth into the song of praise for one more human life that has been given in God's unspeakable mercy to the service which is perfect freedom.

"They sing." Of course they sing. Christina Rossetti said that heaven is the "homeland of music." We remember how long ago men had a lovely fancy that the whole universe was full of music. It was in those days that men thought this little world of ours was the center of the creation, and all around it were crystal spheres, and as these moved, one within the other, they made celestial music. Some of the most beautiful words even Shakespeare ever wrote are on this theme. You remember that scene where Lorenzo and Jessica are looking up into the sky:

"Look how the floor of heaven
Is thick inlaid with patines of bright
fold;
There's not the smallest orb which thou
beholdest
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we can not
hear it."

Now there is silence indeed; and yet, after all, we have only come back to the nineteenth psalm. "There is no speech nor language; their voice can not be heard." Nevertheless

"In reason's ear they all rejoice
And utter forth a glorious voice,
Forever singing as they shine,
'The hand that made us is divine.'"

"They sing before the throne"—and that word is enough. A holy reticence keeps back the writer, for the throne is the throne of the great God before whom "brightest seraphim approach not, but with both wings veil their eyes."

And around him are the "four living creatures" and the "elders." Who are they? The four living creatures are simply taken from the Old Testament, like most of the symbols in the book of Revelation. One has the face of a lion; one has the face of

¹ This sermon was delivered at Northfield, Mass.

an ox; another has the face of a flying eagle; another has the face of a man; and they represent among them the manifold sides of creation. They are there in the very immediate presence of God that the Lord may rejoice in his works.

And what about the "elders"? The elders are the "general assembly and church of the first-born . . . written in heaven." But their number? There are twenty-four. What does that mean?—for, like all the numbers in this Book, the number must be symbolic. We could understand twelve. Twelve would have been closely connected with the people of Israel; but there are twenty-four. It is not a single but a double chorus, and it makes us think at once of the glorious fact that when these words were written there was not only the old Church, the Church of Israel, but there was the new Church, the Church of the Gentiles. They were the new voices making God's wondrous doings known, new voices learning to sing a new song. And so we can say to-day there is not only the Church in the old land, in your country and in mine, where for centuries past there have been numberless hearts raised to God in prayer and praise, but there is the new chorus rising to sing the Savior's praise far away in Korea, in China, in Japan, in India, in Africa—new voices learning to sing "unto him that loveth us, and loosed us from our sins by his blood." And so an antiphon of harmony, from side to side of the mighty choir, "Worthy is the Lamb," resounds forevermore.

And then there comes a word which at first may make us pause: "No man could learn the song save the hundred and forty and four thousand." Does this mean that there is a limitation on the mercy of God? Well, what are the hundred and forty and four thousand? We go back to the seventh chapter, and there we read: "I heard the number of them which were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel." And then there follows a list of tribes. Does that mean that we have got back again to the people of Israel? No; just notice what has happened. The "little one has become a thousand" and every tribe of Israel has become a whole Israel. It has been the extension of the little people into the great, which mighty people combined is the

"Church militant here on earth," the host of all those who have learned to sing to Christ.

There follows the description of those who have "been purchased out of the earth." This is the song of redemption, and only the redeemed can sing. Now, in human music we often find that the words do not count for very much. I have heard singing in which the words were in some foreign language, and I very much doubted whether the audience, or even the singer, understood them. And even if the words are English, sometimes they are so silly you hardly stop to think of them. The ideal, even on earth, is noble music set to noble words. And you may be very sure that in the music of heaven the words count, and it is the perfect linking of the harmony with the words that expresses the music of the heart. For the only music of heaven is that of those who "sing and make melody in their hearts unto the Lord." Therefore, it is only those who are redeemed and who know their Redeemer that can sing the new song.

We are next told that "these are they which follow the Lamb." We come here back to that matchless gem of the Old Testament, the twenty-third psalm. And we might well say of any one who dared to lay hands on that psalm that he was trying to paint the lily and adorn the rose. But the seer of the Revelation can make even the psalm lovelier. It is a great thing to read "Jehovah is my Shepherd; I shall not want." It is a still more glorious thing to read that "the Lamb"—oh, the paradox of it!—"the Lamb which is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life." Even the twenty-third psalm is outdone when the revelation is of God in Christ, and we can understand that he who is our Shepherd is not a dimly understood Deity whom no man hath seen, nor can see, but One who has come infinitely near to us in the person of "God only begotten," as John has it (1:18, marg.), "which is in the bosom of the Father." He "hath declared him," made him clear, so that every one of us can understand God as a Being infinitely near to us, One whom we may see and know.

And, finally, we read that they "follow the Lamb whithersoever he goeth." It is easy to follow him through the "green pastures" and beside the "still waters"; but

sometimes he takes those who are his own into "the valley of the shadow of death," whither he himself descended. Those who have learned of him have no fear even there, for he is with them, his rod and his staff comfort them. In the valley of the dreadful shadow his face shines forth with a light than can never be quenched. "They . . . follow the Lamb whithersoever he goeth," for they have been "purchased out of the earth." But they have been left in the earth to do his work. They are in the world and yet not of it. They follow him everywhere and their one business in life is to do his will.

I once asked a successful music-teacher whether it was possible for everybody to learn to sing. I reminded him of those who have the great misfortune of being unable to sing a note, whose voice hardly seems to rise when the music rises or sink when it sinks. "Can you teach such people how to sing?" I asked. "Oh, yes," he said, and he told me of a particular clergyman who was greatly deprest because he could not join his people in their singing, and in a few weeks he had taught him so that to his great joy he could join in the music and sing praises to God. And that is a parable of the religion of One of whom it was said centuries before he came that at his coming the tongue of the dumb should sing.

Now, there are some men who seem to sing by nature. One thinks of the words of Tennyson address to our great master-singer:

"O mighty-mouthed inventor of harmonies!
O skilled to sing of time and eternity!
God-gifted organ-voice of England,
Milton, a name to resound for ages!"

But the very subject of Milton's supreme poem takes us back to a tale that comes from the beginning of English history. It takes us to the weather-beaten cliffs of Whitby, on the Yorkshire coast, where still may be seen the battered old abbey around which so many stories cling. The Venerable Bede tells us how the swineherd Cædmon was at the banquet one night, where each in turn took up the harp and played and sang. As it came near the swineherd, he fled from the table in shame to his cell and buried his head in his hands in an agony of weeping. As he wept, an angel presence filled the cell, and a voice said: "Cædmon, sing." He said: "I can not sing." Then the

voice said: "Sing to me." And with those words the fountain of music in his soul was broken up and he sang. He sang of creation and redemption and the wonderful works of God. And even so, if we are weeping because our voice is dumb in the midst of a universe that is praising God, we, too, may see a more glorious Presence than that of an angel, and hear a wondrous voice saying to us: "Sing to me!"

Is there one thing that is more apparent in the study of human music than the fact that beyond all other things practise is necessary? Some of us have sung in chorus when a great musician has conducted. How soon we learned that the smallest mistake in time or tune by any one of us would be instantly detected by the keen ear which would never allow our failures to be obscured by hiding in a crowd! How carefully we had to learn the music to come up to so exacting a standard! But you and I must sing the new song "before the throne." And yet we think, some of us, it is enough to come down to our churches and practise the new song once a week for an hour and then go back into the world and forget all about it until the next time. Can we learn to sing such a song when we do not practise it more than that? O brethren, we can not but agree that the reason why the world is not won for Christianity more rapidly is that Christian people to so large an extent do not practise through the week the new song they love to sing during the hour of worship.

We had an annual festival at Cambridge long ago that I used to delight in. There we sang the greatest choral music perhaps that has ever been composed — Bach's *St. Matthew Passion*. We gathered together in little companies and practised the great choruses over and over till we knew them well. Then came a day when we went over to the grand old cathedral at Ely and found a great chorus of three or four hundred. We did our practise separately, but all that we might meet at last in one united choir.

Brethren, that likewise is a parable. We are gathered together in this country and other countries, hundreds, thousands, tens of thousands of little choirs, all of us practising the new song separately; and all too often we know nothing about our neighbors who are practising the same music. We are separated from them by all sorts of barriers,

and we forget that this song is being thus practised all the world over. But the time is coming when all these choirs are going to unite, for nothing but the biggest of all choirs can render that music worthily. The climax of Handel's *Messiah* is the great musician's rendering of the new song. "Worthy is the Lamb that was slain." It needs must have the best and biggest chorus to make it go as it should go. Out of the "multitude which no man can number" that chorus must be gathered together to sing the song in the ears of God.

You and I may put our whole duty in life into this form: that we have to learn to sing that song in tune, with the harmony of the heart, so as to sing without discord before God; that we have to learn it by teaching it—for that is the best way of learning anything in the world—and by practising it day by day and all day long, until at last the time shall come when all our choirs shall meet in the presence of the Almighty Lord above to sing forever "unto him that loveth us, and loosed us from our sins in his blood."

THE RELIGION OF THE INARTICULATE

ALLYN K. FOSTER, D.D., Director of Religious Work for Y. M. C. A. in the Army at Alexandria, La., and Overseas

For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of Man be in his day.—Luke 17:24.

JUST a year ago Donald Hankey, author of *A Student in Arms*, was killed in action. He has furnished what seems to me as fine a piece of religious analysis as I have seen since the war began. I begin this sermon, therefore, with a quotation which will serve to set before you the material out of which I bring you the message this evening.

Mr. Hankey had been listening to the conversations of soldiers as they talked about religion. One man scoffed at the Old-Testament story of David and Bathsheba; another at Jonah and the whale; still another laughed at the feeding of the 5,000; most significant of all, one man said that any one who pretended to be a Christian in the army must be a humbug, and then follows the unwonted quotation which I give at length:

"It was not much, but enough to convince me, that the soldier—and in this case the soldier means the workingman—does not in the least connect the things that he really believes in with Christianity. He thinks that Christianity consists in believing the Bible and setting up to be better than your neighbors. By believing the Bible he means believing that Jonah was swallowed by the whale. By setting up to be better than your neighbors he means not drinking, not swearing, and, preferably, not smoking, being close-fisted with your money, avoiding the companionship of doubtful characters, and refusing to acknowledge that such have any claim upon you.

"This is surely nothing short of tragedy.

Here were men who believed absolutely in the Christian virtues of unselfishness, generosity, charity, and humility, without ever connecting them in their minds with Christ; and at the same time what they did associate with Christianity was just on a par with the formalism and smug self-righteousness which Christ spent his whole life in trying to destroy. The chaplains, as a rule, failed to realize this. They saw the inarticulate need and assumed a lack of any religion. They remonstrated with their hearers for not saying their prayers, and not coming to communion, and not being afraid to die without making their peace with God. They did not grasp that the men really had deep-seated beliefs in goodness and that the only reason why they did not pray and go to communion was that they never connected the goodness in which they believed with the God in whom the chaplains said they ought to believe. If they had connected Christianity with unselfishness and the rest they would have been prepared to look at Christ as their Master and their Savior.

"As a matter of fact, I believe that in a vague way lots of men do regard Christ as on their side. They have a dim sort of idea that he is misrepresented by Christianity and that when it comes to the test he will not judge them so hardly as the chaplains do. They have heard that he was the friend of sinners and severe on those who set up to be religious. But, however that may be, I am certain that if the chaplain wants to be understood and to win their sympathy he must begin by showing them that Christianity is the explanation and the justification and the triumph of all that they do now really believe in. He must start by making their religion articulate in a way which they will recognize. He must make them see that his creeds and prayers and worship are the symbols of all that they admire most and most want to be. In doing this perhaps he will find a stronger faith his own.

"It is certainly arguable that we educated

Christians are, in our way, almost as inarticulate as the uneducated whom we always want to instruct. If we apply this test of actions and objects of admiration to our own beliefs, we shall often find that our professed creeds have very little bearing on them. In the hour of danger and wounds and death many a man has realized with a shock that the articles of his creed about which he was most contentious mattered very, very little and that he had somewhat overlooked the articles that proved to be vital. If the working man's religion is often really inarticulate, the real religion of the educated man is quite wrongly articulated."

This sets before us in a most striking way a situation which should stir our utmost thought and activity. We often approach the task of preaching the gospel from an entirely false angle. We make assumptions which serve, to be sure, to round out our theories, but which do not yield the results to our efforts which we had hoped. We apply the historically articulated Christianity with which we are familiar to those whom we seek to win, and to our shocked surprise we discover that they are not interested. The Church in a certain sense has carefully dug itself into trenches, only to find that neither the attack nor the defense is to be met at the place where it is located. In actual warfare an army would do well to know where the enemy is before wasting its ammunition. It is useless to prepare a great frontal attack when the enemy is firing into the flank. Historic Christianity has become articulate through the centuries and now presents in varying form its expression. It is the liveliest question in religion at the present moment to determine whether articulate Christianity is equal to the task of reaching men for Christ and for the truth in an age of tremendous reality. Articulate Christianity, for example, has stated its truths in intellectual forms. This is the most natural thing in the world, and a man who can not state his truth in intellectual form probably has no intellect to do it with. But a statement of faith is made, whether in the first or in the twentieth century, in the prevailing terms of the thought of the time in which it is expressed. A truth of the first century is vital in the twentieth, but a doctrine erected in the first century and amid first-century thought-forms would be utterly inadequate to meet the situation in the twentieth. Articulate Christianity in every form of its orthodoxy has sought to build an en-

during house of thought on the shifting sands of progressive ideas, while in the nature of things thought must vary with every new discovery, while the truth remains as unshakable as Gibraltar.

This is an age of reality in which no idea that is not substantial can stand the test for a moment. The shell-fire of hostile criticism, the poison-gas of indifference, the star-shell of discovery would relegate it into nothingness. Men must think these days in terms of reality. It is no time to set up houses of cards. The Church must express itself as never before in terms of the things that men believe and live by. They must interpret Christianity, not in any academic, sacramental, or sacerdotal way, but in terms of the virtues which men exhibit at every angle of life. If you are a Christian, men are content to let you think as you like, but they will call you a hypocrite if you do not repeat the Christian virtues of unselfishness, friendliness, sacrifice, and the courage that wins.

I am not for a moment saying that Christians of all sorts are not perhaps more moral than any other group of people on earth. I do mean to say, however, that, to the naked eye, it seems that Christianity and churches are more concerned about the distinctives of their doctrine than in the functioning of every-day virtues that make for service. I have felt for a long term of years that if all the men and women in the world who find in their own hearts a response to the appeal of Christ in his manliness, his helpfulness, his purity, his unutterable courage could find articulate expression, the Church would know a revival and a reinforcement that would bring the millennium overnight.

I believe in Jesus Christ as my personal Savior, because I find in him a quality of mind that places him utterly above all the philosophers of earth. His is the wisdom of the race in all the fundamental things. I believe in the Lord Jesus Christ because of his idealizing of our common every-day material existence. I believe he was divine, but divine in his utter humanity. The more I think of his life, the more it is clear to me that "other-worldliness" was incidental to this worldliness; that the common every-days of mankind are holy and sacred and divine, and that he who lives as the Master lived need have no fear of the future. A

life so human as his became so divine that death could only for a moment arrest him.

I accept Christ as my Lord, because he educes every manly virtue and enterprise in my heart. I could never follow an ascetic or mere saint or be a votary of some queer philosophy that twisted me out of normality. It is because I find in Jesus Christ the normal man made in God's image, with all the strength of imagination, the poetry, the idealism, the heroism, that any being could have, that I am glad to leap to his service, wheresoever he shall call me. And I verily believe that the tramping and fighting thousands of our manhood the world over have not had this thing put to them the way it really is. We are so concerned about our infallibilities and our prerogatives that we think first of inducting a man into our institution before we think of educating from his heart the inarticulate religion that already lies there.

What man is there, for example, who really has satisfied himself that there is no God? Many of them could argue you into the fog any minute, for it is utterly impossible to demonstrate an infinite God mathematically. Critics of all kinds may easily tear your Bible into shreds if you start with their premises; but what man is there that ever gave the Bible a chance and read it in reasonable mood who did not find that it was a book of life and that the literary structure and qualities of it, marvelous as they are, are only the mere fringes of beatific experience in communion with God?

Articulate Christianity has risked its life many a time in the past and now on issues that were not fundamental, and oftentimes it has found itself isolated from the real issues of the day.

Not a boy on the firing-line but has felt the call to give his utmost for country, for

democracy, for the world. It is too big a thing for him to explain in philosophical form; he can only tell you that the appeal of the hour has met with an immediate response in his heart, and he is happy in knowing that he is capable of doing what he does. Jesus Christ is nearer to the heart of a man of that experience because all the sacrifice the world could know was gathered up in his life and was exprest for the health of the whole world. The religion of the articulate, therefore, would find as the material of its expression all the big ideas and great feelings out of which a great life can be constructed.

I think the proposition is susceptible of academic demonstration, that at this hour of the world's history and confusion the only commanding figure on earth and militant to-day is that of the Son of Man who came not to be ministered unto but to minister. I believe the leading thinkers who remain unchained to-day are really seeking to know, as Mr. Bernard Shaw has recently said, what Jesus Christ thinks and would do in this hour of the world's advancement. His strong, manly hand is needed on the machinery of a heaving world, and he alone is the Pilot that will bring her safe home to port.

It is the most religious age of all the ages. God Almighty is bending nearer to earth, and men's faces are looking upward in greater mass than ever before. Can the Church of the living God so express itself in terms of the world's need and the world's thought at this hour as to bring all mankind to the feet of Christ?

Articulate Christianity has lightened out of the one part under heaven; may it also shine unto the other part, awakening it to light by the purity and strength of its brightness and warmth.

WHEN MEN MEET CHRIST

The Rev. GEORGE WALKER BUCKNER, JR., Mokane, Mo.

Again the next day after John stood, and two of his disciples; . . . he saith, Behold the Lamb of God, &c.—John 1:35-42.

I. WHEN MEN MEET MEN: President Wilson relates that upon going into a barber-shop one morning he noted one man who seemed to hold the attention of every one in the place. Without raising his voice, or in any way trying to put himself forward, he

seemed to possess the rare faculty of attracting men. Mr. Wilson says that he felt he was in the presence of a man with a wonderful personality, and that upon inquiring he found the man was none other than Dwight L. Moody.

Any person with such magnetic power over his fellows is as truly a ruler of lives and disposer of destinies as the proudest mon-

arch that ever sat upon a throne. Often it is that such power turns the lives it touches into paths of usefulness or of self-destruction. But a superficial glance at the mountain peaks of history reveals numerous instances of the turning-points in notable careers dating from the meeting of men with men.

Mark Antony, the great Roman general who pronounced the funeral oration over the body of Julius Caesar, was a statesman of influence and ability. With the battle of Philippi, two years after Caesar's death, Rome with all her provinces passed into the hands of Antony and Gaius Octavius. Of the two men, Antony appeared the more powerful, and it seemed likely that he would become the sole master of Rome. But fate decreed otherwise, for shortly after the battle of Philippi, while engaged in military undertakings in the eastern provinces, Antony met Cleopatra, the queen of Egypt, who was destined to exert a ruinous influence upon him. Overcome by the dazzling beauty of "the serpent of the Nile," enslaved of her enchantments, captivated by her brilliance, he forgot all else but the pleasure of her presence. Ambition, honor, and patriotism were alike sacrificed upon the altar of her every whim. So complete was his surrender that when in the battle of Actium the fleets of Antony and Cleopatra were striving with the galleys of Octavius for the dominance of Rome and of the world, and the false queen gave orders that her galleys should fly from the as yet undecided battle, Antony, too, basely fled the conflict upon which hinged his whole future, preferring to share with the traitorous queen ignominious disgrace than to be acclaimed the victor without her. Had Antony never met Cleopatra he, rather than Octavius, might have become master of the world, Rome's first emperor, the "divine Augustus"; but having met her, he esteemed position, power, and honor apart from the fair Egyptian less to be coveted than defeat, disgrace, dishonor, and death in her presence.

Fiction furnishes other examples as notable and, ideally, as true. Philip Nolan, Edward Everett Hale's "Man Without a Country," was a young lieutenant in the United States Army with never a thought of disloyalty. But one day he met Aaron Burr. Burr's brilliance, his past achievement, his gripping personality completely captured

young Nolan, and he became entangled in a plot to make Burr the head of a new government to be established in the region of New Orleans. Fortunately, the conspiracy was frustrated, but not until young Nolan had hopelessly involved himself. When questioned at the court martial as to his loyalty, he replied with passion, "Damn the United States. I wish that I might never see the United States again or hear its name." And when the sentence was passed, his own wish was made the penalty—that he pass the remainder of his life upon the war-ships at sea, and that, tho he was to be treated with courtesy, no one should ever tell him anything about his native land, or so much as mention its name. Philip Nolan lived to repent his rash words and to love his lost country with a passion that is seldom seen. But had he not met Burr there would have been no sin of folly and treachery to expiate, and he might have been known to us not as "The Man Without a Country," but as the hero of some battle fought in freedom's cause.

II. WHEN MEN MEET JESUS: We might spend any length of time in considering like instances in which the turning-points in prominent lives of fiction and of history have dated from the meeting of men with men. But rather let us note that the greatest crises occur when men meet Jesus. A notable case is given in the text. "And the two disciples heard him speak and they followed Jesus." What a glorious day for these two disciples when they turned and followed Jesus! One of them was Andrew, the brother of Simon Peter. We note of him that when he had met and followed the Savior of men he became filled with Jesus's concern for mankind, and went out and found Peter that he too might meet the Master. And what a wonderful change that meeting made in Peter! He was a poor, ignorant fisherman, his horizon bounded by his boats and his nets. Jesus imparted to him the wisdom that is wiser than the learning of men, gave him a vision of things spiritual, and made him a fisher of men. Peter was profane; Jesus made him a preacher of power. Peter was fickle and inconstant; Jesus made him the bulwark of the early Church.

A little later in his ministry Jesus was sitting one day by Jacob's well when there came from the city for water a certain

woman. She was steeped in the prejudices of the Samaritans, a woman of impure life, thinking only of things physical. But on that happy day she met Jesus, and he brought her to repentance, turned her from her life of sin, and gave her a blessed and unquenchable thirst for the waters of life eternal.

Throughout the history of the Church, from those days till these, the divinest privilege granted to any man has been to meet Jesus. Francis of Assisi gave over the early days of his life to worldly pleasure. One night he was giving a banquet to some of his young friends. Suddenly he arose from the banquet-table, went out into the courtyard, and walked dreamily beneath the pale rays of the moon. Presently his friends joined him and began to chide him for his listlessness. "You must be in love," said one of them. "Yes," replied Francis, "I am in love. My bride is poverty, and it seems that no one has been anxious to woo her since Jesus's day." And from that night to the end of his life Francis trod only the narrow, rugged pathway of sacrificing love. What was the explanation? Francis had met Jesus, and he had laid upon his heart the challenge of the cross.

There is abundant other evidence of the rich fruitage in life and love that results when men meet Jesus. Oberlin, Shaftesbury, Livingstone, Carey, Gordon, and thousands upon thousands of others—those who have occupied the foreground of the world's stage of activity, and those who have walked in paths obscure—are numbered as men who met Jesus.

III. WHEN MEN SEEM TO MEET JESUS: But think not that every one who seems to meet Jesus really meets him. Many, both to-day and in his own time, have seemed to meet him without having their lives in any way changed thereby. The truth is that they never met him. Some self-imposed condition arose to prevent the power of his divine personality from being felt in its gracious fulness.

I am thinking of three things that deprive men of the blessings that follow when they really meet Jesus. The first hindrance is that they harden their hearts. They are determined not to see Jesus as he is. Like the scribes of old they have their preconceived notions of the Christ, and these notions are unalterable. Few of the men of the temple

or of the hangers-on in Jerusalem ever came to have any real knowledge of Jesus. It was not because they did not have occasion to do so, for Jesus walked often in their midst. Nor was it because of any coldness on his part, for we know that one of his deepest desires was to rescue the erring Jerusalem, and that the apathy of the city caused him to pour out his heart in those tenderest of words, "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and thou wouldst not!" And in like manner there are to-day those who harden their hearts whenever the gospel story is presented to them, thus making it impossible that they should meet him who can make radiant as the morn the dreariest and bleakest of lives.

The second common difficulty is that men oftentimes see their duty but have not the courage of their convictions. They behold his star from afar, but they do not follow it. They may sing hosannas to the Son of David, but they dare not drink his woful cup. The rich young ruler was such a one. He admired the Master, longed for his righteousness and to share with him eternal life, but could not pay the price. He did not in any true sense meet Jesus.

The third hindrance is that in many cases men seem to possess no spiritual vision. Farmers there are who use God's sun and rain, stand beneath his towering pines, tramp his majestic hills and silent valleys, yet never experience that feeling of reverence that caused the psalmist to exclaim, "The heavens declare the glory of God; and the firmament sheweth his handiwork." Men of education and culture there are who walk through vast halls of sculpture and wander amid rare galleries of paintings, observing that the life and religion of Jesus Christ have been the inspiration of the noblest works of art, yet have never felt the redeeming power of his personality in their own lives. Physical vision they have, the esthetic eyesight is normal, but spiritually they are as blind as the inhabitants of Bethsaida and Chorazin. And in the Church, too, I fear there are many who have not really met Jesus. They have no spiritual eyesight. They can not see the importance of the child as the natural center of the heavenly kingdom, and hence they have no

church-school vision. They can not see that the fields are white for the harvest, and hence they have no evangelistic vision. Like the rich fools, their outlook is hemmed in by their grain, their barns, their gold, and hence they have no world-wide, no missionary vision.

Of all the obstacles that keep men from a true meeting with Jesus it seems to me that this last is the most tragic—to walk beside him as did Judas, to see his works of wonder, but never come really to know him. Some poet has preserved this lesson for us in the story of Josea, the brother of Jesus, who worked beside the Master in the shop and sat beside him in the home, but never caught the vision "that glorified his clay":

"Josea, the brother of Jesus, plodded from day to day,
With never a vision within him to glorify his clay;
Josea, the brother of Jesus, was one with the heavy clod,

But Jesus the soul of rapture, and soared,
like a lark, with God.
Josea, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother, could.

"Why stays he not in the workshop" he often used to complain,
'Sawing the Lebanon cedar, imparting to woods their stain?
Why must he go thus roaming, forsaking my father's trade,
While hammers are busily sounding and there is gain to be made?'
Thus ran the mind of Josea, apt with plummet and rule,
And deeming whoe'er surpassed him either a knave or a fool;
For he never walked with the prophets in God's great garden of bliss,
And of all the mistakes of the ages the saddest methinks was this,
To have such a brother as Jesus, to speak with him day by day,
But never to catch the vision that glorified his clay."

THE APOCALYPTIC ELEMENT IN OUR LORD'S TEACHING

CHARLES GORE, D.D., D.C.L., Bishop of Oxford, England

WHAT exactly did our Lord teach about "the coming of the Son of Man in glory" and "the end of the world"?

He accepted the Jewish expectation. The Jew's faith in God was a faith that God will vindicate himself at last in his whole creation. In detail this faith came, through the teaching of the prophets, to mean:

(1) That a kingdom is to be looked for, a real kingdom of righteousness, or kingdom of God. It appears at first as if this were to come about through the succession to the throne of Israel of an anointed king of David's line, in whom God and his righteousness shall really be manifested. And to this hope of the perfection of kingship is attached the hope of fulfilment of the functions of priesthood and prophecy, in a perfected atonement with God and a universal knowledge of him. This is the Messianic hope.

But (2) it appears that this kingdom can not come about by orderly succession out of society as it is. The world, and Israel itself, is too corrupt. God must come forth and vindicate himself in judgment both upon the heathen powers and upon rebel Israel. This is "the day of the Lord." Thus to the coming of the kingdom is indissolubly attached

the idea of precedent judgment and the purging of the people of God.

Again (3), if the hope of Israel is to be realized, it can not be that the dead Israelites, who had died in loyalty to God but had seen nothing, should not participate in the great fulfilment. The day of the Lord must be a day of resurrection of the righteous dead to participate in the glory; and (it was later added) of resurrection of the rebellious to shame and contempt. There is a "day of judgment" upon the quick and the dead alike.

(4) The kingdom of God will be accompanied by an outpouring of the Spirit of God upon the Messiah himself and upon the whole people—"upon all flesh."

(5) As nature is part of God's creation and is man's dwelling-place, so nature shall be stirred through and through by the coming of the day of God. It will be overwhelmed in catastrophe by the divine hand of judgment and reconstituted, "a new heaven and a new earth," for the abode of God's perfected people—for Jerusalem, God's city, as a center for a converted world.

(6) A new and independent feature is added to the picture of the future when it is proclaimed that to expiate the sin of God's

people, and to restore the true Israel, the servant of the Lord (not identified with the Messiah) must first suffer a sacrificial death for the whole people, and that the purpose of God can be fulfilled only through his unmerited and vicarious suffering.

(7) In the latter period of apocalyptic teaching it appears that this kingdom of God will be brought about by an unmediated act of God. It will be no development of an existing situation, but by God's pure act there will suddenly be manifested on the throne of divine glory God's representative in human form, "the Son of Man," to execute God's judgment and to establish his kingdom.

I have collected all these seven features of the Jewish hope because in fact our Lord accepted and combined all of them. In particular, he combined in the one idea of the Christ the ideal King and the suffering servant and the glorified Son of Man.

I. AN ISRAEL OF EXPECTATION: The forerunner of the Lord, John the Baptist, was sent to proclaim that the time had come, that the hour of the kingdom was just about to strike. His function was to herald the coming of the greater One and to prepare for him out of Israel a people ready to accept him. The coming of the kingdom would be a day of judgment. Judgment must accompany or precede the outpouring of the Spirit. It would fall upon Israel, sinful Israel, more particularly. Therefore it must be prepared for by repentance. The baptism which John administered, sharply distinguished from the baptism of the Spirit which the Christ was to bestow, was the ceremony by which an Israel cleansed by penitence was made ready to welcome its Lord.

I think we do not sufficiently realize that John the Baptist made and left behind him a definite body, "an Israel of expectation" as we may call them, known as "the disciples of John," who had been taught by him a method of prayer, and who observed special fasts, and who admitted members by baptism; and that this body of disciples subsisted and spread abroad beyond Judæa, and were still found five-and-twenty years after John's death, numbering among them Apollos and the men whom St. Paul found at Ephesus; who had been baptized with John's baptism, and been taught to expect the kingdom and the Spirit, but had not

heard that the Christ had come and that the gift had been actually given. It was this body of John's disciples to whom our Lord especially alluded when he said that since the days of John the Baptist the kingdom of heaven had been suffering violence and violent men had been taking it by force, meaning that by the depth of their penitence and the urgency of their desire for the coming of the kingdom they had been (so to speak) forcing it on and wringing it from God.

With this Israel of expectation our Lord directly associated himself. At his baptism by John he received the anointing of the Holy Ghost. He knew himself to be the Christ, and John knew it also. I will not go into the question of how the truth that Jesus was the Christ was allowed to emerge among his disciples or among the people generally. This is a point on which there is an appearance of contradiction between the Fourth Gospel and the synoptists. Whether it is real or not I will not discuss. In any case it is certain that our Lord had to reconstruct the idea of the Christ among his disciples, and especially to detach it from political ideals and to associate it with the thought—the alien and repellent thought—of the Suffering Servant; and this necessity for reconstructing the foundation of belief, which was the work of the Galilean ministry, made it necessary to keep the truth about his office and person as a secret, which was only slowly realized even by the disciples. Thus our Lord was content in Galilee at first to continue the preparatory ministry of John; to propagate and deepen the expectation of the immediate coming of the kingdom; to spiritualize the idea of it; and to associate the preparation for it with the thought of suffering and rejection for its ambassadors. Especially as the truth that he was Christ became familiar to the disciples, they were taught to accept his own death as the necessary sacrifice which must be paid before the kingdom could come. But meanwhile all the seven elements in the Jewish hope, enumerated above, our Lord accepted and fused into one. (1) The idea of the kingdom and the King as immediately to come, or even as actually present. "The kingdom of God is come upon you." (2) The idea of the preparatory judgment. So far from falling on the heathen alone; it is to fall specially upon Jerusalem and upon

Israel as refusing the message of the Lord. In particular, it is quite certain that our Lord proclaimed the speedy destruction of Jerusalem, which had rejected him, and that he threw his doom upon Jerusalem upon the background of physical convulsions such as the older prophets had already associated with the judgment on Babylon and Egypt and Tyre and Edom and on Jerusalem itself. There is nothing new in Christ's language about the darkening of sun and moon and the falling of the stars and the passing of heaven and earth. This language is all from the older prophets. But our Lord makes these physical portents the heralds of the final coming of the Son of Man with power and great glory. And besides this denunciation of judgment on Jerusalem, our Lord proclaims a universal judgment of all individuals and of all nations, of which he, the Son of Man, is to be the minister. (3) The idea of the resurrection of the dead. This is asserted or implied on several occasions. But a totally new place is given to this doctrine of resurrection, in connection with the coming of the kingdom, by the announcement repeatedly made that first of all he himself—the Christ—must suffer and die and be raised again. This resurrection of the Christ comes into the immediate foreground of the picture. (4) He had received, and claimed to have received, the unction of the Holy Spirit—and to work in the power of the Spirit. In warning the twelve of the rejection and suffering they were to expect in going about the cities of Israel, he told them also to expect that the Holy Spirit would speak within them. He identified opposition to his cause with opposition to the Holy Spirit. Finally, it is quite certain that he promised the gift of the Holy Spirit, when he was gone, as the first fruits of his victory over death. (5) Our Lord certainly uses all the prophetic language about the dissolution of nature in the coming judgment, and his language about the banquet of the Messianic kingdom, where he will drink the new wine with his disciples, may be taken to imply his acceptance of the whole idea of "the regeneration" of nature. (6) He brought fully into the foreground the idea that the Christ, he himself, identified with the suffering servant of the Lord, must redeem his people, "the many" who shall be his and shall enter into his kingdom, by his sacrificial death, which was to be fol-

lowed by his resurrection and his glory. Finally (7), he certainly adopted the apocalyptic language and proclaimed his own coming on the clouds of heaven in the glory of the Father, with the holy angels, to conduct the divine judgment of the world and to inaugurate the kingdom of God.

II. CHRIST AND JEWISH ESCHATOLOGY: All this appears frequently in the synoptic gospels as an expectation to be realized speedily or within the period of the existing generation. This has been a great occasion of stumbling. So wise a man as the late Henry Sidgwick, for instance, was alienated from the faith and membership of the Christian Church mainly by the conviction that Jesus Christ had certainly proclaimed the immediate coming of the end of the world, and that it had not come as he prophesied. Jesus, he thought, was certainly under a delusion, and could not therefore be what Christendom believed him to be.

But, in fact, this at least is quite certain, that the effect of our Lord's teaching about the coming of the Christ and the kingdom had been to make men expect a gradual process, and no longer a single event to be realized in one moment of time.

If you take the stock ideas of Jewish eschatology in the period before our Lord's coming, as I have enumerated them, and leave out of account the idea of the Suffering Servant of Jehovah and some other older features of the prophetic teaching, you can form a very concrete picture of a sudden coming. If you could suppose John the Baptist to have entertained the Jewish expectation in its simplest and crudest form, you could imagine him to have expected that when he had been allowed to prepare a people for the Lord the Lord Christ would suddenly come with all the accompaniments of divine power on the clouds of heaven, to evoke the dead, to transform the world, to administer the final judgments, and to gather together his elect into the divine kingdom. All would be one event, to be expected at one single moment in time. But, in fact, the Christ came in lowliness and meekness to live as man, to suffer and to die. When he was teaching and suffering on earth "he that should come" had really come. "Thou art the Christ" the disciples confessed. "It is finished," he cried from the cross. But it was only one stage of his coming. He had come; but he was still to come. He died to

ransom his people, and was raised from the dead and exalted to the right hand of God. This is the resurrection, the most certain evidence that the kingdom has come. "Jesus," St. Paul says, "was marked out as the Son of God with power according to the Spirit of holiness by the resurrection of the dead." He uses the plural, "the resurrection of dead men," for Christ's resurrection; because it is in promise and power the resurrection of all the dead. Thus the day of resurrection is come; but it is still in expectation. "Christ the first-fruits; then they that are Christ's at his coming. Then cometh the end." Again, the bestowal of the Spirit at Pentecost is the evidence that the Messianic kingdom has come. St. Peter hails it as the fulfilment of Joel's prophecy of "the last days," the evidence that they had really come; and there is a great body of New Testament language leading up to identify the Church on earth with the kingdom of God. But if the kingdom had come at Pentecost, it was still to come. Once again, the outpouring of the Spirit on the elect was to be accompanied with judgment on the rebellious world. Our Lord had certainly prophesied the judgment on Jerusalem, and had thrown this judgment on Jerusalem on the background of the end of the world. Well, the judgment fell upon Jerusalem. There is not in history a more assured or a more wonderful fulfilment of prophecy. The divine judgment had come; but it was still to come. It was "one of the days of the Son of Man," but not the only or final day. The antichristian power was now no longer Jerusalem, but Rome turned persecutor, and the seer of the Apocalypse converts all the apocalyptic language against Rome. The prophecy of doom is again fulfilled. But the end is not a full end. Christ is still to come.

III. WHAT WERE CHRIST'S WORDS: This is certainly the true point. In Christ's teaching the coming of the kingdom becomes a gradual process. It is his own human manifestation; it is the resurrection; it is Pentecost; it is the judgment on Jerusalem; it is the judgment on Rome. All these are his coming; but yet altogether, as it appears, they have not accomplished his coming, and they leave us praying "Thy kingdom come."

It is certain that our Lord's first disciples at first expected the great consummation in the immediate future, tho it is also certain

that they modified their expectations without experiencing any violent shock. It is more than probable that our Lord meant them to learn by experience in the matter, and gave them hints which they only afterward learned to appreciate. But it is not easy for any one to feel confident of the precise meaning which our Lord intended his disciples to attach to his specific announcements of "the coming" to be expected before their generation should all have passed away. The uncertainty which we feel is in part an uncertainty as to the exact words used by our Lord.

Four considerations must be entertained.

1. There are considerable differences between the reports of our Lord's words as given by the three evangelists. The impression that our Lord announced his final coming and the end of the world within the existing generation is due chiefly to the gospel according to St. Matthew. The other evangelists are much more ambiguous. For example, the whole of the discourse in Mark 13 is plainly an answer only to the question, "When shall this destruction of the Temple take place?" So in the same discourse in St. Luke. But in St. Matthew the question is about "the end of the world," and the whole answer reads with a different sense.

2. In this discourse, as reported by Mark and Luke, there seems to me no reasonable question that the words "this generation shall not pass away till all these things be accomplished" should be referred to the specific event, the judgment on Jerusalem, which our Lord in the manner of the prophets has thrown upon the immediate background of the end of the world. The following words, "Of that day or that hour knoweth no man . . . neither the Son," may be interpreted no doubt strictly in their context to mean, "I tell you the general period; I do not know the precise moment." But they may be, I think, more truly interpreted in accordance with other words, recorded by St. Luke, "It is not for you to know times or seasons," and then they would refer not to the destruction of Jerusalem but to the end of the world as a whole.

3. In our Lord's declaration of his Messiahship before the high priests and elders, he does not say "hereafter," as the word was translated in the authorized version—"Hereafter shall ye see the Son of Man sitting on the right hand of power and coming

in the clouds of heaven," but "henceforth," or as in St. Luke, "From the present time shall the Son of Man be seated at the right hand of the power of God." It is a continuous session that is announced and a continuous coming.

4. We must bear in mind that the Jewish prophets and psalmists speak of divine theophanies in highly figurative language. We may dare to say that the beginning of the world and the ending of it can be expressed to us only in figurative or symbolical language. There is every reason to believe that our Lord's language about the end, echoing as it does the language of the prophets, is highly figurative.

We are bound to accept our Lord's own statement that, at least in his human state, he was ignorant of a divine secret. "Of the day and hour knoweth no man . . . neither the Son."

But in the words immediately preceding he declares his words infallible. "Heaven and earth shall pass away, but my words shall not pass away." We must believe him, in his humiliation, to have been ignorant of what man may not know. But we have no ground for believing that he was deluded.

On the whole, it is quite clear that the coming and the kingdom and the end, as he

taught it, were a process of many stages. His coming in humility, his resurrection, Pentecost, and the Church, the judgment upon Jerusalem—all these are the coming, and all these, and every other day of the Son of Man, are thrown upon the immediate background of the final end of the world, which faith in God imperatively demands, though we know of it only in symbol.

It is not my task to answer the question—What our Lord's teaching about the end ought to mean for us in our generation. But one word I must say. A modern school of Biblical critics who exaggerate the place of eschatological teaching in the whole of our Lord's teaching also congratulate the Christian world on having left it behind. This is absolutely the wrong attitude. It is essential to faith to be expecting the coming and the end. The kingdom of heaven ought even now to be suffering violence at the hands of our importunity. If we want to see a day of the Son of Man, or the last day, we ought to be earnestly expecting, yea, crying out in pain for his judgments and his presence. Even so come Lord Jesus! The detached or world-renouncing feeling of the first Christians toward the existing social order is a feeling which the Church can never abandon without disaster.

A WHOLE CREED FOR THE NEW YEAR

The Rev. FREDERICK F. SHANNON, Brooklyn, N. Y.

I am the bread of life. He that believeth in me, as the Scripture hath said, from within him shall flow rivers of living water. I am come a light into the world, that whosoever believeth on me may not abide in the darkness.—John 6:35; 7:38; 12:46.

Of all the new years that have come and gone, the present is the saddest our world has known. If some being from another planet could visit our earth, behold its untimely graves, look into the blanched faces of men, the tear-stained faces of women, the pinched faces of children, would he not be constrained to say: "Having been through many worlds and seen many kinds of life, I have seen nothing to equal the sorrow and gloom of the earth"! Yet in the midst of history's bloodiest war, we are not in despair. This is in itself a miracle of faith and hope. Look about you and consider if there be anything more wonderful than this: Fallen among his own ruins, crushed beneath the

weight of desolation he has pulled down upon himself, man still dreams of better times, of higher national aims, of a coming age of brotherhood, of a warless, emperorless, kingless, kaiserless world. Froude says that in the middle of the nineteenth century "the compasses were all awry, the lights all drifting, and nothing left to steer by except the stars." But inasmuch as the stars are fixed, the compasses do go wrong and lights do drift, the situation is not entirely hopeless. Moreover, we may learn at last that our only hope as a race is to steer by the Star of Bethlehem. And this brings me to the theme suggested by the texts: "A Whole Creed for the New Year."

I. THE BREAD OF LIFE: The first article of a whole creed runs: "I believe in the bread of life." Unfortunately, men stop short of the complete statement. For example: Every man believes in bread. Infidel, atheist, agnostic, anarchist, syndicalist, ma-

terialist, Christian—we all believe in bread. To be sure, it is not an indication of high mental or spiritual endeavor to have faith in bread. We may hold this much of our creed without any mental sweat, without any volitional exertion whatever. For the blood, no matter what our philosophic or theologic predilections, is an uproarious believer in bread. Bones, tissue, skin, stomach, feet, legs, and arms are all tremendously orthodox in the matter of bread. They do not ask my opinion upon the subject; I am quietly ignored; but they go right on believing in bread night and day, year in and year out, until death sends them back into the various chemical states out of which they came.

Now, some maintain that belief in bread is enough. We are all related to stocks and stones, brothers of the beasts that perish, not even—as Hugo said he was—the tadpole of an archangel. Thus this bread-enough creed, you see, puts a period, a full stop to everything but dirt. I had inclined to think that Isaiah was a majestic spirit surrounded by matter; that David was a kind of celestial swan, skirting these islands of time with broken wing and singing psalms that might not be altogether tuneless along the coasts of eternity; that John, lying on Christ's bosom, got so close to the heart of eternal life that, when death stood across his path, he simply looked death out of countenance, continuing his enchanting journey of the undying; that Paul, when he yielded his head to the ax, only yielded himself—his deathless, immortal being—to a more perfect vision of that love which Dante thought moves the sun in heaven and all the stars. "But no," replies the man who believes in bread only, "you are just a poor, innocent, deluded mortal, imagining gods when there are none, deifying men who are but higher animals at best."

Still, the bread-man's answer is not overwhelmingly convincing. He offers me only a mutilated, truncated creed. He does not go far enough. He is perfectly right in believing in bread, but he is woefully wrong in refusing to believe in the Bread of Life also. Otherwise, the finest, the deepest, the grandest things in human life are untouched, unexplained. Here is this splendid specimen of physical manhood. He has the stride of a young god. He also thinks, wills, reasons, hopes, loves. "Look at him," exclaims our bread-logician. "All he needs is bread;

bread has made him what he is." But what about his reason? Reason has no teeth, eats no bread, pays no dental bills. And yet, in recalling Aristotle, Newton, Kant, Bacon, we never ask what kind of bread they ate. They ate bread, certainly, but they lived by the bread of life, they lived by reason. But, as I have just intimated, reason has no teeth, never eats bread, never suffers from indigestion. Moreover, what about his imagination? Imagination has no jaw-bone, no place for teeth. Did Raffael, having eaten all the delicious food in Rome and Florence, and as a direct result thereof, paint "The Transfiguration"? Did Coleridge, after eating much bread, write *Christabel*? Did Francis Thompson wander into a London gin-mill out of London's lonely, shivering streets, swallow a few ounces of bread and beer, and then sing for all time *The Hound of Heaven*? Hardly! Imagination never lies awake at night on account of toothache. Then, too, what of his emotions? Are the loves, the hopes, the fears, the devotion of man and woman, of parenthood and childhood, the rich, clean, snow-white, inspiring friendships—are all these to be measured, valued, according to the rule of the loaf? If so, the friendship of David and Jonathan is only a jocose conundrum; the Florentine's pure white soul-flame was concocted out of a witch's brew; the love-story of the race—with its deathless dreams, its holy sacrifices, its sacred adventures—is an intertwisted puzzle with no hint of an intelligible answer. Finally, how will this crustman explain the imperishable heroism in human nature? Surely, full stomachs can not altogether account for the mighty achievements of Albert, king of the Belgians, and of Peter, king of the Servians! There are those who think that these two throneless kings are the kingliest souls now battling for the life or death of militarism. Or again: Out there in the deep a vessel is being pounded to pieces by wind and wave. Here on the shore are the old captain and his life-savers. The deep is threatening, with terrible voice, a full toll of all the people on that broken and breaking vessel. "Lads!" shouts the old captain, "we must to the rescue!" "But," the lads protest, "no life-boat can live in that sea, captain. The ocean's foaming teeth have certain death in their angry bite. If we go out, we will never come back." Then, in a voice

that the sea-voices and wind-voices must have paused to hear, the captain shouted: "But we don't have to come back!" Ah! we have to go; the voice of duty commands us; our love for men compels us; but we don't have to come back; that is a matter to be settled by God and the soul he hath made in his own image! Tell me—is that holy spirit of heroism merely the result of bread, the empty rattle of dry crusts knocking each other into such thrilling and magnificent daring for the sake of others?

No, my friends; we must not permit ourselves to be imposed upon by the crumb-and-crust conception of life. It is too easy; too specious; it asks too much of our reason; it leaves such vast areas of our inner being unaccounted for; it makes it far harder, all things considered, to believe in dirt than it does to believe in divinity. Let us ardently believe in bread—and all the material wonders bread suggests; for our bread-line should be as illimitable as the physical universe. It should hold in its measureless lengths the majesty of all seas, the splendor of all stars, the promise of all Aprils, the wealth of all summers, and the gold of all autumns. But after compassing sod and sky and sea and land and sunset and star, after all fair and sublime and lovely forms have yielded us their beauty, we know that there is something still beyond, behind, within; something better than bread, fairer than violet meadows of sky, sweeter than softly silver wind-whisperings at twilight—something that urges us to bow and pray:

"Break thou the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word!

"Bless thou the truth, dear Lord,
To me—to me—
As thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All-in-All."

II. THE WATER OF LIFE: The second article of a whole creed reads: "I believe in the water of life." Here, again, every-

body is compelled to subscribe to at least a partial creed. Even plants believe in water. Trees and flowers and grass, and all their many-colored neighbors of the soil, are staunch disciples of water. Were it not for their abiding faith in water, there would be no twinkling leaves, no rose-bushes, no wheat-fields next summer. Nor is it especially taxing, from the standpoint of thought and observation, for a man to believe in water. Growing boys, of course, may not think much of water when exteriorly applied. But a man knows that three-fourths of the earth's surface is covered by water; he also knows that about two-thirds of his own body is composed of water. Haeckel—that big, blind giant grinding in the mills of modern materialism—is such a fanatical believer in water that he thinks water and the other elements have all begotten themselves. He does not ask with Job: "Has the rain a father?" There is nothing material or immaterial, within or without the universe, worthy the name of Father or God. The war proves, according to this biologist, that the thought of an overruling Providence in human affairs is utterly untenable. But does it really prove anything of the sort?

Now, in its elementary relations, water stands for at least two things: it is a quencher of thirst and it is a cleanser. And is it not these two truths, in their spiritual bearing, which yield the Christian a whole rather than a piecemeal creed? Believing in water as heartily, as sincerely, as jubilantly as the most arrogant materialist, Christ's men and women believe in the water of life also. And why?

First, because it alone quenches the thirst of the soul. "As the heart panteth after the water brooks, so panteth my soul after thee, O God." Man's thirst for God is deep and permanent. Like the thirsts of the body, this highest and supreme thirst is pervertible; nevertheless, it burns on after the thirsts of the body have burned out. We must believe this, if we believe in soul at all, or else give up, as Tennyson said, the mighty hopes which make us men. Here is the dew-pearled, morning-wonder in humanity's checkered, sultry day: The living God begets in undying souls a parching thirst for himself! None other can satisfy that thirst. Does not man thirst for fame and find it a bursting bubble? Does not man

thirst for glory, and do not "paths of glory lead but to the grave?" Does not man thirst for power, and is not unsanctified power one of the blackest curses our earth knows? Does not man thirst for gold, and does not gold, divested of its godlike uses, create only a golden hell? But lo! man thirsts for God, and the universe bares its inmost heart, pouring nourishing streams of life into his God-thirsty nature! For God alone is the infallible cure of that deadly, emaciating disease which Professor James brilliantly defined as "the sick soul, the divided self," which Paul also, apostolically and bluntly, name^d "sin, that it might appear sin, working death."

But if our thirst is deep, the divine supply is superabundant. "If any man thirst," cried the Opener of eternal fountains, "let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." What a heart-thrilling, soul-cheering promise! "O thirsty soul, come unto me and drink. You may try everything else and your thirst will be unalaked. Left alone, you are a human desert—dry, infertile, flowerless, treeless, songless; but you may be a garden of the Lord, through which silver waters flow, wherein heavenly songsters sing, and green, fragrant things flourish through all seasons and all weathers. The secret depths of your consciousness shall be as fresh as the streams of an invisible spring. Nay, that is not all. Freshened and vitalized in the hidden mysteries of your own being, you shall become as the head-waters of benediction to others. Your inner brook shall break into flowing rivers, and your flowing rivers shall widen into spiritual seas of living water!"

The second use of water is in its cleansing power. Imagine a world like ours with no water to cleanse it for a single day! Yet would such a physical condition be more appalling than souls without recourse to the spiritual tides of cleansing that flow unceasingly from the heart of God in Christ? The saint and not the sinner, the soul hid with Christ in God and not the soul dead in trespasses and sins, is alone competent to answer our question. For it is one of the moral paradoxes that the whitest, cleanest, gentlest, heavenliest spirits have ever been most keenly sensitive to the terrors and horrors of sin. The quasi-Christian, the easy-

going, dulcet-toned essayist and hair-splitting speculator—what cares he for the purifying fountains opened for sin and uncleanness? He is not deep enough to comprehend his own shallowness. He walks out upon his intellectual ice as if he were crossing a rill of speculation instead of a fathomless sea of reality. Never until he breaks through his thin ice, and is sucked down into the swirling, befouling depths of sin's stifling nastiness, can he know what it is to be washed in Calvary's whitening streams of forgiving love. I am emphasizing a fact in human experience. Let the philosophers, the scientists, the psychologists make the most of it. It is the big, towering, mountain-souled men and women, and not the smug, clever little coterie dwelling among the foothills of history, who require the forgiveness of God which is in Christ Jesus our Lord.

A typical case is that of Doctor Carmen, the Edinburgh physician. After finishing some church business with Doctor Alexander Whyte, senior pastor of Free Saint George's, Edinburgh, the physician looked earnestly, almost beseechingly, at the minister as he said: "Now, ha'e ye any word for an old sinner?" The question took the great preacher's breath away, for he thought the questioner was an old saint—and he was! Rising and stretching forth a strong hand to the strong hand ready to clasp it, Doctor Whyte said: "He delighteth in mercy." Then the physician escaped out of the room. Next morning the minister received this letter from the physician: "Dear friend, I will never doubt him again—the sins of my youth. I was near the gates of hell, but that word of God comforted me, and I will never doubt him again. If the devil casts up my sin in my teeth, I will say: 'Yes, it is all true, and you can not tell the half of it, but I have to do with One who delighteth in mercy.'" "I can show you the paper," says Doctor Whyte, "it sanctifies my desk."

Ah, yes! these are the lives that sanctify history, that glorify God, that enrich heaven. Seeing God in everything, they are not foolish enough to say that everything is God. They look over the brightness of the stars to the whiteness of the throne, before which they pray:

"God of the scarlet rose,
Give me the beauty that thy love bestows!

"God of the lily's cup,
Fill me! I hold this empty chalice up!

"God of the sea-gull's wing,
Bear above each dark and turbulent thing!

"God of the eagle's nest,
Oh, let me make my eyrie near thy breast!

"God of the roadside weed,
Grant I may humbly serve the humblest
need!

"God of the butterfly,
Help me to vanquish death, altho I die!"

III. THE LIGHT OF LIFE: The final article of a whole creed is this: "I believe in the light of life." Of all the figures our Lord used, light is perhaps the most universal, the most capable of symbolizing himself. Of course, there could be no physical life in the world without the sun. All the kingdoms—mineral, vegetable, animal, human—owe their being to the center of the solar system.

Inasmuch as Christ said, "I am the light of the world," we may go down the winding ways of the new year, saying: "Yes, I believe in light—the sweet, silent, strong energy that stirs and quickens every plant and tree and animal and human in the wide world; but I believe, also, in the Light behind the light—I believe in the Light of Life." We do not need to say that our human life is full of darkness. Every one is more or less aware of that. What we want to know is this: Is there a light that can shiver through the densest darkness? Indeed there is, and you may test the matter for yourself. Reichel was conducting the final rehearsal of his great choir for the production of the *Messiah*. The chorus had sung through to the point where the soprano solo takes up the refrain, "I know that my Redeemer liveth." The soloist's technique was perfect—she had faultless breathing, accurate note-placing, flawless enunciation. But after the final note, all eyes were fixt upon Reichel to catch his look of approval. Instead, he silenced the orchestra, walked up to the singer with sorrowful eyes and said: "My daughter, you do not really know that your Redeemer liveth, do you?" "Why, yes," she answered, flushing, "I think I do." "Then sing it," cried Reichel. "Tell it to me so I and all who hear you will know, and know that you know the joy and power of it." Then he motioned the orchestra to play it again. And this time she sang the truth

as she knew it in her own heart, sang it as she experienced it in her own soul, sang it with no thought of applause, sang it so gloriously that all who heard forgot the craftsman's work and wept under the spell of the singer's soul. Again the old master approached her, not with sorrowful eyes, but with joyous, tear-filled eyes, kissed her on the forehead, and said: "You do know, for you have told me." Our Master wants us to speak and live with a like certitude. After all, no other assurance is worth much to us; but this personal assurance, which we may have in our own consciousness, is of infinite worth and peace. For Christ's light flashes illuminatingly down into the nethermost caves of human darkness and makes them glow and sparkle like mines of jewels. "I am come a light into the world"—he who was before the sun gave the sun its first faint gleams of fire, started the sun on its career of brilliance—he it is who says: "I am come a light into the world, that whosoever believeth on me may not abide in the darkness." Who knows the darkness of this darkened universe like Christ? Yet he was unafraid, undiscouraged in the midst of apparent defeat. And he imparts his calm fearlessness to all who trust him. "While ye have the light," he says, "believe on the light, that ye may become sons of the light." Privilege and appropriation—but is that all? No, there is a greater wonder still. Seizing and appropriating the light, we become sons of the light. In other words, the light does immeasurably more for us than we can possibly do for it. Does a man need to be told the sun is shining when he walks down the street on a golden day in June? Is he not a radiant son of the physical light? Christ, as Sir Oliver Lodge says, is the sunshine of life, and he witnesses to his own brightness in the heart. Just this, I take it, is Christianity. All the rest is theology and philosophy. And they are good, very good, only they are not good enough to take you conqueringly through this new year. Christ alone is sufficient for that! You may have many hard questions; but Christ can answer all of them. Believe in bread, but believe, also, in the Bread of Life. Believe in water, but believe, also, in the Water of Life. Believe in light, but believe, also, in the Light of Life. It is a whole creed and it will create whole men and women.

"LABORARE EST ORARE"

"IN Christ" we discover what omnipo-
tence means. "He that doeth the will
shall know the doctrine." "IN Christ"
we know and meet God living and acting
under the limitations of created man. "IN
Christ" we learn to pray. And as we
learn to pray we begin to take all other
learning into our account and pray the
better for the limitation we ourselves
embrace in the close company of God.
Our limitation and the limitation of our
prayer begin to march with his. It is not
for us to demand of him that he should
change; rather it is for us to change, in
humility and faith, that our ways and
works may grow into accord with his.

Here again I discern the heavenly com-
mon sense and searching intelligence of
the Christian's life. As our prayer limits
itself step by step with the limitation of
God, so it extends into the whole of life,
and so it increases in certainty and exacti-
tude of response. If the carpenter who

wants a box kneels down and prays God
to send him a box, he is not heard for his
much speaking, however much it be. If
he uses wood and tools, and skill of hand
and of mind, to make a box in an action
become "fine," he has his box, and his
action is a prayer. But if he would have
God as the friend and lover of his soul,
he can not have him even through prayers
and sacrament if they are used only as
magical tools. He must pray a prayer
with no limitations other than those of
man as man and son of God; he must use
his own life as his tool and give his heart
and his intelligence to God. Then his
prayers and his sacraments, his heart and
his intelligence, become instruments for
God himself to use. This, as I see it, is
the common sense of that Christian life
which proclaims, or should proclaim, the
self-giving of God—the life which is one
with his incarnation in man and his eter-
nal sacrifice for the freedom and nobility
of man.¹

THE CHILDREN'S SERVICE

THE GOOD CONFESSION

E. C. DARGAN, D.D., LL.D., Macon, Ga.

*And didst confess the good confession in the
sight of many witnesses.*—1 Tim. 6:12b.

THERE was once a good, fine boy named
Timothy. His grandmother and his mother
had taught him when a child to love the
Bible and to learn about God. When he
grew up and was a young man there came to
his home a great preacher, the Apostle Paul.
He told this good household about Jesus,
who had come to be the Savior of men, as
God had promised through the prophets.
Timothy believed what Paul said, and him-
self became a Christian. He went with Paul
and helped him much in his work for God.
Long years afterward, when the good apos-
tle was an old man and a prisoner at Rome,
expecting soon to die, he wrote two letters
to Timothy which are a part, as you know,
of the New Testament. The words of our
text are found in the first of these letters,
and they tell about that time when Timothy

became a Christian and made public ac-
knowledge of his faith in Christ. It is
that which Paul calls "the good confession,"
which was made before many witnesses.
Since that time many and many thousands
of persons, young and old, have become
Christians in this way, and I hope that
among the children and others who are lis-
tening to me there are those who are ready
to make this "good confession."

The first thing you would ask me is what
is meant by making "the good confession"?
I am glad it is easy to tell you. There must
be in ourselves a real feeling that we are
not good, and we must be sorry for our
badness, and we must believe Jesus our
Savior will take away our sin and will lead
us in the right way to live, and give us the
hope of living with him and all the angels
and the good people in heaven. Then when
we have taken Jesus with all our mind and

¹From *Providence and Faith*. By William

Scott Palmer. Macmillan & Co., London.
²With the foregoing the editors would suggest
Prayer" in our August number, p. 114. comparison with the editorial on "Answers of

heart to be really our Savior, then "the good confession" must come. That means that somehow we should, before other people, let it be known that we do give ourselves up to Jesus because we love and trust him, and we intend to be his and to follow him all the rest of our life. Now the way to do this is to join the church, that is, come and be one of those who are united to worship God and serve Jesus as Lord and Savior. To do this two things are necessary: First, to come before the church-people and the pastor and publicly make the confession; and, secondly, to be baptized as Jesus said we should. This is the way he himself appoints that we should confess him before man, and we should not only be willing but glad to do it. Of course there are many ways in which we can confess Christ publicly in our lives and deeds after we have joined the church, and we must keep on doing that. But I am talking now about this particular step. This was what Paul probably had in mind when he wrote these words to Timothy, for he had made this "good confession" before witnesses. Whenever one is received into the church it is before witnesses, that is, people who look on and are glad.

Now, if we understand all this the next thing we must think about is why we ought to make this "good confession." Let us be sure that we really do in our hearts trust and love Jesus as our Savior and honestly mean to give ourselves to him. Then it is easy to see why we should say so before others. Jesus himself wants us to do this. He said that whoever would confess him before men he would confess that one before his heavenly Father and before the angels. If we own Jesus for our Lord he will own us as his saved and loved ones in heaven. Another thing, he went on to say that if any were ashamed of him he would be ashamed of them, and that is just the other side of the matter.

One time a college boy was going along with his companions, and an old woman spoke to the boy and he went on and wouldn't take any notice of her at all. He was drest up well, and the poor old woman was not well drest and did not make a fine appearance. So when he refused to speak

to her and went on some of the boys said: "Who was that old woman who spoke to you?" "Oh!" he said, "that was my wash-woman." But the poor old woman bowed her head and burst into tears. It was the boy's mother. He was ashamed of his mother and lied and denied her in the presence of others. Was not that a wicked and ugly thing?

There is another story that tells about a very different sort of man. A long time ago, in France, there was a poor little boy named Maurice of Sully who wanted to be a priest and preacher; but he was very poor and could scarcely get the means to go to school. Somehow, with the help of his mother and others, he managed to get his education and did become a great and celebrated priest and bishop. He was made bishop of Paris and, of course, had a high position with a great many people about him. One day his old mother wanted to see her son and she came to the big city and the fine palace and asked that she might come in and see the bishop. But she was drest in the poor clothing of her class and the attendants thought she was unfit to come into the palace of the great bishop. So they drest her up in fine clothes and brought her in. The bishop was a good and shrewd man, and when he saw his good old mother drest up in that style he did not like it. He said to the attendants: "I do not recognize this woman. If she had on her own clothes I think I would know who she was." So the ladies took the hint and restored her poor garments and brought her back again, and then the great man folded her in his arms and said before the brilliant assembly: "This is my mother." He wanted it understood that he was never too fine for his mother. Now that was confessing his mother before men, because he loved her. It may be hard sometimes to acknowledge Jesus as our Savior, but when we do we are sure it pleases him, and he promises to acknowledge us before God.

I hope there are boys and girls and others here to-day who are ready in their hearts to make this "good confession" and say before these Christian people: "I am here to confess my Lord and take him for my Savior and Guide and to follow him with love and service all my life."

OUTLINES

The Influence of the End Upon Life

Come thou over with me, and I will feed thee with me in Jerusalem. . . . How long have I to live, that I should go up with the king unto Jerusalem?—2 Sam. 19:33-34.

THO great in the best sense, Barzillai is an unknown character—a great man may live in obscurity unknown to the world. It is said of him that “he was a great man,” implying that he was both rich and good. 1. As a great man, his generosity was equal to his wealth: “And Barzillai brought beds and basons and earthen vessels and wheat . . . for David.” Like all liberal men he devised liberal things. 2. His loyalty was not less thorough than his generosity. Stood by the king in his troubles. No sunshine courtier was he. Invited to live in the king’s palace. Barzillai gives in our text his answer to that invitation. The idea of the end and death determines for him his way of life.

I. The end has a goodly influence upon man’s deeds and behavior, and loomed in Barzillai’s thoughts. “How long have I to live that I should,” &c. In the light of the end he would rather return to hills—where he became great, than be enticed by the court’s life.

II. The end deepens the sense of the evil of sin. “And can I discern between good and evil.” He had formed his greatness of character among the hills of Gilead and could discern between good and evil there; but perhaps the strong man of the hills could be a weakling in a sumptuous court. He was too aged to fight life’s battle over again.

III. The end protects life from the snares of worldly pleasures. “Can I hear the voice of singing men,” &c. The pleasures of a court were no preparation for death—he would rather die from the hills than from a palace. More important things than pleasures made him great.

IV. The end creates in man a great desire to fulfil life’s duties and responsibilities. “Thy servant will go a little way,” &c. A little way, but far enough to show his gratefulness for so great an invitation. He did what he could.

V. The end uplifts man to a high idea of

goodness. “Why should the king recompense it me?” Tho Barzillai has been good to the king, he is still of unboastful and lowly spirit—“such a reward.” 1. Goodness is a reward in itself. 2. He was not good for what he could get. 3. A greater king was to reward him—God.

Providential Control

And we know that to them that love God all things work together for good, even to them that are called according to his purpose.—Rom. 8:28.

Faith to grasp this great truth will prevent anxiety and worry over many details of life we can not understand. At times the whole aspect of things seems to be nothing but confusion. Like a chain-pile, there does not appear to be any connection. But if we think aright and believe aright, we will assure ourselves that all things are properly connected and related. By lifting the chain, we see that every link falls into its place and is connected with every other link. So is it in the working of things under divine oversight and control. This text asserts:

I. CEASELESS ACTIVITY AND PROVIDENCE: “All things work.” All creatures and things in action or motion—the smallest particle of matter and the revolving worlds, the simplest form of life to the ministry of archangels; entire universe in a state of activity—nothing absolutely motionless. Providence reigns over and throughout this complex and varied activity.

II. UNERRING ORDER AND PROVIDENCE: “All things work together.” Even when it appears that all things are in turmoil and strife, there are perfect order and control—chaos in process of becoming cosmos. Nothing beyond the reign of law. Law God’s method of operation. His judgments and punishments, as well as his mercies and blessings, are in accordance with established principles of righteousness.

III. BENEVOLENCE AND PROVIDENCE: “Work together for good.” All of these operations carried on with benevolent design. God’s orderings of the universe and his dealings with his creatures are all meant for good. His chastisements are for correction and profit. Good may not always

result from his dealings with his intelligent creatures, but such is the divine purpose.

IV. CONDITION OF ASSURED GOOD AND PROVIDENCE: "To them that love God"—"that are called according to his purpose." All things working together for good do not result in good to all in the fullest and highest meaning. The called are they who have yielded to the appeal of Christ, who have fallen in with the divine purpose of grace as revealed in the Gospel. All things are working for good to these; and it is the privilege of all who will to be sharers in this wondrous grace.

One Thing Thou Lackest

Jabez was more honorable than his brethren, &c.—1 Chron. 4:10.

I. His sorrowful advent: His mother "bare him with sorrow."

II. His distinctive character: "Jabez was more honorable than his brethren."

III. His pious habit: "He called upon the God of Israel."

IV. His wise preference: "Oh that thou wouldest bless me, indeed!"

V. His submission to God's direction: "That thy hand might be with me."

VI. His legitimate desire for expansion: "Enlarge my border."

VII. His horror of sin: "Keep me from the evil, lest it grieve me."

VIII. His good fortune: "God granted him his requests."

IX. The something lacking: Prayer for others.

It was the Jewish age. Each for himself.

Christianity enlarges the outlook, widens the sympathies. The prayer of Jabez was good as far as it went.

A Place for Christ

And he will himself show you a large upper room furnished and ready: and there make ready for us.—Mark 14:15.

An unknown disciple has a room for Christ—Christ in unexpected places. His deed handed down without his name. Life is made up of deeds and not names. Christ came to teach us to do something worth recording. Four lessons:

I. Christ must have a place in our lives—"upper room." The Jews refused Christ—their doors were shut against him. All doors shut in Jerusalem, but one open. One open door for Christ can save a city. Christ needs a place in city life.

II. Christ must have a willing place in our lives—"and he will show you." This means: 1. Knowledge of him. He must be known to be accepted. 2. Kindness toward Christ in the last struggle of life—the Easter work.

III. Christ must have a prepared place in our lives—"furnished and prepared." What are rooms furnished for? We must furnish for Christ: 1. Spiritual thoughts; 2. Good inclinations; 3. Sympathy. Christ's furniture.

IV. Christ must have the best place in our lives, "A large upper room." He is to obtain the best of everything—strength, learning, wealth, and life. The rooms nearest to heavens—"upper room." Christ occupies the most heavenly spiritual places.

THEMES AND TEXTS

King and Slave. "For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying: What is man, that thou art mindful of him!" &c.—Heb. 2:5-9.

The Prayer of the Scorned. "Two men went up into the temple to pray. . . . I say unto you, this man went down to his house justified rather than the other."—Luke 18:9-14.

Play the Man. "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."—2 Sam. 10:12.

The Catholicity of Christianity. "Whose is this image and superscription?"—Matt. 22:19.

The Supreme Claim of Christ. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."—Matt. 10:37.

The Distinctiveness of the Christian Life. "If ye salute your brethren only, what do ye more than others! Do not even the Gentiles the same!"—Matt. 5:47.

Jesus and Paul. "Paul, a servant of God, and an apostle of Jesus Christ."—Titus 1:1.

The Immanence of God. "Do not I fill heaven and earth! saith the Lord."—Jer. 23:24.

The Parable of the Organ. "There are diversities of gifts, but the same spirit."—1 Cor. 12:4.

Children of God. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

Paul at Corinth. "Christ the power of God, and the wisdom of God."—1 Cor. 1:24.

Shammah in the Lentil Patch. "And after him was Shammah the son of Agee a Hararite. And the Philistines were gathered together into a troop, where was a plot of ground full of lentils, and the people fled from the Philistines. But he stood in the midst of the plot, and defended it, and slew the Philistines."—2 Sam. 23:11, 12.

Commonplace People. "Isaac's servants digged a well."—Gen. 26:25.

SELECTIONS FROM THE MODERN POETS

By GEORGIA JACKSON, New York City

ANOTHER name has been added to the honor-roll of young poets who have enlisted in the army—Joyce Kilmer. His poetry has thus far been characterized by lucidity and delicacy rather than by vigor or passion, and there can be little doubt that the stirring hazards of war will deepen and strengthen his art. Particularly interesting in connection with his departure for France is the sonnet:

In Memory of Rupert Brooke

In alien earth, across a troubled sea,
His body lies that was so fair and young.
His mouth is stopt, with half his songs
unsung;
His arm is still, that struck to make men free.
But let no cloud of lamentation be
Where, on a warrior's grave, a lyre is hung.
We keep the echoes of his golden tongue,
We keep the vision of his chivalry.
So Israel's joy, the loveliest of kings,
Smote now his harp, and now the hostile horde.
To-day the starry roof of heaven rings
With psalms a soldier made to praise his Lord;
And David rests beneath Eternal wings,
Song on his lips, and in his hand a sword.

Much of his recent work has been religious in character. From the collection of his poems just published by George H. Doran Company, under the title *Main Street, and Other Poems*, we take the following eloquent little outburst which is indicative of the sincerity and earnestness that are never wanting in his serious work:

Thanksgiving

The roar of the world is in my ears,
Thank God for the roar of the world!
Thank God for the mighty tide of fears
Against me always hurled!
Thank God for the bitter and ceaseless strife
And the sting of his chastening rod!
Thank God for the stress and the pain of life
And, oh, thank God for God!

That always delightful peripatetic, Vachel Lindsay, has published a new collection of verse under the title of *The Chinese Nightingale, and Other Poems* (The Macmillan Company), in which appears this Red Cross

poem, dedicated to Miss Aliee L. F. Fitzgerald, who is the Edith Cavell memorial nurse, going to the front:

The Merciful Hand

Your fine white hand is heaven's gift
To cure the wide world, stricken sore,
Bleeding at the breast and head,
Tearing at its wounds once more.

Your white hand is a prophecy,
A living hope that Christ shall come
And make the nations merciful,
Hating the bayonet and drum.

Each desperate burning brain you soothe,
Or ghastly broken frame you bind,
Brings one day nearer our bright goal—
The love-alliance of mankind.

The note of hopefulness which echoes persistently through the more thoughtful of the war-poetry sounds clearly in these verses by Percy Haselden, an English poet, quoted from his volume, *In the Wake of the Sword*, by the *London Times*:

Belgium, 1914-1915

Now for a season lifted up,
The second cross—the gleaming sword—
Proffers thy lips a blood-filled cup—
This is thy second passion, Lord.
For man, of old, thy blood was shed;
Man pours, to-day, his blood for thee,
He hath not where to lay his head—
Behold this new Gethsemane!

DOUBT

Godlike, he suffered once for man;
Manlike, in bitter paths he trod:
Shall we but find in heaven's plan
Man suffers many times for God?

HOPE

Ah! no; as from the clouded east
Rose the pale Star at eve to guide
The seers to their spotless Priest—
The Son of Woman deified—
So from the crimson clouds of war,
When these ill days begin to wane,
Hope shall arise, a glorious star,
To lead us unto him again. . . .
Then shall prevail the Cross of Wood
Against this creed of iron and blood!

Here is a sonnet by Arthur Wallace Peach, a writer of religious verse, which shows an excellence rare in the specifically religious poetry of to-day. The figure underlying the sonnet is happily conceived and the lines move with a fitting stateliness. We quote from *The Living Church*:

The Old Cross-Road Sign

Where winding roads converge, a battered sign

Stands solemnly, a sleepless sentinel
Who waits the stranger's questioning to tell

The farther way and mysteries define.
Before, behind, beyond, the roads recline,
The dreamless ways that lead to citadel
Of gay Bagdad, the hermit's mountain cell,

An Alpine castle and a Buddhist shrine—
O'er all the leagues of earth and back again—

Nay, more, the races of the earth pass here,

From dawn to dark eternal tides of men;
And this wind-beaten sign of truth austere

Is but the Cross whose legend silently
Points out the way to God's eternity!

ILLUSTRATIONS

The Secret of Attractiveness

HENRY DRUMMOND used to tell the story in Edinburgh of a very wonderful and beautiful girl who fascinated all her friends. One of the girls said to her one day: "What is your secret? How are you so wonderful, so attractive? You so rise above every trouble; what is your secret?"

"Do you really want to know a little secret that I have?"

"Yes, I do."

She removed a locket which she had about her neck and she opened it. In that locket was not a photograph, but these words: "Whom having not seen I love." "That is my secret," she said, "'Whom having not seen I love.'" That is to say, Jesus Christ was an actual, living, personal Friend of hers.—JOHN DOUGLAS ADAM.

The Power of Personality

Emotion, like fire, is a good servant, but a bad master. Alice Freeman Palmer was a woman of strong emotions; but they were under the control of a stronger will. I doubt whether she ever lost that control. An incident in her college career as president illustrates what I mean.

The incident, significant of the power of her personality, can be told in a few sentences. There had been some stealing in the college. Circumstances convinced the president that some one of the students was guilty, but did not point to any one. Her indignation, hot but controlled, coupled with the fellowship with the students which made them all recognize her as their best friend, enabled her so to speak in chapel one morning—how I wish I could have heard that chapel talk!—that the culprit came straight to her with a full confession. I do not recall that I ever heard of another sermon so im-

mediately and personally effective.—LYMAN ABBOTT, in *The Outlook*.

In a Starving World

My plenty shames me when I think this bread,

This meat, of which I have too much, would be

As manna sent from God to famished ones
Across the sea—pale woman, fainting child,
Old man, or soldier maimed for our own sakes.

Here, take the half, and more, and daily take,

And laide it on the giant ships, with share
From myriad tables in our land, and send
And send and send, past cursèd foes that lurk

Beneath the waves, through tempest, fog, and ice,

To them who cry for crumbs as Dives moaned

For drops in hell to cool his parching tongue.

Here, take! 'Tis consecrate, as is the Bread
And Wine of Holy Sacrament! 'Tis God's,
Not mine! His dying children lack and call.
Let me not eat in peace till this is done.

Let me not sit me down about my board
But specters come and stare at me, and ghosts

Stand by my side, and cries of children smite

My ears and ring through all my brain and soul—

Until I set apart this holy thing,
Due portion of my fulness in this time.

There is, by God's most wondrous chemistry,
Enough upon the planet in this hour
To keep the lives that are against the day
When earth will fructify and bear again.
Thou hast within thy walls, at thy command,
More than thy needs. Bring forth—divide—disgorge—

And then, with better heart and appetite,
Partake, in joy, thy meat. But not before!
While Hunger mourns and thou repliest not,
Let food be tasteless on thy lips, and gall
And wormwood to thy sated, selfish tongue.

—CALVIN DILL WILSON, in *N. Y. Times*.

Needless Fears

Many fears vanish when we examine into that which produced them. The story is told of a farmer walking along the road one misty morning, when, approaching him, was a terrible monster whose appearance froze his heart with terror. When he came up to it, what was his astonishment to find that it was his own brother, whom the morning mist had magnified and distorted. Many of our fears are just as needless as that.—*New Thought Christianised*, by JAMES M. CAMPBELL.

Exemplary Behavior

In his *Travels in Alaska* John Muir tells us that on the south side of Icy Strait his party ran into a picturesque bay to visit the main village of the Hoonah tribe. Speaking of this tribe, he says: "The most striking characteristic of these people is their serene dignity in circumstances that to us would be novel and embarrassing. Even the little children behave with natural dignity, come to the white men when called, and restrain their wonder at the strange prayers, hymn-singing, &c. This evening an old woman fell asleep in the meeting and began to snore; and, tho both old and young were shaken with supprest mirth, they evidently took great pains to conceal it. It seems wonderful to me that these so-called savages can make one feel at home in their families. In good breeding, intelligence, and skill in accomplishing whatever they try to do with tools they seem to me to rank above most of our uneducated white laborers. I have never yet seen a child ill-used, even to the extent of an angry word. Scolding, so common a curse in civilization, is not known here at all. On the contrary, the young are fondly indulged without being spoiled. Crying is very rarely heard."

Appreciation of Missionaries

Since Dr. Henry Morgenthau returned from his ambassadorship in Turkey he has spoken to all kinds of audiences concerning his remarkable experiences in Turkey. The other day some one in the audience possibly of a caviling turn of mind interrupted him with the question, "What about the missionaries in Turkey?" The former ambassador waited a moment; he seemed to be powerfully moved. Then came his quiet but

firm response, "When the roll of saints and heroes in this war shall be made up—and it will be a long one, for many valorous deeds have been performed—the names of the American missionaries in Turkey will be at the head of the list."

The man who said that is a Hebrew actively identified with a prominent synagogue in New York City, and loyal to the faith of his fathers. All the more significant and eloquent therefore is this spontaneous tribute to the men and women of whose self-sacrificing deeds and pure lives Mr. Morgenthau was a constant observer during his days in Turkey.

Do not forget this incident when any one challenges the value of foreign missionary work or depreciates the caliber of the workers.—*Congregationalist*.

The Search for God

Nikko, one of the most beautiful and romantic spots in Japan, is a favorite place of worship. Its shrines are numerous, and about them cluster the traditions of men who have made the search for God their chief endeavor. Above Nikko are the Falls of Kegon—six hundred feet in height. Some years ago a post-graduate student of the Imperial University of Japan threw himself into the river and went over the falls. He left a letter saying that he was going to the next world to search for God—that he had studied the philosophies and religions, but had failed to find him, and was satisfied that God could not be discovered by study, and that hence he was going into the next world to continue his search. During the eight years following, two hundred and fifty-eight other students pursued the same course for the same purpose, in spite of increasingly stringent preventive efforts on the part of the authorities.

The loftiest people of all the world have made the search for God their chief endeavor. Theirs was the age-long and world-wide longing to know reality—to enter into conscious relation with that which is back of and includes personality, time, space, and power. It is a longing that comes forward usually in the latter teens. . . . God is to be found not by the tragedy of Kegon, but by living right and by opening up one's consciousness to him.—*The Dynamic of Manhood*, by LUTHER H. GULICK.

Notes on Recent Books



Encyclopædia of Religion and Ethics.
Vol. IX, Mundas-Phrygians. Edited by
JAMES HASTINGS. Charles Scribner's
Sons, N. Y., 1917. 11 x 8 in., xx-911 pp.

The ever-increasing accumulation of knowledge, largely aided by modern invention, which, in turn, has materially aided the facilities for traveling, has brought a rich harvest of facts and information to the world. So rich is that storehouse that one is prompted to ask, What is the obligation that rests upon the intelligent reading public now that such a mass of information is accessible? This is the thought that comes to the reviewer as he opens the pages of this monumental work. Like the preceding volumes, this one is marked with the same scholarly character and the same wide research. The first article in this new volume is on the Mundas, a tribe of Northern India. At the census of 1911 they numbered 574,434 and, according to the latest figures, the Christian Munda community numbered 80,292. This large conversion, we are told, is the result of the labors of various missionary bodies. The author of this article quotes this very encouraging bit of information from a Bengal census report:

"One reason why the aboriginal tribes are more receptive of Christianity than other communities is that a convert to Christianity is not so completely cut off from his relations and friends. In parts of Ranchi, where the Christian community is strongly represented, not only have their heathen brethren no objection to eating with Christians, but a renegade Christian can be readmitted to his original tribe. A further attraction is the hope of obtaining assistance from the missionaries in their difficulties and protection against the coercion of landlords. Keenly attached to their land, and having few interests outside of it, they believe that the missionary will stand by them in their agrarian disputes and act as their legal adviser. It must not be imagined that Christian missionaries hold out such efforts as an inducement to the aboriginals to enroll themselves in the Christian ranks, but the knowledge that the missionaries do not regard their duties as confined to the care of souls but also see to the welfare of their flock has undoubtedly led to many conversions. To their credit, be it said, the missionaries have not failed in this trust, and the agrarian legislation, which

is the Magna Carta of the aboriginal, is largely due to their influence."

We take pleasure in citing the above, all the more because of the discussion since the war began of the failure of Christianity.

Naturally considerable space (over fifty pages) is given to the important subject of Music. It is discussed by fifteen different writers, the first division of the subject dealing with the primitive and savage stage and ending with the Teutonic. Dr. MacCulloch, who writes two of the articles, leans to the view that connects "the origin of music with man's innate love of rhythm, rhythmic action, and rhythmic speech."

"The most primitive forms of song or chant are rhythmic with the minimum of melody."

The article of Herbert Westerby on Christian Music should be of deep interest to all our readers. He affirms:

"Music is the most powerful ally that the Church has at its disposal. It can touch the emotions and the heart where all other means fail. If the organist is in earnest, (and the minister is sympathetic), he becomes the active colleague of his minister in his great calling. The best results, however, can follow only if both keep an open mind and 'live to learn.'"

Some of the contributors to this informing and modern work are well known to the readers of our pages. Professor Rufus M. Jones writes three articles on Mysticism: (1) the introductory, (2) the New Testament, and (3) Protestantism; and Professor James Moffatt contributes a lengthy article on Names (Christian). This subject is treated in twenty-one separate divisions or peoples and covers forty-five pages.

The lengthy articles other than those mentioned are on Nature, over fifty pages; Ordeal, twenty-six pages; Persecution, about the same number; and over forty-three pages are given to the discussion of Philosophy.

Those seeking first-hand information in the field of anthropology and ethnology will find this encyclopedia invaluable.

The contributors to this volume, European and American, number one hundred and ninety-three.

Franklin Spencer Spalding. By JOHN HOWARD MELISH. The Macmillan Company, New York, 1917. 8½ x 5½ in., xvii-297 pp. \$2.25 net.

One wonders whether the majority of preachers realize and utilize the driving force that inheres in a good biography. There is usually so much more in one than a single life-story. In this case, for example, there is the picture of a parish in a growing community, light on Mormonism, description of life in mining-camps, insight into the ritualism of the "Catholics" of the Protestant Episcopal Church, and a lot of other things. But, of course, the main thing is the life-story of a vigorous and virile man who resisted the enervating influences of a theological institution that "ran to High-churchism," and developed powers of independent thought which he translated into a career of beneficent action.

What kind of man Bishop Spalding was and what species of Christianity he preached and practised are faintly suggested by the following from a letter to his father:

"I suppose if you were here you would scold me for doing outside things; but surely to speak before the Board of Trade on the business man's relation to the morals of the town is a chance to do some good, and you yourself favored my going to the Central Labor Union" (pp. 101-102).

And this story is told by a man who sympathized deeply with his subject. Dr. Melish and Bishop Spalding were congenial spirits.

We commend this volume for its human interest and its inspiring power.

Missionary Education in Home and School. By RALPH E. DIFFENDORFER. The Abingdon Press, New York and Cincinnati, 1917. 7¼ x 4¾ in., xvii-400 pp. \$1.50 net.

The author defines the idea back of missions as "a power in the life of the individual Christian, an attitude toward the world and its needs; in short, the Spirit of Christ." And he describes the missionary as "one 'sent with a message' embodying in himself the meaning of the message." The task of missions is "the task of the whole body." Every Mohammedan, Mormon, Christian Scientist is a propagandist, a missionary. That is the correct ideal. Christians should have it. And the way to have it is to teach it from childhood's earliest days in the home and in the school. To tell how this

may and should be done is the purpose of the volume.

Part I deals with "Principles" which underlie the missionary motive: friendliness, sympathy, helpfulness, cooperation, stewardship, generosity, loyalty, justice, and honor. Cultivation of these qualities makes for the altruism which inspires missionary enterprise.

Two chapters deal with the Materials of Missionary Education, and the Bible and Missionary Education. Part II is intensely pedagogical and deals with the "Special Method" in teaching pupils of various ages. Illustrations from life abound. The references to literature after each chapter form an excellent guide by which to form a library on missions and missionary pedagogy.

The subject is of vital importance. The Church and the world require a new enthusiasm for Christianity. That enthusiasm must be implanted and nurtured. No spasmodic efforts will do. The steady pressure of applied teaching is necessary. This volume points at least one line of excellent promise with this end in view.

The Lure of Africa. By CORNELIUS H. PATTON. Missionary Education Movement of the United States and Canada, New York, 1917. 7¼ x 5 in., 193 pp.

Africa is a large subject and its "lure" necessarily varied. That one should attempt to deal with the subject in 193 uncrowded pages would at first sight seem preposterous. That such a task is so well accomplished seems miraculous. The Home Department Secretary of the A. B. C. F. M. has provided a handy volume packed with comprehensive information presented in so natural a way and so well digested that there is not a dull page in the whole. The history of missions, the present situation, the Mohammedan propaganda and peril, some of the lights and shadows of missionary work, and much more are etched here. "Etched" is used advisedly, for the method, perhaps the only method possible, is that of literary silhouettes, sketching an episode, a situation, a result of years or of centuries, in a few paragraphs that tell the essentials.

As a first book on Africa for the library of pastor, teacher, Sunday-school, Christian Endeavor Society, or home of Christian worker, this seems to the reviewer the best yet published. A bibliography is given at

the end, and this is perhaps the one vulnerable point. It could and should have been considerably enlarged.

The North-American Idea. By JAMES A. MACDONALD, LL.D. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 240 pp. \$1.25 net.

The North-American idea is "the right of a free people to govern themselves." The author claims it was inherited by North America through the Anglo-Saxon and the Anglo-Celtic forebears of the American people; but the germ of the idea, it should not be forgotten, has a much more ancient lineage.

The lectures (the Cole Lectures for 1917) that form the contents of these statesmanlike utterances were delivered under the auspices of the School of Religion of Vanderbilt University, and cover the following topics: "The Law of the World's Good-Will," "In the World-Conflict of Ideas," "The North-American Idea," "The North-American Idea in the American Republic," "The North-American Idea in the Canadian Dominion," and "The North-American Idea in America's Internationalism."

The supremacy of ideas, laws, liberty, justice, and love—these hold, says the author, in their keeping the victory that overcometh force and despotism. The North-American idea is the heaven that is at work in the world to-day, and before many years are over let us hope we shall see a world-order of interdependence and fraternity where each man and woman will not only share in great privileges but gladly bear the necessary responsibilities.

The Composition and Date of Acts. By CHARLES CUTLER TORREY, Professor of Semitic Languages in Yale University. Cambridge, Harvard University Press, 1916. 72 pp.

Three questions of the deepest interest in New Testament criticism are asked and answered in this scholarly essay by Professor Torrey. First, is Acts, Chaps. 1-15, a translation of an Aramaic original? Professor Torrey answers with a categorical Yes! Of course, he gives his reasons in full. Only experts, however, can appreciate their value. Secondly, is Acts, Chap. 16-28, a composite document? The affirmative to this question was argued by Dr. Norden. Professor Torrey

denies the validity of the reasons for such an affirmative. Especially the claim that Paul's address on Mars Hill draws from Stoic sources is found unsupported. Professor Torrey believes that this section of Acts is an original composition by Luke, depending largely on first-hand knowledge. Thirdly, was Acts, Chaps. 16-28, suggested to Luke by the discovery and translation of the Aramaic original of Acts 1-15? Here, too, the answer is in the affirmative, upon grounds considered sufficient and fully presented. Upon the above findings Professor Torrey appends a closing section regarding the date of Acts. The Aramaic document could not have been produced later than 49 or 50. The third gospel was probably composed in 60-61, and the book of Acts not later than 62. These are most interesting data and the essay is worth the attention of every careful student of the New Testament.

From Egyptian Rubbish-Heaps. By JAS. HOPE MOULTON, Professor in Manchester University and Tutor at Didsbury Wesleyan College. Charles H. Kelly, London, 1916. 7½ x 5 in., 143 pp. 2s. 6d. net.

Among the lives lost, directly or indirectly, through the Teutonic submarine campaign, none had already shown greater worth or given larger promise than that of Dr. James Hope Moulton. He had done notable work in the field of Zoroastrianism and was engaged in labors fully as important in the fields of New-Testament grammar and lexicography (see HOMILETIC REVIEW, June, 1917, advertising pages). The present volume contains five lectures delivered at Northfield in 1914, showing in a popular way the value of the papyri which in recent years have been recovered from the sands and tombs of Egypt. In this field he was a collaborator with the German Deisemann, the English Milligan, and our own Robertson and Cobern. The five lectures are on Egyptian Rubbish-Heaps and the Study of the New Testament, A Sheaf of Old Letters from Egypt, Some Sidelights Upon Paul, How We Got Our Gospels, and The Fulness of the Time. The sermon on The New Song we give on page 58.

The student of the New Testament, of life in the early Christian centuries, and of the history of the Greek language will find here much that is illuminating, while the preacher has ready at hand very considerable homiletic material.

Religious Education and Democracy.
By BENJAMIN S. WINCHESTER. The
Abingdon Press, New York, 1917. 5½ x
8¼ in., 293 pp. \$1.50 net.

There are over 22,000,000 children enrolled in the public schools of our country, besides many in parochial and private schools. Those in the Sunday-schools of twenty-eight denominations number over 18,600,000, so that quite a large number practically receive no religious education, and the very large number who do get it in a very unsatisfactory way.

It is the judgment of the author of this volume that the responsibility for taking the initiative "in a movement for a wider religious education rests primarily with the churches, especially those of the Protestant faith." In the absence of any well-organized constructive movement for religious education among the great Protestant denominations, it is very important that the churches should bestir themselves to stimulate in every possible way instruction and training in the home.

This volume was written under the conviction "that a fresh study of the relation of religious education to democracy would just now be especially timely." It is divided into two parts; the first covers a survey of religious education in its relation to democracy, and the second part suggests plans and programs of week-day religious instruction, followed by a bibliography and index.

The Mythical Interpretation of the Gospels; Critical Studies in the Historic Narratives. By THOMAS JAMES THORBURN, D.D., LL.D. Charles Scribner's Sons, New York, 1916. xxiv-356 pp. \$1.50 net.

The fact that this volume was awarded the Bross Prize for 1915 is somewhat of an indication not only of its solid value, but also of the general field from which its subject is selected. The Bross Foundation is designed to stimulate apologetic literature. In the words of Mr. Bross himself, it was his purpose to facilitate the production of books or treatises "on the connection, relation, and mutual bearing of any practical science, the history of our race, or the facts in any department of knowledge, with and upon the Christian religion." The question, therefore, which may be uppermost among the always animated discussion as between believers in Christianity and its opponents is likely to elicit the works most germane to the pur-

pose of Mr. Bross. And there is no doubt that Dr. Thorburn exercised an accurate intuitive judgment when he selected for his subject in the competition for the prize the issue as between those who deny the historicity of Jesus and the common faith of Christians. But Dr. Thorburn's success is not solely due to the timeliness of his subject. He has treated that subject with exemplary thoroughness, firm grasp upon the fundamentals, and keen and cogent philosophical reasoning. He does not indulge in declamation and denunciation, but in the accurate citation of facts and resolute exclusion of irrelevancies. For the impartial historical student the volume will stand for the time being as the satisfactory and complete refutation of the mythicists.

An Introduction to Rural Sociology.
By PAUL L. VOGT. D. Appleton & Co.,
New York and London, 1917. 440 pp.
\$2.50 net.

Professor Vogt, formerly of Ohio State University, has written a valuable book. If the department of rural work of the Methodist Church is led by a man of such insight and balanced judgment, it is certain to exert a wholesome influence on the civic and religious life of the country.

Professor Vogt's view is that just as a business corporation is run on principles of efficiency, so a church may be guided into paths of plentiful spiritual harvests. He particularly claims that there is nothing mysterious about the sociology of the countryside, and proceeds to show that farmers are men and women just like those of the city, but working under different conditions. And the main part of the book is concerned with these.

There are twenty-seven chapters in all, dealing with the following topics: Rural Organizations; the Physical Setting of Rural Life; the Improvement of Farming Methods; Rural Welfare in Relation to Communication; the Land Question; Physical, Mental, and Moral Health; the Farmer's Income, Politics, Economic and Social Organizations; the Movement of Population from Country to City and from Farm to Farm in other States; the School and Church as Educational Means; the Village in Relation to the Farm, the City, Health, and Importance in History and Society. The concluding chapters treat of various methods of approaching different rural problems.

Mention should be made of the fact that the author does not speculate much but gives statistical data to bear out the opinions advanced. In his capacity as superintendent of rural work for the Methodist Church he has had ample opportunity to become thoroughly familiar with rural problems, especially those of the great farming belt of the Mississippi Valley.

The Forgiveness of Sins: A Study in the Apostles' Creed. By HENRY BARCLAY SWETE. Macmillan & Company, Ltd., London. 5 x 7½ in., xiv-194 pp. 2s. 6d. net.

Other considerations aside, a reader finds much more esthetic satisfaction in a book which meets the ideals of literary workmanship, particularly if the book is on a theological subject, than in one where the style contains no element of charm. Why theology and literature are so rarely found in friendly relations is one of the mysteries which even the Delphic oracle would have found it hard to solve. All the more welcome therefore are the exceptional books in which the two—theology and literature—go hand in hand, and the reader is puzzled to decide which of the two to admire the more. Such a dilemma is presented to us in Dr. Swete's all too brief presentation. His "D.D." is well supplemented by a "D.Litt." He offers us (1) the Old and New Testament doctrine of sin and forgiveness; (2) forgiveness of sin in the history of the Church; (3) the forgiveness of sins in the experience of life.

As a hand-book on this central theme of Christian experience, this small volume holds a place of value which is shared by no other work on the subject.

The Ministry of Jesus. By ANITA S. WARD. The Pilgrim Press, Boston. \$1.00.

In this volume Miss Ward has given the reader a consecutive narrative of the life of Jesus as told in the synoptic gospels, and it will greatly simplify the most wonderful life ever lived to have that life given in continuous form so that one can read it in a few hours and realize that he is in possession of the principal facts of the life of Jesus in the order in which they occurred. There are no notes or comments—the story is told in the language of the New Testament.

The Need of a Restatement of Theology. By EDWIN HEYL DELK. Lutheran Publication Society, Philadelphia, 1917. 6¾ x 4¼ in., 57 pp.

The substance of this book has been tested first as a lecture before Lutheran theological students, and secondly by publication in *The Lutheran Quarterly*. Its reissue in expanded form is fully justified by the excellence of form and matter. The argument is true to the title. "Liberal-Conservative" well characterizes the author. He holds firmly to the anchor-truths of Christianity, but insists that the growth of learning and increase of breadth of perception in modern times necessitate restatement, not necessarily rejection, of the old positions. God's leadership is still effective in thought and life. "Inspiration" and "infallibility," for instance, as applied to Scripture, now connote "more reasonable conceptions." The doctrine of evolution, historical criticism, Christological thought, Christian experience and consciousness, comparative religion, and regard for social welfare are the factors that have made necessary reformulation of theology. A strong case, soberly stated and in excellent spirit, is well made out. In short, here is a handy little book for, say, two hours' reading which every clergyman ought to read once. Having done that, he will read it again.

Diderot's Early Philosophical Works. Translated and edited by MARGARET JOURDAIN. The Open Court Publishing Company, Chicago and London, 1916. 7¼ x 4¾ in., 218 pp. \$1.25 net.

Of the four "Open Court Classics" of Science and Philosophy" so far issued this is easily the most interesting, especially to theologians. Diderot was one of the chief "Encyclopedists" and one of the freest in his opinions. The works here translated and annotated are the "Philosophic Thoughts" (ordered burned by the Parliament of Paris), the "Letter to the Blind," and the "Addition" (a treatise of wonderful insight in many respects; in it the author cunningly attacks the "argument from design"), and the "Letter on the Deaf and Dumb," which has less attractiveness.

Few "philosophic classics" are so readable and suggestive as these sprightly productions, sparkling with the peculiar *grace* of the French.

The Sunday-school Movement and the American Sunday-school Union, 1780-1917. By EDWIN WILBUR RICE. American Sunday-school Union, Philadelphia, 1917. 8½ x 6 in., 501 pp.

In 1915 the Encyclopedia of Sunday-schools and Religious Education made its appearance, giving a view of the history and progress of the Sunday-school and the development of religious education. Now we have a less pretentious work covering in part the same field.

The chief purpose of this volume, the author tells us, is to present a brief account—

(1) "of the origin and progress of the modern Sunday-school in England and of Sunday-school organizations in Great Britain; (2) the extension of the institution in America and in other countries of the world; (3) the enthusiasm in lay and volunteer teaching which has developed; (4) the production and free circulation of masses of religious literature, supplying city, village, and rural communities of all English-speaking countries and the many mission fields throughout the world; (5) the remarkable number of Sunday-school scholars added to the churches, and the universal interest aroused by national and international conventions, associations, and assemblies."

With all the available literature on the Sunday-school movement, religious leaders should impress upon Sunday-school teachers the necessity for familiarizing themselves with this literature so that they may have an intelligent view of the entire movement.

This is one of the many books that ought to prove valuable as a reference-work.

The Bankruptcy of Religion. By JOSEPH MCCABE. Watts & Co., London. 5 x 6½ in., xii-308 pp. 5s. net.

It has been remarked that one who seeks flattery will consult his friend, while he who desires to know the truth will invoke his enemy. Perhaps it is unfair to say that the author of this book, issued for the Rationalist Press Association, is an enemy of the Christian religion, yet according to his own statements he is not a friend to it. He aims to discredit it from every point of view—religiously, intellectually, morally, socially. On the ground of what he regards as conclusive and damning evidence, he brings against Christianity the verdict of science, the verdict of history, the verdict of philosophy, the verdict of humanity. He offers in place of it a purely social program.

We are not, however, concerned with what he proposes but with what he destroys. And if even but a tenth part of what he alleges is true, it is high time for Christian men to awake and find some way by which Christianity may be more worthily interpreted and more efficiently administered. The book has two great merits: it is intensely readable and it provokes thought.

The Brazilians and Their Country. By CLAYTON SEDGWICK COOPER. Frederick A. Stokes Company, New York, 1917. 9¼ x 6 in., 395 pp. \$3.50 net.

The right approach to the study of any question—particularly when it is that of a remarkable people—is of the first importance. For, after all, before we can really get at the soul of a people and understand them as we would like to be understood, we must have the right attitude and spirit. That attitude enables one to get a truer perspective, and when that is gained judgments are then worth something. It is this procedure that the author has followed in his extremely illuminating and comprehensive survey of the life and work of the present-day Brazilians. It is a volume that will appeal to the merchant and the missionary, the educator and the traveler. Whatever phase of this particular country the author is dealing with, he seldom fails to give the human touch to all that he has to say.

When we consider that there are only four countries that are greater in territory—Russia, Great Britain with her colonies, China, and the United States if Alaska is included—it is surely worth while giving more consideration and attention to our neighbors in this leviathan country to the south of us.

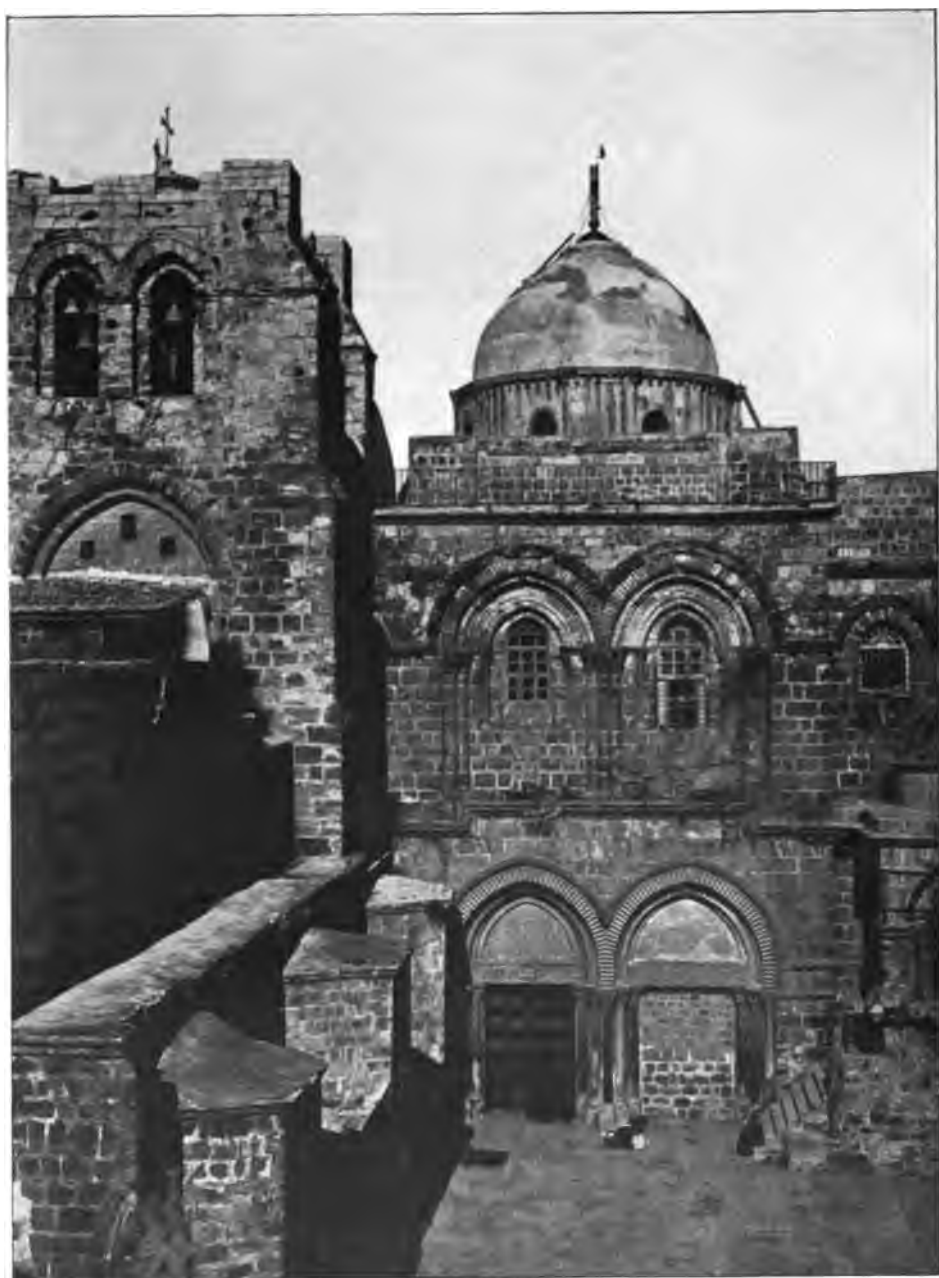
The author is an experienced traveler and close observer, and, while he was fairly captured by the bewitching beauty of some parts of Brazil, it is gratifying to take note of another kind of beauty—that which is seen in the home-life of the Brazilians:

"If there are any people more kindly, thoughtful, and delightful as hosts, I at least have failed to discover them in my wanderings."

The book reveals this outstanding truth, that while we have something to give them they also have much that would be of value to us.

JERUSALEM IN HISTORY

JERUSALEM is the city of many sieges. The earliest period at which its existence is implied in any known document is the time of Abraham. If "Amraphel" (Gen. 14:1) be Hammurapi, and if *Shalēm*, English "Salem" (Gen. 14:18) be Jerusalem, the city existed 2130–2087 (Hammurapi's dates) as the city of Melchisedec. The earliest unquestioned reference is in the Tel el-Amarna letters (about 1400 B. C.), where the name takes the form *Urusalim*, "City of Peace." It was then an Egyptian possession, but was just about to pass away from Egyptian control because of the invasion of Canaan by the *Khabiri* (whoever they were). It appears as "Jebus" in Joshua's time (Judges 19:10, 11; cf. 1 Chron. 11:4, 5), and was a "Canaanitic" city. David's forces captured it about 1020 B. C., and it was the capital of the whole kingdom under David and Solomon, then of Judah from Rehoboam's time. Shishak took and plundered it about 935; Philistines and Arabs looted it about 850 (2 Chron. 21:16); in 786 Joash of Israel captured and plundered it; about 695 Manasseh was tributary to Assyria, and was carried to Babylon under Assurbanipal (after 668). Nebuchadrezzar captured the city in 597 and again in 586, when he destroyed it as a fortress. After 458 it was restored under Ezra and Nehemiah. Alexander visited the city about 332 B. C. (Josephus, *Antiquities*, XI, viii., 4). Ptolemy Soter captured it in 305, and Antiochus III. in 219; Antiochus Epiphanes entered and committed havoc in furthering his plans for Hellenizing Judea. Judas Maccabeus recovered it for the Jews in 165; they lost it to Antiochus V. in 163, but Simon regained it in 139. Pompey captured it for the Romans in 63 B. C. In 40 B. C. Herod was driven out by the Parthians, but reentered in 37. In 70 A. D. the city revolted and was taken and largely destroyed by the Romans. In 134 A. D. the Bar Kokba rebellion brought new destruction on the city from the Romans. Hadrian rebuilt it in 136, and Jews were barred till 333 A. D. under Constantine. Succeeding Christian emperors adorned the city with churches and other structures. Chosroes II., the Persian (614 A. D.) destroyed many of these. In 637 it became Mohammedan under Caliph Omar. In 969 Muez, Shiah Caliph of Egypt, captured it, and in 1010 the fanatical Egyptian Hakem burned many of the edifices. The Seljuk Turks took the city in 1077, and were expelled by Egyptian Mohammedans in 1098. The next year Godfrey the Crusader captured it, and Christians held it till 1187, when Saladin entered. In 1229 Frederick II. of Germany obtained possession by treaty; because of an attempt to fortify it, in 1239 Daub, Emir of Kerak, destroyed walls and citadel, but it was restored to the Christians in 1243. The next year Tatars took it, but were driven out in 1247 by the Sultan of Egypt; since then it has been Mohammedan. In 1517 the Ottoman Salim I. conquered Syria, and with it Jerusalem. In 1832 the Egyptian Mohammed Ali took it from the Turks, who recovered it by arrangement with European Powers in 1840. On December 10, 1917, British forces won it for Christendom.



THE CHURCH OF THE HOLY SEPULCHER

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The Devotional Hour

XII. Let Us Be Habakkukeans

IN a charming essay written several years ago Dr. William Osler—now Sir William—dealt with two groups of people whom he called, respectively, Gallionians and Salomics. The Gallionians, named from Gallio in Corinth, who “cared for none of these things,” are, in the famous doctor’s essay, persons who are too busy with the affairs of this world to give any time or thought to spiritual issues. There are surely many Gallionians among us still! The Salomics, named after Salome, supposed to be the mother of the sons of Zebedee, who asked Jesus to give the highest commissions in his gift to her sons, are those persons who look upon religion as a way of promoting themselves, of advancing their position. Salome meant well. She loved the boys she had borne and brought up and she wanted to do as well as she could for them. She believed, as so many mothers since her day have believed, that the great thing to pray for and push for in this world is visible success. She knew of nothing better or more to be desired than position, place, and power. She had dreamed, ever since she was a little girl, of a coming great king who would break the yoke of Rome, make Jerusalem a free, holy city, a center of the new age—who would be a world-ruler, with a splendid court on Mount Zion. What glory to have two sons in that court! Could a mother aspire to any loftier triumph than to have her boys sit on either side of the throne of this Messianic king! What a prospect for two fishermen of the Galilean lake!

It took some courage to come out with her request, but she had carried it for weeks on her heart and, at last when the opportunity favored, it slipped off her lips, and the word was spoken: “Lord, grant that my two sons may sit one on thy right hand and the other on thy left, when thou comest into thy kingdom.”

“That is not the right thing to ask,” is the solemn answer. “It shows ignorance of the real nature of the kingdom. He who aspires to enter my kingdom must not expect places, but suffering; not honors, but opportunities to sacrifice; not rewards, but hard baptisms. Are the two sons able to suffer with me?”

The world has never learned the lesson which this ambitious mother’s experience ought to teach. There is still much Salomic

religion in all churches. The stress is laid on rewards; the ambition is for the glory of place. The old ignorance of the real nature of the kingdom is living on.

We can not expect to have a religion of power until we get beyond a religion of selfishness and of self-seeking. The person who is "saved" by an appeal to some selfish interest will need to be "saved" again, and the saving process will have to be repeated until he is saved from himself. "Ye are not seeking the right thing" would be spoken to many of us if the Master were among us as of old. He would ask if we were ready for our share of toil and pain, ready for the cup and the baptism; ready to see the ambition for easy glory blighted completely; ready to see everything go but the spirit of love and consecration. Salomic religion dies hard; it is rooted deep in our instincts. Men have all along been seeking for harps and robes and crowns. They have dreamed of golden streets and blissful mansions. They are praying for rest and ease. Are they the right things to ask? Is it not Salome's blunder over again?

There is still a third type of persons which Dr. Osler did not mention in his essay. I shall call them Habakkukeans. I am sorry to use such a barbaric-looking and sounding word, but it names a very real type and one which we greatly need to have increased. Through some hard and tremendous experience this ancient prophet, Habakkuk, had discovered that the only thing which matters after all is finding God and being in close fellowship with him. Everything else may go—if he abides sure. Listen to his great declaration of faith: "Although the fig-tree may not blossom, neither shall there be any fruit in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord and joy in the God of my salvation—and I will walk in my high places!" Here at last selfishness is washed out. Religion is no longer a successful system of double-entry bookkeeping. God is loved now for his own sake, and the soul triumphs whether the bank-account prospers or not. Satan's sneer in the book of Job—that pious people never serve God for naught, but have an eye out for returns—is well answered. Here is a stalwart man whose known biography could be written on a thumb-nail but whose faith shines like a beacon across the dead centuries. He flung out that great word, which furnished both St. Paul and Martin Luther with a watchword: "The righteous man shall live by his faith." Everything else can be dispensed with if only faith in God remains, for a man can live by that!

The white soul, the purified inner nature, the heart aflame with love for God, the whole self consecrated to service—these are the things to seek. To have attained that spirit is to be a Habakkukean!

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THE GREAT RETRIEVAL

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IF we only aimed, as we should, at spiritual chastity, we should know more of real religion, know that truth is everything and dogma nothing. What indeed are our experiences now? No doubt, religion is poetry, symbolism, but also a great deal more. And we are concerned mainly with the Infinite Plus. In this imperfect or imperfectly known cosmos of ours—imperfect because we are imperfect—we have called in the world of ethics to redress the balance of the world of physics. But just as Apollo and Minerva, according to Auguste Comte, have never been disproved, so physics will never be explained or answered by ethics. Apollo and Minerva would return, and do return, if actually wanted, because with most pagan conceptions they represent distinct human necessities. If we take dogma at its face estimation, it is an unchangeable value and, therefore, no value at all. It means practically death or stable equilibrium; whereas life is metabolism, change, flux, or the interplay of fluid constant inconstants and perpetually unstable equilibrium. The spirit demands growth, development, and the “eternal process moving on.” And the more it changes, the more it is the same. We can not refute the immediacies; their challenge remains unopposed, implacable. Reasoned results seek and find a logical reply, but not these.

“The creed, so long a ladder, through the
years,
When slain by larger light, soon disappears.”

The road of progress stands out as a mosaic of beautiful stories; it is macadamized by noble conceptions that had a vogue and virtue for a time, till they were trodden down to lie among the foundations forever, more useful in their death than during their exis-

tence. Every student of our blessed Lord's character and conduct discovers very soon that he despised consistency. He was the most inconsistent Teacher that ever lived. He never said anything without contradicting it afterward. It is what every mystic does, and Christ was the Supreme Mystic. And he does far more than others in this way: he accepts at the same time the most violent and antipathetic opposites—such as hate and love, and strife and peace. Thus, in the case of the divine Master, we have contradicting one another at one moment the parousia as already existing and the cumbersome (not to say clumsy), old-fashioned, apocalyptic machinery of eschatology. In the gospel according to St. John, probably in spite of the critics the earliest of the four gospels, which was so mystical that the three others were written to give a popular version for ordinary readers, we find again and again an identification of the present and the future. For *sub specie eternitatis*, they are one thing, one day. The missionary spirit, which, with the martyr spirit, constitutes the push of Christian activity, behaves and must behave as if Christ were ever at hand. But it has nothing to do with time, and no mere symbolism has or can have. Mysticism looks above and beyond evolution and beholds the final goal in the very incunabula. The essence of religion and spirituality lies in their inwardness and variability. Did not some old Father of the Church say, *Nisi beatitudo in progressu consisteret stuperent beati* [which may be rendered, rather freely: “Were ‘heaven’ not a synonym of ‘progress,’ beatitudo would be boredom”]? Evolution is a cunctator. But we are forever, as spirits, forming new relations, connecting subject and object,

between values and realities. And of late we have been recovering lost ground. The other world was never derived from this world; it emerges into consciousness as one of our first and earliest experiences. It operates as a primary intuition. For everything at the beginning is the other world, and this world is quite a late conception. We start with the possession of certain fundamental experiences, instinctive and spiritual, of which religion or the religious temper is one. We begin life's journey with a congenital knowledge of certain great facts, an acquaintance racial or hereditary, handed down by the ancestral germ-plasm in our subconscious memories. And the subliminal was taught by Herbart long before Myers. In fact, paradoxical as it may sound, we enter the other world long before we enter this. It has been stirring and simmering in the brain of the unborn child, the legacy of countless generations. We have no need to reason or draw inferences. We know at once the existence of the Infinite Plus—we are born into it first; the *terra incognita* of overintellectual adults is a *terra cognita* to the newborn child. He finds himself endowed with ample provisions and generous provisions. Eventually he may renounce his birthright, but he will never be able to forget it. The anamnesis remains.

Among these spiritual possessions prayer must always rank as one of our chief treasures. Life begins with a prayer, the infant's first cry. And here we shall find that the commonest things, when we come to examine them, are the most profound mysteries. A child would, if asked the meaning of prayer, be ready to give us a ready answer without any hesitation. And a philosopher would have a cut-and-dried explanation adapted to those who accept the charlatanry of a fixt formula for a living

truth. Both would be equally and wildly wrong. And the philosopher would probably give the most unsatisfactory reply. For what is prayer but the insistent pressure of the other world (earliest in genesis) upon this world? It makes itself felt and necessary as the impact of the Infinite on the finite, the contact of the temporal with the eternal, the union of man with God. These sudden upsurgings from the depths of our being come and go with a sudden illumination which leaves us wiser, richer, happier. Prayer really is the continuity of the higher latent life, the approximation of the human to the Divine, the perpetual incarnation which existed long before the nativity of our Lord, and, indeed, from the beginning—if ever there was a beginning. In the process, the spiritual function, called prayer, we have the clash and the agreement of contradiction, in the reciprocation of two great energies, the human and Divine—the human becoming Divine and the Divine human. It seems to be the nearest approach to Hegel's "higher unity" (tho not as he surmised), in which the supreme fact, or, rather, principle of holiness, begins appreciably to some extent to be realized and endeavors to fulfil itself. There is an interchange of opposite and yet complementary elements, and a mutual disengagement for practical purposes of inwardness on both sides of what we may designate (to borrow a technical term) allelomorphs. For the Creator can not possibly create without giving himself away or giving himself with his creation. And, in the tremendous mystery of prayer, we have renewed the act of faith of the creation, the Divine Subject going out to seek his supplement in a fresh development of himself and his power in some object. When we pray in the spirit, and thus project ourselves into the universe of holiness, we meet God at all points and God meets us. There

arises directly a transvaluation of all values. The highest and the lowest change places, the greatest and the least reverse their positions, and the old orthodox estimates stand stultified. We find ourselves in a world where the ancient landmarks, those venerable impostures and thought-forms of time and space, convey no meaning and possess no mandate, are indeed absurd and ridiculous. He who ultimately in his pilgrimage arrives at some infinite impasse or contradiction is very near to God—the sum of all contradictions, in whom alone they meet and are reconciled in the loftiest of syntheses, the everlasting Yea and Nay. Here we are above and beyond the religious, above and beyond the moralities. We can not live upon relativities, and therefore instinctively we take refuge and find relief in the escape provided for us in prayer. Here we forget ourselves, as we shall not in mere socialism (which is only individualism written large), and here we become members incorporate in the sole international Church, the body of Christ our Head. Life for all of us, without exception, is a series of serious mistakes. But in the act and union of prayer, when God becomes man and man becomes God, we are for a season delivered from the death, the bondage, and burden of errors. Losing ourselves in the atmosphere of holiness, we regain ourselves purified and comforted and revaluated or reminted in Christ. Prayer may be described as the Christian Nirvana, into which the false ego passes and perishes and for a while disappears. It stands out as the great retrieval, in which we can and do make good and discover ourselves in God, in whom we live and move and have our being. As the gospel originally meant a reward for good tidings, so prayer functions as a reward for the multitudinous mistakes of life. There we find that our perversities and ec-

centricities, our sins and untrue judgments, have all been provided for and overruled and perfectly disposed, when confession has liberated the omnipotent energies of grace.

"We kneel so weak,
To find we stand upon heaven's highest peak."

Let us be thankful we can always pray. As the inspired schoolboy wrote, in his essay on "A desert island," "It was very small, but I found room enough for prayer." In the spontaneous outpourings of our most spiritual guides we get glimpses of the higher unity, the heaven of holiness, clues for the spheres of many an *inextricabilis error*, to direct and guard, to provide the very haven and anchorage we want when the old beacon-lights have failed and gone out forever. Here burns the sacred fire at which we can always rekindle our faded or fading lamps, the immortal fire which nothing (not even unbelief or unlovingness) can ever extinguish. When the coarse and vulgar and stupid traveler blew out the light which had been a light for centuries he observed, "Well, it is out now!" He was utterly and entirely wrong. He had only put himself out, but not the lamp which burned on still in the hearts of faithful worshipers. We are simply unable to quench for a moment the lamp of faith and love in prayer. But there are fires that can be and must be extinguished. In the well-known story, a Saracen woman walked down the chief street of Damascus with a pan of burning coals in one hand and a pitcher of water in the other. When asked why she did this, she replied: "To burn up paradise and put out the fires of hell, that men may do good for the love of God alone." "Not for the hope of heaven, not for the fear of hell." The accursed theory of divine rewards and punishments has poisoned the fair streams of Christianity at its foun-

tain-head. But as soon as we have entered into the mystery of prayer, and have absorbed something of the spirit of holiness which reigns there, the monstrosity of such a perverse creed reveals itself at once, and reveals itself to die—slain by the inextinguishable light of truth. Theologians are too fond of master keys, which solve everything, forgetting that the key itself remains to be solved—just as cheese is said to digest every kind of food, excepting itself. It is curious how these ladies and gentlemen do all they can to water down and explain away the most striking utterances of our Lord, forgetting Bengel's wise words: *Scriptura per Scripturam interpretanda et concilianda* ("By Scripture must Scripture be interpreted and unified"). For instance, "Whatever ye have done unto the least of these my brethren, ye have done it unto me." Here the theologians would confine such spacious words to mere believers. But it is unthinkable that the Universal Man, the Universal Brother, should ever have dreamed of such a petty limitation. He knew, he saw their potentialities, measuring time by eternity. "And other sheep I have which are not of this fold; them also must I bring." But it remains impossible to dilute the doctrine of the mystery of prayer. This puts man on equal terms with God for the moment, transforming and glorifying him, and discloses God as within and not without the heart of the seeker. For, in this case, to seek with the soul is to find, and to ask is to receive. "Thou hadst not sought me, unless thou hadst already found me." "Before they call, I will answer; and while they are yet speaking, I will hear," says the One who "understands our thoughts afar off."

The greatest men and women have always been men and women of prayer. One of these exclaimed publicly in the presence of a glittering

court, "To pray is to govern." For thus only do we effectuate our real selves and identify ourselves as we ought, the creatures with the Creator. As the moon by many is thought to have been carved out of the earth, so have we been carved out of God. We must remain to all eternity his workmanship, his poems. And this being the case, each of us being a *Divina particula auræ*, to doubt our immortality is to doubt everything. Prayer is the holy of holies, the innermost sanctuary behind the veil, within which the finite and Infinite become one. Our sins and sorrows, our cares and kindred sufferings, then are God's, and as such cease to be ours any more. A sublime transmutation takes place, the pain is baptized with pleasure, etherealized, spiritualized; and the very nails of the cross not merely pierce but support us. Intolerable agony kills itself and not its victim. Who has not known hours of ecstasy in which the tortured flesh has suddenly turned into a paradise of delight, and the victim has begged for more and fiercer pangs, to increase the mystical enjoyment? The early martyrs experienced this strange rapture, which raised them out of the body and by a *communicatio essentialium* mingled them with and united them to God himself. But nobody can pray or know how to pray unless he enters the secret shrine naked and stript of all his earthly possessions and prepossessions. To see God, to meet him face to face, must be death—death to the carnal and mortal constituents of his personality, the accidents of birth and environment and his purely temporary if useful acquisitions. But this means a new birth into the Eternal, and the continuity of his inwardness-life finds no interruption whatever. We can form no conception of our real being until we have discovered it in the act of prayer. And to require an answer to

particular petitions displays the grossest ignorance of its nature. We have got beyond bargaining Jacob at Bethel. Prayer receives and expects no answer, because it is in itself the only answer. Words, of course, are mere symbols and need never be used, the very few can dispense with them altogether. In the complete laying bare of ourselves we enter immediately into the divine kingdom and the unappropriated inheritance is, *ipso facto*, appropriated. We grow by an unutterable heavenly accommodation, assimilated to the divine original.

"And thought leapt out to wed with thought
Ere thought could wed itself with speech."

There comes an anticipation of the eternal life, which we foolishly and untruly call future—when we have it. The scaffolding of earth and early illusions falls away, and beneath and behind and above we have a glimpse of the real temple built without hands.

A distinguished writer has said, "In entering into relation to a finite will God ceases to be perfect." On the contrary, only in this way can he display the perfection of his infinitude. If it is true of man that what he gives he keeps, and what he keeps he loses, it must be incalculably more true of his Maker. For what is divinity, the essence of Godhead, but giving, giving, giving forever? And

this perpetual and immeasurable largess does not diminish the original store. To give freely and fully and always is just to be God. Christ, the eternal and innermost expression of his being, showed this in shining characters of love and life. And did he forfeit anything by the superabundance of his gifts? Will the most liberal and lavish expenditure of love make its treasury less or deplete the dignity of its unsearchable riches? Nay, to love much can only mean to love more and more every day. And he who owns all does not forfeit anything by giving it away. It remains his still, in the enjoyment bestowed on recipients and reflected on himself. In the unfathomable mystery of prayer we learn increasingly and unceasingly how much more blessed it is to give than to receive. For then we surrender ourselves and all we are and have and value most in the service of unselfish sacrifice. We agree that, if prayer produces no positive results, it certainly does good (not negative but positive) to the suppliant. Here we have an unintentional confession of its exceeding worth. We arise from the act, feeling different, feeling better, feeling divine, because for a transcendental moment we have forgotten ourselves and claimed our birthright and entered for the time into a mystical union and communion with God.

THE RELIGIOUS SIGNIFICANCE OF THE CAPTURE OF JERUSALEM

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JERUSALEM is a holy city for Judaism, Christianity, and Mohammedanism. The reasons for its sanctity are of two sorts—historical and prophetic. Historically, Jerusalem was a holy place of the Canaanites, which was transferred to the service of Jehovah after the capture of the city

by David, about 1000 B.C. Its prestige was enhanced by the fact that it was a royal sanctuary, by the presence there of the venerable Ark and by the splendid temple of Solomon. In the year 701 B.C., when Sennacherib, king of Assyria, made his great expedition to the West, all the cities of Western

Asia were captured, except Jerusalem; and all their sanctuaries were desecrated, except the temple on Mount Zion. It was the most wonderful deliverance in the history of Israel after the exodus, and it is not strange that the men of that generation saw in it a sign that Jehovah had rejected the other sanctuaries and had "chosen Jerusalem out of all the tribes of Israel to put his name there" (1 Kings 14:21). This conviction comes to clearest expression in Deuteronomy, the law-book discovered in the temple in 619 B.C., which repeatedly calls Jerusalem "the place which Jehovah, your God, will choose out of all your tribes to cause his name to dwell there," and enacts that sacrifice may be offered in no other place (Deut. 12:1-14, &c.). From this time onward Jerusalem became for Judaism the one legitimate sanctuary.

Prophetically, Jerusalem was linked with Israel's hope for the future. The permanence of the dynasty of David early awakened the belief that this dynasty would maintain an eternal rule. This thought first comes to expression in 2 Sam. 7:12-16; it is developed in Amos 9:11f. and Hosea 3:5; and it reaches its perfect expression in Isa. 7:14f.; 9:2-7; 11:1-10; Mic. 5:2-6, where an individual son of David is expected, who shall reign in Jerusalem, bring all nations under his peaceful rule, and establish righteousness in the earth.

These two ideals of Jerusalem, as the one place of worship and as the residence of the Messiah, have never forsaken Judaism through all the vicissitudes of its history. They have been the mainspring of all Zionistic movements from the exile down to the present time. Within the last half century more than 100,000 Jews have returned to Palestine with the desire of restoring the ancient political and religious importance of Jerusalem, and they have been abetted in these efforts

by the Jews who have remained in Western lands. The capture of Jerusalem by the British has awakened in all sections of Judaism the hope that soon "the law and the prophets" will be fulfilled, the exiles will return, the temple will be rebuilt, the nation will be restored, and then the long-expected Messiah will appear. These hopes have received great encouragement from the fact that both the British and the American governments have announced that they look with favor upon the establishment of a neutral Jewish State in Palestine.

Similar ideals in regard to Jerusalem have been held by a large part of Christendom. The Christian Church has inherited from Judaism the belief that Jerusalem is a holy city, and the events of Jesus's life have strengthened this conviction. In the temple at Jerusalem Jesus uttered his loftiest teaching, as recorded in the gospel of John. Through its gate he entered in triumph on Palm Sunday. Outside of its walls he was crucified and buried and rose again. For all the Oriental churches and for the Church of Rome Jerusalem is the chief holy place of Christendom. Hundreds of thousands of Christians have given their lives to win it back from the Moslems, and millions of Christian pilgrims have journeyed thither out of all lands. In the ancient churches the recent British victory rouses the hope that, now the holy places of Christendom are wrested forever out of the hands of the Turks, they will be restored to the Church and that in the future ever-increasing throngs of pilgrims will journey thither.

The Christian Church has also inherited from Judaism the Messianic associations of Jerusalem. When Jesus failed to make himself king the early Christians believed that he would come a second time to accomplish the unfulfilled predictions of the prophets. This literalistic interpreta-



THE MOSQUE OF OMAR, SITE OF SOLOMON'S TEMPLE



VIEW OF JERUSALEM FROM THE NORTH

tion of the Old Testament has maintained itself in many sections of the Christian Church. During the present century there has been a revival of belief in the second coming in all branches of the Protestant Church. Many earnest people from Germany, England, Scandinavia, and America have settled in Jerusalem in expectation of the speedy coming of the Lord to begin his reign in the holy city. When the present writer was living in Jerusalem there was a kindly Englishwoman there who had established her little home on the Mount of Olives in the hope that when the Lord descended upon that mount in fulfilment of Zech. 14:4 she might be the first to offer him a cup of tea. Second Adventism in England and America has received a powerful stimulus from the present war, and thousands of people at the present moment regard the British victory as a token that the Jews will soon return to Palestine, the ten lost tribes will be found (presumably in the English-speaking peoples), and then Christ will come again to overthrow the Antichrist (the Kaiser), and to establish a world-empire with Jerusalem as its capital.

The same two conceptions of Jerusalem have found lodgment also in Mohammedanism. The Sahra, or sacred rock on the summit of Mount Zion, which stands under the center of the dome of the Mosque of Omar, is the most sacred object in the Moslem world after the black stone at Mekka. Mohammed stooped here when he rode to heaven on the mysterious steed El Buraq, and he himself said that one prayer here was better than a thousand elsewhere. Thousands of Moslem pilgrims from Europe, Asia, and Africa visit Jerusalem annually.

Islam has also inherited from Judaism and Christianity eschatological conceptions concerning Jerusalem. It is believed that if a Christian prince ever enters the temple-area by the

Golden Gate, the end of Mohammedanism will come. At the last day the trumpet of doom will be blown on Zion, the judgment-throne of God will be set upon the Sahra, and the resurrection of the dead will begin at Jerusalem.

It appears, accordingly, that Judaism and its two daughter-religions agree in regarding Jerusalem as a divinely ordained place of worship and as the center of their hopes for the future. It remains now to inquire how far these two conceptions are justified by the teaching of Jesus. Jesus declared, "I came not to destroy the law, or the prophets, but to fulfil" (Matt. 5:17). He must, therefore, have intended to fulfil both the law which prescribed that Jerusalem should be the sole place of sacrifice, and the prophets who declared that Zion should be that capital of the coming kingdom. The only question is, What did he mean by "fulfil"? Judaism and Adventism believe that "fulfil" means "obey." For the Pharisees' fulfilment of the law was painstaking observance of its minutest details, and fulfilment of the prophets was an equally punctilious carrying out of their predictions; but for Jesus "fulfil" retained its primary meaning of "fill full." What he understood by fulfilment is shown by his treatment of the Old Testament in the Sermon on the Mount. Here he quotes the law with the words, "It hath been said unto you by them of old time," do thus and so; "but I say unto you," do something infinitely higher (Matt. 5:12-48). Here fulfilment is not obedience, but development.

This sort of fulfilling Jesus also exemplified in his treatment of the Old Testament utterances concerning Jerusalem. The law prescribed that Jerusalem should be the exclusive place for sacrificial worship. This Judaism fulfilled by literal obedience, but Jesus saw that here was a deeper purpose in

the law than giving a religious monopoly to Jerusalem. He saw that the ancient lawgivers commanded centralization of worship on account of the danger of polytheism. When there were many altars, there was danger that many gods would be worshiped; but the unity of the sanctuary symbolized the unity of the God of Israel. Jerusalem also stood as the representative of spiritual religion. At the other shrines of ancient Israel there were holy stones, holy trees, and images; but in the holiest place at Jerusalem there was neither fetish nor idol, but only the ark, and after this disappeared the holiest place remained empty. The centralization of worship at Jerusalem, accordingly, was an effort in the direction of spiritual monotheism. This ideal Jesus saw was best fulfilled, not by keeping Jerusalem as the one legal place of sacrifice, but by spreading the message of spiritual monotheism among all nations. When, therefore, the woman of Samaria remarked: "Our fathers worshiped in this mountain; and ye say that in Jerusalem is the place where men ought to worship," Jesus replied: "Woman, believe me, the hour cometh when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . God is spirit: and they that worship him must worship him in spirit and in truth" (John 4:20-24).

The same sort of fulfilling Jesus showed in his treatment of the utterances of the prophets. The Jews wished him to fulfil these by setting up a monarchy in Jerusalem, but he insisted rather on discovering the ideal within the Messianic hope. He saw that the prophets expected Messiah to reign in Jerusalem, not to gratify Hebrew national vanity, but to establish the religion of Jehovah among all nations. Isaiah and Micah could not conceive of a peaceful conversion of the world, because up to their time religion had spread only

by conquest. When Assyria ruled the world the worship of Asshur was established everywhere. If Israel could establish a world-empire, then the worship of Jehovah would become universal. Accordingly, the prophets predicted that a son of David would rule in Jerusalem, not because they wished to increase the glory of Israel, but because they desired the triumph of the religion of Jehovah, and this was the only way in which they could hope to see this ideal realized. Jesus saw, therefore, that the predictions of the prophets were best fulfilled when he dropt their temporal element, the Jewish monarchy, and realized their eternal ideal, the establishment of the Kingdom of God. He would not accept the title of Messiah, except in the inner circles of his disciples, because of its current literalistic Jewish interpretation. The title "Son of David" he also avoided for the same reason. When the people sought to take him by force and make him king he hid himself (John 6:15). He was rejected and crucified by the Jewish nation because he refused to fulfil the prophets by doing what they predicted, and insisted on fulfilling them by doing something better.

In the light of these facts the Christian who follows the teaching of Jesus must recognize that the conception of Jerusalem as a holy place where God is worshiped more acceptably than elsewhere, and where Christ will inaugurate an earthly monarchy, belongs to "the weak and beggarly rudiments" which Christ has fulfilled by giving us worthier conceptions of the nature of God and of the mission of the Messiah. God is present, not merely in the holy city, but in every place. Christ is present, not merely on the spot where he was crucified, buried, and rose again, but "wherever two or three are gathered in his name." Christ redeems the world, not by a second coming in the flesh to restore

the kingdom of David, but by a perpetual coming through his spirit in the hearts of men (John 14:14-18). Protestant Christianity can never cherish the ideal of a rehabilitation of Jerusalem as a divinely appointed place of worship, nor the center of a Messianic monarchy. The fulfilment of the Old-Testament ideals for Jerusalem, as the Church has always believed and sung in her hymns, is found in the body of believers who bear witness to one spiritual God and one Lord Jesus Christ.

Accordingly, the recent British capture of Jerusalem should not awaken in us an expectation that the words of "the law and of the prophets," which our Lord in the days of his flesh fulfilled by gloriously transcending them, are in these latter times about to be

literally accomplished. We should rather hope that the conquest of this ancient city by a nation which believes in the righteous God of the prophets, who is also the God and Father of our Lord Jesus Christ; which also believes in the righteousness taught by the prophets and in the higher righteousness taught by Jesus, will mean the dawn of a new era, in which the pure message of the gospel will once more be proclaimed in Bible lands; when the Jews will learn that the Messiah whom they expect has come already; when the ancient Oriental churches will be purified and revived; and when even Mohammedanism will see that Christ is the fulfiller of the message of its prophet, even as he is the fulfiller of the Old Testament.

THE NEW CHAPLAINS AT WORK

The Reverend WORTH M. TIPPY, Executive Secretary of Commission on the Church and Social Service, Federal Council of the Churches of Christ

INFORMATION is beginning to be available as to what the new chaplains are doing. Little word has as yet come back from those in France, but in the main chaplains who have gone abroad have been long in the service. The new and untried men are in the cantonments.

It should be said at the outset that the Navy is preparing for a large permanent personnel at the close of the war, and that the Secretary of the Navy is, therefore, selecting chaplains slowly and with great care, because it expects the majority of them to become permanent officers. The chaplains of the National Army are on a different basis. They are expected to serve only for the period of the war, so that they have no future in the army except the immediate future of inspiring opportunities. In their selection the General Committee on Army and Navy Chaplains of the Federal Council of Churches has labored

most strenuously to recommend to the War Department only the most capable, younger clergymen of strong character and attractive personality, college-trained, with preference for those who have had seminary opportunities, athletic records, and successful experience with men and boys.

How these new men are proving out is a question frequently asked. A few of them, a very few, are not showing up well. They are too young and therefore lack the necessary maturity; or they have slipped through the scrutiny of the committee, in spite of its utmost endeavors. They are men who offered themselves with the purest of motives, but they lacked the necessary qualifications. We are agreed now that it is better to have no chaplain than one who is inefficient. The service and the reputation of the Church require the best. But the rest of the new chaplains, the overwhelming majority of them, are cap-

ital men who, to use a frontier idiom, "light on their feet" when they arrive at a cantonment, and immediately become indispensable to their commands.

I have chosen as illustrative two chaplains from Camp Upton, Long Island: Lieutenant Albert Thomas, 306th Field Artillery, and Lieutenant James M. Howard, 304th Field Artillery.

Chaplain Thomas is an alumnus of Brown University, 1908, and Newton Theological Institution, 1911; was assistant to Dr. Bitting, of the Second Baptist Church, St. Louis; assistant pastor at Emmanuel Church, Brooklyn, and director of religious education of the Fifth Baptist Church, Providence. Upon appointment as chaplain he was assigned to the artillery at Camp Upton. He entered upon his duties with no instructions except the possession of a handbook, now out of date, and a conference with an older chaplain at Governor's Island. But the new men face new conditions, and there is no opportunity for a period of training under an experienced chaplain, as in the old days. Each man must find out for himself what to do.

After two months' service Chaplain Thomas has the following responsibilities, either voluntarily assumed or assigned by his colonel. He is supervisor of the regimental post office and telephone with experienced postal and telephone men assigned to assist him. He has completed a canvass and card-index of the men of the regiment, each card containing name, military unit, home address, relatives, church preference, and space for continuous records. He has been appointed statistical officer of the regiment, with three assistants who are college men. All reports of the office come to his desk, giving him invaluable information for contact with the men. He has a desk facing the sergeant-major in a

room at regimental headquarters next to the office of Colonel Miller.

Chaplain Thomas is also educational officer for the regiment and has been assigned by General Bell as educational officer for the military authorities in the educational work of the cantonment; 1,500 men are under instruction, 900 of them in elementary English, with 100 instructors. The classes are carried on jointly by the military and the Y. M. C. A.

It is reported that when Camp Upton was opened a thousand men could not understand the words of command. Recruits were sent to Upton, and then transferred to other camps, who were not able to write to their families. Distracted wives, themselves unable to speak or understand English, came to Camp Upton seeking their husbands, whose long absence they could not understand. Some of these were discovered late at night wandering about the camp and were picked up by guards and taken to the Y. W. C. A. guest-houses. The cantonments are manifestly efficient schools of Americanization.

Acting as chairman of the General Committee on Recreation and Amusements, which consists of non-commissioned officers from each battery, Chaplain Thomas has organized the recreational interests of the regiment. His athletic experience in college has stood him in good stead in this work. He originated *The Howitzer*, a weekly four-page paper, published by the 306th Field Artillery, the first of its kind in the camp. He keeps for himself only an advisory editorship. Chaplain Thomas is also treasurer of all common officers' funds and leader of a glee club which is being organized. His college experience as leader of the Brown Glee Club has proved a valuable asset.

When it came to the organization of his religious work, Chaplain Thomas began carefully, realizing

that he is pastor of men of divergent faiths. He took up hospital visitation at once and established hours when he could be seen by the men. Soldiers under discipline become automatically by regulations a charge upon chaplains. Enlisted men have also access to chaplains (such as they do not have to other officers) and a capable chaplain is at once given large freedom by his commanding officer. This results in frequent personal interviews involving all sorts of personal desires and troubles.

Both Chaplain Thomas and Chaplain Howard began preaching regularly in Y. M. C. A. service buildings adjoining their regiments and in surrounding towns from which requests came to present the work in the cantonment. They are laying their plans for Bible classes and for an organization of the religious men of their regiments on a strictly non-denominational basis. They hope in the spring to begin open-air regimental services, at which their bands will play.

Chaplain James M. Howard is a graduate of Yale and of Union Seminary and resigned the pastorate of the Bedford Park Presbyterian Church, New York City, to become a chaplain. His work closely parallels that of Chaplain Thomas, both in detail and in efficiency of management. In fact, the two chaplains are in adjoining regiments, in the same arm of the service, and they work in close association.

Chaplain Howard, unlike Chaplain Thomas, has a room by himself at regimental headquarters, the largest assigned to any officer. The post office is located in one corner of the room and is under the chaplain's direction but with an experienced clerk detailed to the service. Chaplain Howard is statistical officer of the regiment and also educational officer. He has taken the census of the regiment and established a card-record of the

men. He is organizing the recreation and amusements of the regiment and is coaching a glee club.

It will be said that these secular responsibilities of the chaplains are not religious work and should not be assigned to them. I am convinced that this is a mistaken point of view. They are just such duties as pastors are obliged to perform. A large part of the work of association secretaries consists of such routine, and it is recognized by them that these forms of service give them the confidence of the men and afford opportunities for personal work. One can understand also by looking over these secular duties that Chaplains Thomas and Howard have been able to relieve other officers already heavily burdened, that they are strictly in line with Congressional regulations, and that they have thereby established invaluable permanent relationships with officers and men, which form a basis for effective religious work. If chaplains avoid such responsibilities, these must be assumed by other officers, and any chaplain who succeeds in limiting himself to so-called religious work will find himself disliked and discredited.

Is there not also a larger question involved: the relationship of religion to life? Is it not just such work that interprets the religiousness of all life? Must not the second commandment be yoked up with the first? The real point at issue is whether these duties may not become too numerous and too absorbing with a willing officer, whether they may not operate to produce an undue limitation of personal religious service, and of lack of preparation and vitality in the hours of worship of the regiment.

This could easily come to pass and should be guarded against by commanding officers, particularly in the case of chaplains who lack administrative experience or capacity. In these

two instances both chaplains have shown unusual executive ability, in that each has been able to departmentalize his work and to direct the labor of others, with a minimum of personal responsibility. A chaplain is always able to have enlisted men and non-commissioned officers detailed for necessary duties if he shows capacity to direct them.

Every Monday chaplains, Y. M. C. A. religious work secretaries, and voluntary chaplains representing denominations meet at Y. M. C. A. head-

quarters for conference and prayer. They all report that up to the present time there has been nothing but goodwill and the fullest cooperation between all the religious and welfare workers at Camp Upton, including Catholic priests, Knights of Columbus, Jewish rabbis, and representatives of the Commission on Training Camp Activities. The religious and moral atmosphere of the camp is far above that of any unmilitary community of like size in the United States.

CHRIST'S LAST JUDGMENT¹

CONSIDERED FROM TWO POINTS OF VIEW

I

The Rev. JAMES M. WHITON, Ph.D.,
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OF the seven parables of judgment with which the evangelist brings Christ's public teaching to its close this is the last. The common interpretation of it has been read into it, and has yet to be read out of it by the light of other sayings of Christ with which it has to be compared, whose close relation to it the Church has overlooked. Its misunderstanding is due largely to this; in part also to the A. V.'s mistranslation of the crucial word, "nations"; partly to the literalism which perverts the meaning of Christ's symbolic language; partly to the seer's vision of a great assize of all mankind before the throne of God (Rev., chap. 20). For the traditional church doctrine thus derived, see the committal rubric concluding the service for the burial of the dead in the Book of Common Prayer.

Christ's real teaching is antipodal to this. It may be concisely stated thus: In the parable-form of a universal judgment-process he has dramatically summarized the countless individual experiences resulting from the coming of the Son of Man to all hearers of his gospel from generation to generation and from age to age. The helpful or hostile attitude of each to Christ is evinced by his regard or disregard of the interests of suffering humanity, the subject

of Christ's special solicitude. The opposite experiences, sweet or bitter, resulting to each in the eternal nature of things are judgment-consequences, are practically and essentially Christ's judgment of each.

Proceeding now to study his parable in detail we encounter first the fallacy in the A. V.'s mistranslation of the crucial phrase "all nations." Even the R. V., the more accurate, "all the nations," is misleading. The Greek word *ethnē* occurs one hundred times in the New Testament—it is differently rendered "Gentiles," "nations," "heathen." As the Mormon Church divides mankind into Mormons and Gentiles, so did Christ and his countrymen divide the world into Jews and Gentiles. So Paul (Rom. 3:29) declared God the God both of Jews and Gentiles—that is, of all mankind. By obscuring this idiomatic meaning of "all the nations," i.e., "all the Gentiles" the R. V. has countenanced the fallacy of the A. V. "all nations," naturally misunderstood today as meaning all mankind. Impossible! The six preceding parables of judgment relate especially to the Jewish Church; this last to the Gentile hearers of the gospel that Paul and his successors were to preach among them, "the heathen" (Gal. 1:16), "when the Son of Man shall come in his glory and all the angels (A. V. 'holy angels') with him."

His glory is not the spectacular splendor in which Adventists expect him to appear,

¹ Matt. 25:31-46.

but the spiritual glory of the "Name above every name" (Phil. 2:9-11). Nor are the angels he comes with celestial beings, but the men who had witnessed his glorious resurrection and were his messengers to proclaim it (Acts 1:8, 22). "Messenger" is the literal meaning of the Greek word *ἄγγελος*. "Seen of angels" (1 Tim. 3:16) Thayer's N. T. *Lexicon* refers to the apostles who preached Christ to the Gentiles. An eminent philologist, Archbishop Trench, regards the "angels" of the churches (Rev., chaps. 2 and 3), addrest as responsible for the state of their churches, as their bishops.²

"Before him shall be gathered all the nations (the Gentiles)." In less than a hundred years this was literally done, literally fulfilling his prediction (Matt. 24:27; Mark 13:27)—not in a general assembly, but in many little audiences from the western coast of England to the southeastern coast of the Black Sea. Pliny's letter to the Emperor Trajan, A.D. 112, inquiring how to deal with Christians who had drawn the people away from their temples to worship "Christus," describes their response to the angels of the Son of Man.

"He shall separate them one from another, as a shepherd divideth his sheep from the goats." He had begun this separation among his own hearers: "there was a division among them" (John 7:33; 10:19). He had predicted it (Luke 12:51) even among members of the same family. The word of God is compared to a sharply dividing sword (Heb. 4:12—compare Matt. 10:34-37). Whenever and wherever heard, it separates its receivers from its rejecters. As showing who sides with God and who opposes (John 10:47), this separation is judgment upon every hearer—a self-judgment, however unconscious, of the rejecter's unworthiness of life eternal (Acts 13:46). This judgment-process of separation between the worthy and the unworthy goes on continuously in the time-long coming of the Son of Man to successive generations of the hearers of his gospel.

His judgment-standard is the divine law, "Thou shalt love thy neighbor as thyself"—illustrated by his parable of the good Samaritan. Its criterion is the righteous doing and the unrighteous withholding the deeds of brotherly love due to fellow men in dis-

treas (1 John 3:7, 10). Such deeds the Son of Man, as their representative, judges as done or not done to himself. His "come," "depart," announce to the welcomed and the rejected nothing but what they were already doing—the righteous coming toward him in the way of eternal life, the unrighteous going from him in the way of eternal death. But observe that his "depart" is not an irrevocable ban of the unrighteous. It is rather his judgment-warning for their salvation "while it is called to-day." It is for his angels to preach "lest they be hardened through the deceitfulness of sin" (Heb. 3:12, 13). It is not "everlasting" (A. V.) but eternal, being in the very nature of things³ as willed by God, in which every seed can propagate only itself. "He that soweth to the flesh reaps corruption, and he that soweth to the Spirit reaps life eternal" (Gal. 6:7, 8).

This, however, no longer than one sows the bad seed or the good. Warned against the bad, he is free to choose the good. Punishment of the evil choice is not postponed to the hereafter; it begins at once.

"This is the very curse of evil deed,
That of more evil it becomes the seed."

In many a case the bitter experience of accumulating evils chastises back to a virtuous life one who has gone wrong. That this is the purpose of the "eternal punishment" is apparent in the word Christ uses, the Greek word for reformatory chastisement, *kolasis*. For vindictive punishment the Greek has a special name, *timoria*. Here observe that the chastisement of those bidden to "depart" had already begun in the steeling of their hearts toward their suffering neighbors. It is simply appointed to go on in "eternal fire" prepared for all enemies of humanity, "the devil and his angels." Not destructive fire, except for the incorrigible. Even to the righteous "our God is a consuming fire" (Heb. 12:29) sometimes. How often the thought of God burns out a selfish impulse. So Malachi thought of God as purifying Israel by fire (Mal. 3:2, 3).

This eternal ("æonian") judgment-process goes on in individual experiences through successive generations in age (*æon*) after age. Paul gives a prophetic glimpse of successive Christian ages, "all generations of the age of the ages" (Eph. 3:21, R. V.

² *Commentary on the Epistles to the Seven Churches in Asia*, pp. 76-88.

³ *Dei voluntas rerum natura est*; "The nature of things is the will of God" (St. Augustine).

margin). In each generation "the consummation of the age" (R. V. margin; A. V., "the end of the world") comes to every individual in results of blessing or of bane—not, as traditionally taught, to all mankind at once in one great day in the far future. In John's gospel Christ's word for this consummation of the age is "the last day" (6:39, 40). The words preceding plainly characterize it as the consummation of a period of development in the life of Christian faith—the life eternal. The world-conquering war now chastising Christendom for centuries of infidelity to Christ's law of brotherly love is the consummation of an age in a last day of judgment upon unchristianized Christendom—an end of its world in a stormy advent of the Son of Man bringing in a new and better age of the Christianity of Christ.

Thus far, point by point, we have viewed the historical facts and the sayings of Christ in agreement with which we are bound to interpret his concluding parable of judgment. One other point still demands attention. The cumulative significance of all the foregoing is heightened by observing that Christ in this parable applies to all the Gentiles the same rule of judgment that in his former teaching he had announced to Jews: "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41, 42). Thus has he set his seal to it as his final rule of judgment upon all mankind.

Literalists may still raise an objection that must not be overlooked. Had not Christ said to the high priest: "Ye shall see the Son of Man coming in the clouds of heaven" (Mark 14:62)? What does this mean but a coming in visible form and spectacular pomp? Enough to reply in his own words to fault-finders with "a hard saying": "The words I speak to you are spirit and are life" (John 6:63). From first to last Christ's teachings convey spiritual lessons. Physical images—*e.g.*, the bread and the wine of his table—have no other than a symbolic spiritual meaning.

Having "come to fulfil the law and the prophets," his discourse on the consummation of their age naturally adopted their symbolical imagery. Isaiah (13:10) had pictured the overthrow of Hebrew kings and nobles as the extinction of sun and moon

and stars. So Christ pictures the destruction of Jerusalem and its Temple in the same symbolical words (Mark 13:24-26). It was during the tempestuous years in Palestine and elsewhere, while his messenger angels were gathering disciples in all quarters of the Roman world, that the Son of Man was seen "coming in the clouds with great (spiritual) power and glory," as he had predicted.

For a century before the Christian era apocalyptic literature had deeply pervaded Jewish thought with the conception of a last judgment at the coming of the Messiah in tremendous spectacular majesty and might. *This conception Christ's apostles never outgrew.* Compare 2 Thess. 1: 7-9 and the apocalypticist quoted by Jude (14, 15). The traditional doctrine of Christ's last judgment is drawn from the apostolic epistles, not from his teachings, misinterpreted as they have been by minds prepossessed with apostolic doctrine drawn from the pre-Christian apocalypticists. Its perpetuation in the modern Church is the strangest of all anachronisms.

Christ had indeed told his disciples that the Holy Spirit would "guide them into all the truth," much of which, said he, "ye can not bear now" (John 16:12, 13). "All the truth" is too vast for any single generation to learn. Evidently the apostles had not acquired all of it; yet most teachers of the Church interpret the Scriptures on the assumption that they had. Even moderns, with all their larger knowledge, need the reminder given the "Mayflower" Pilgrims: "God hath yet more light to break forth from his holy Word." "Seek and ye shall find," said Christ; and again, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Such searching must ever be governed by the maxims of Bengel: "Read nothing into Scripture. Draw everything out of Scripture. Suffer nothing to remain hidden that is in Scripture." This last is of cardinal importance for the Spirit's guidance of the Church into all the truth—a process involving a progressive elimination of error. Thus operating as a purge of Scripture from untruth read into it, Bengel's third maxim has been constantly invoked throughout the series of articles which the present concludes.

II

Professor EUGENE C. CALDWELL, D.D., Union Theological Seminary, Richmond, Va.

IN this passage our Savior sets forth some important truths concerning his last judgment:

I. **THE TIME.** It is to take place at "the end of the world"; literally, the consummation of the age (Matt. 24:3). The judgment of which Christ here speaks is to occur not in the present age but at the consummation and termination of the present age or state of things. That this is true is clearly seen when one considers that this section (Matt. 25:31-46) is the culminating part of a larger section (24:1-25:46) and that this larger section contains our Savior's answer to his disciples when they asked him the specific question, "What shall be the sign of thy coming and of the end of the age?" (Matt. 24:3). Christ gave a direct answer to this specific question. He declared that at the end of the age he would appear in majestic power to judge all men. It is true that in giving his answer he made considerable use of the language of Jewish apocalypse. He did so because he could thus best make his meaning clear to his disciples, who were accustomed to the apocalyptic method of depicting the events of the future. We must admit, therefore, that the language used is largely symbolical and is not to be understood in a strictly literal sense. But the point we insist upon is that the conception of a judgment at the end of the present age does not depend on the apocalyptic form in which it is expressed. Drop, if you please, the apocalyptic drapery and make the bare, prosaic statement, "Christ is the judge of all men"; even that bare statement, standing as it does at the climax of Christ's discourse concerning the end of the age, is bound to refer to a judgment at the end of the age and not to a judgment at any time during the present state of things. Moreover, in other passages Christ clearly refers to a judgment at the end of the age. See Matt. 7:22; 10:15; John 5:29.

II. **ITS NATURE.** It is a single event, a definite and formal and official sentence of doom pronounced upon those who have brought that doom upon themselves by their conduct while living upon the earth. It is not a process continuous in human history, but a single act, a decisive event at the end

of our present age. That such is the nature of this judgment follows of necessity from two considerations: (a) the time when the judgment takes place, which is at the final wind-up of the present stage of human history; and (b) the issue of the judgment, which is either eternal life or eternal punishment. If the judgment in question occurs only at the end of the world and has a conclusive issue, then it can not be a process continuous in time.

There is a Scriptural sense in which Christ is continually judging men. This present judgment is referred to frequently in the gospels (see John 3:18-21; 5:22-24; 8:16; 9:39; 12:31; 16:11). The very character of Christ judges men. He is the touchstone of every life. "He that believeth not hath been judged already" (John 3:18); that is, before the formal sentence of doom has been announced by the Savior on the day of judgment. There is one instructive passage (John 5:22-29) where these two judgments—a continuous process and a single event—are set down side by side. In John 5:22-24 we have Christ's present judgment, and in verses 28-29 his final judgment. Verses 28-29 are of great importance in this discussion, for in them Christ himself clearly states the doctrine of a simultaneous resurrection of mankind to a general judgment at the end of time. "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment" (John 5:28-29).

Christ is the judge of men in two senses: (a) he judges men continually by his own character; and (b) at the end of the world he will formally condemn men to that doom which they have already brought on themselves by their character and conduct while on the earth. The specific act of Christ in the final judgment is merely the official and formal pronouncement of the eternal destiny of men which they made for themselves by the kind of life they have lived while here upon the earth.

III. **ITS BASIS.** It will be based on personal relation to Christ, the reality of which relation is to be evinced by good works done unto Christians, inasmuch as they are the only representatives of Christ on earth. It

is personal attachment to Christ acted out in the life that fixes eternal destiny. It is not deeds of love and mercy in general, but such deeds done "unto one of the least of these my brethren." The presence of such deeds in one's life is the proof of his personal relation to Christ; and the absence of such deeds reveals the lack of this relation. The everlasting fate of the soul turns on the presence or the absence in the life of personal relation to Christ. All who have a personal relation to him, evinced by good deeds done unto Christians, will be received into life eternal; and all who lack this personal attachment to the Savior, shown by a failure to perform good works unto his disciples, will be sent away into eternal punishment.

The conception of a personal relation to Christ is impressively emphasized in this passage by the frequent occurrence of personal pronouns. "I" is found ten times, "me" fourteen times, and "thee" ten times—all referring to Christ. If any one will read this passage aloud, placing the emphasis on these pronouns, he will be powerfully impressed with the thought that it is personal relation to Christ which determines final destiny for men. The principle of separation is the relation in which those who are judged stand to Jesus himself.

Manifestly Christ here assumes that the gospel has been "preached in the whole

world for a testimony unto all the nations" (Matt. 24:14). For only after that worldwide proclamation of the gospel will the end come and the final judgment. Hence, all are supposed to have had the opportunity of hearing. No distinction is drawn between those who have heard of Christ and those who have not heard. Those who died without ever hearing of Christ will be condemned for neglecting the light of nature and the law of conscience (see Rom., chap. 2).

We can readily see why it is necessary that good works done to Christians should be the test in the final judgment of the reality of our love and faith in Jesus Christ. Disciples are the only representatives Christ has on earth. We may make all sorts of claims as to our allegiance to the absent and unseen Christ, but deeds of love and mercy done unto those who represent him here furnish the only convincing proof of the genuineness of our claims (Matt. 7:16-21). The final judgment is a public transaction; and there must be a public proof of our claims and our personal attachment to Jesus.

IV. ITS ISSUE. This is concise and conclusive. It is either endless life or endless punishment. Only two groups are mentioned here. There is not the faintest hint of any intermediate group with as yet undetermined destiny. "And these shall go away into eternal punishment: but the righteous unto eternal life" (Matt. 25:46).

REACHING THE IMMIGRANT IN RURAL COMMUNITIES

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SCATTERED over the Middle West there are hundreds of rural—open-country—communities which can no longer boast their freedom from the foreigner. We usually think of the immigrant-problem as one almost exclusively of the city, the eastern manufacturing villages, and the mining districts. For a long time, of course, the immigrant has been common to the coal-producing sections of the Middle West, but he has lived in towns or villages here and the people of the open country have felt little responsibility for him. In the Northwest also the immigrants have been known in the farming communities for a long while, but they have formed settlements and have built

their own schools and churches and so attended to the religious training of their own children. People of foreign birth and language are not so much of a problem, perhaps, when we can deal with them in masses, as when they scatter out and settle as isolated families or in small groups, as they are now doing in some rural sections.

I have in mind three rural fields which illustrate the situation. One of them is in Putnam County, Illinois, where a formerly homogeneous community with a prosperous country church and Sunday-school has had its religious program utterly disarranged by the sale of half a dozen farms to Swedes and Danes. These newcomers have moved

from Scandinavian settlements in other parts of the country, and speak English very brokenly. They have become partially Americanized in everything but their religious habits. They have big families of children who have never gone to any Sunday-school held in the English language. And these children have replaced the American boys and girls who lived on the same farms, just as their fathers have replaced some of the old standbys of the church. These people—the Swedes and Danes—are as a rule very religious and they are knit to their own by strong feelings of brotherhood.

One of two things is certain to happen here. Either the rural Sunday-school of this community will make successful efforts to assimilate the new families, or, if they fail to show a proper cordiality and tact, the Scandinavians will soon bring others of their own people into the community, as rapidly as there are available farms, and then they will have a church of their own with services in their own way and language. This will immeasurably postpone the Americanization of the families concerned, and it will also divide the community between two weak churches where one strong one might have commanded the field.

Dozens of rural Sunday-schools to-day are facing precisely the same situation as confronts this Putnam County community. Genuine neighborliness is one of the first steps toward assimilation. Folk in the country, who have not mingled with a polyglot population such as exists in the metropolis, often "look down" on foreigners. The first thing is to get rid of such misconceptions. As Archibald McClure says in his recent book on the immigrant, we should remember that the "immigrant is us." We are all immigrants. The difference exists only in the length of time we have been over here. And the modern immigrants, the recent additions, average up better than our forefathers did, on account of stricter immigration laws. We can look for their descendants to be as good or better than we are, provided we give them a chance. These statements apply to the immigrant, no matter what his nationality. But the matter of neighborliness is especially important among Swedes and Danes. These people are highly communistic and cooperative in their tendencies. The Sunday-school which most quickly engages

their interest will be one which encourages and promotes community enterprises. In the program of such a school there should be at least one annual community day, a community field-meet for the young men, and an unusual number of special days in the Sunday-school when invitations are sent out or telephoned around to every single family in range of the house of worship. Because of their highly developed sense of community obligation, and their long training as a people in cooperation, the Swedes and Danes, when once enlisted, will become loyal members, bearing their share of the burdens and willingly making great sacrifices for the good of the cause. It is therefore suicidal not to make every effort to win them.

A second community presents quite a different problem. This one is in Adair County, Missouri, near a region of coal-mines. The mines have not run very steadily and many of the miners' villages, huddled about the mouths of the shafts, are half deserted. If you were to inquire as to the whereabouts of the former occupants, who were Italians and Austrians, you would be told that most of the Italians had gone to other mining districts where the pay was better and the work more steady; but most of the Austrians had settled on little hill-farms within a few miles' radius of their former homes and were prospering so well that many of them were buying the land which at first they rented. This is happening in every mining community where there are seasons of unemployment. The Austrians (and sometimes the Italians, if from the agricultural sections of Italy) take up small-farming and so become no longer colonized isolations from the community but integral parts of it.

As in all such instances these foreigners have replaced Americans who once lived on the same farms, their coming constitutes for the religious forces of the community a distinct loss of former supporters which can be recouped only by enlisting the immigrants. And it is especially true of this class that the church's only hope is in the Sunday-school. The immigrant parents are almost invariably Catholics. If there is a Catholic church within range, then the school must frequently suffer permanent loss. But if not, there is every opportunity to win the children, who will attend the day-school and become anxious to complete

their Americanization. Experience proves, however, that such work must be begun as soon as possible after the settlement of the family, to insure the best success. A man high in the extension work of a large denomination recently declared that if the newcomer to the city from the country districts were not reached by some religious organization within three months after his arrival, the chances were ten to one he never would become an active worker; and that if six months elapsed, he was practically lost so far as the religious forces of the city were concerned. Something similar may be said of the immigrant from southern Europe who settles in the country. If the Sunday-school does not make its existence and its welcome felt within a few months, it will be doubly hard to do so thereafter. And if action is postponed and the foreigner ignored until he has established himself and become used to his isolation from the rest of the community, the task is well-nigh impossible.

One more community is typical of many others situated near railroads which feed the Southwest. These roads have of late years been employing Mexican laborers in ever larger numbers. Some of them are stationed at towns along the right of way in permanent groups as section-hands. Others are used in great gangs which are shifted up and down the division for repair and construction work. The pay which they receive does not constitute a princely income, but these people, used to the simplest mode of life made necessary by the peonage of old Mexico, in due time save neat sums. Many of them return to Mexico and bring their wives back with them. They are a prolific race. One addition to the family per year for the first ten years is the rule rather

than the exception. Some of the gangs, of course, are located in towns of considerable size. But in other instances we find considerable groups of them at stations of only a dozen houses, in a practically rural, open-country community. They are not a farming people, but many of them get an acre or two of ground near the right of way and "squat" on it with their families. And here the man, with large aid from his overworked wife and his tiny children, supplements his wages by trucking. Thus they become a rural Sunday-school responsibility.

It is remarkable how readily the Mexican child learns and how anxious the Mexican mother and father are to have their children attend the American Sunday-school, once American prejudice is broken down and a genuine welcome is offered. Frequently a good way to begin among these people is by giving the older folks copies of the gospel of Luke in Spanish, obtainable from any branch of the American Tract Society at three cents each. The Spanish edition of *Apples of Gold*, a Sunday-school paper published by the same society, is also a good introduction. Through the oldest child of school age it will be comparatively easy to make known the purpose of a visit to the family and to secure promises of attendance. And, once started and properly welcomed, one can always count on the Mexican children keeping up their end of the financial burden. They are generous givers and give from a genuine sense of gratitude. One of the best opportunities America has to Christianize Mexico is found here in these rural communities where isolated Mexican families have temporarily settled along the railway rights of way.

THE LETTER THAT KILLETH¹

IN his walks abroad Jesus was always followed by a crowd. It was a terribly hungry crowd. Now and then he would turn and speak to them and his words would be as the handful of corn which the farmer throws out now and then to toll his pigs along. They would follow him all day if he would only give them a word now and then. Sometimes his sayings would melt their hearts; sometimes they would pierce

them; sometimes they would confuse them; but they would take everything he gave them and follow on for more.

One day he suddenly turned about and, with a severity which must have startled them, said:

"If a man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple."

¹ *What Did Jesus Really Teach About War?* By Edward Leigh Pell. Fleming H. Revell

It was a horrible speech. At least so it would have sounded in our ears. If a teacher of a new religion should utter such a sentiment before an American audience to-day he would be hissed off the platform. If the people who listened to Jesus that day had listened with our ears they would have done worse. They would have fairly howled with rage. They would have cast dust into the air. They would have thrown stones at him. They would have cursed him as a blasphemer; for in their minds reverence for parents was inseparable from reverence for God.

But they were orientals and they listened with oriental ears. And because they listened with oriental ears nothing happened. As the last word fell from his lips he turned and went on his way, and the multitude followed on quietly as before.

No doubt the severity had startled them, but they were not worried. They were not worried because they knew how to take him. They had heard him before. They had looked into his face before. Time and again they had caught a glimpse of his soul; and when you once get a glimpse of a man's soul you will interpret his words by what you see in his soul and not take them as they appear on their faces. And in their Teacher's soul they had never seen anything but love. They knew that he loved everybody, and they knew that if there was anything in the world that he hated it was hate. He would not even let them hate their enemies. He even demanded that they should love their enemies. It was impossible to conceive that he would have them hate their own fathers and mothers. Whatever he might mean, he could not mean that.

And that was not all. They not only knew what he did not mean, but they knew what he did mean. Being orientals they were accustomed to speeches of that sort. They talked that way themselves. They had to talk that way. Everybody in the East talks that way to-day. Everybody talks in pictures, especially pictures of violent and startling contrasts. It is the only way you can make yourself understood. If I wanted to impress an American with the height of the mountains near my home I would give the exact figures; but if I were talking to a Syrian I would give him no figures at all: I would only give him a figure of speech. I would point to his little mountains and I

would say: "Ah! you should see my mountains. Those little hills yonder are mere holes in the ground." And he would understand. If I should say that my mountains rise ten thousand feet above the level of the sea it would mean nothing to him at all.

And so when Jesus told the crowd that day that if a man hated not his father and mother he could not be his disciple, they knew what he was trying to do. They knew that he was simply trying to impress upon them an important teaching by means of a picture of violent and startling contrasts. And the moment they looked upon the picture they saw what it meant. They saw a man so bent upon following his teacher that he was even willing to renounce his own father and mother. It did not suggest hate; it suggested only devotion—wonderful devotion. And so they knew that what the Master was thinking about was not how they should feel toward their fathers and mothers, but how they should feel toward him. He was not thinking of hate at all; he was thinking of love. And they knew that what he meant was not that they must hate others, but that they must love him and that they must love him supremely. "Unless you put me before all things; unless I am everything to you, you can not be my disciple."

And they did not worry. They no more worried over it than an oriental bridegroom would worry over his bride's threat to kill herself if he did not hate all the women in the world except herself.

Nor do we worry over it to-day. Literal as we Americans are, we never have any difficulty over this saying except in our childhood. In childhood it horrifies us, but as soon as we are old enough to fall in love we begin to take it as a matter of course. We know that it is something about love and we still have sense enough to except the language of love from literal interpretation. We talk business as occidentals, but we still talk love as orientals. And when one speaks of love with what men call oriental extravagance, we understand. We know that our literal speech was made for such ideas as black is black and two plus two equals four, and that love can no more be expressed in literal terms than heaven can be pictured in red and gold. When a man says that two plus two equals four we know that he is speaking in the language of science, which

is occidental, not oriental, and we interpret his words accordingly. When he speaks of love we know that he is using the language of love, which is oriental and not occidental, and we interpret his words accordingly. We no more think of putting a literal interpretation upon a bride's threat to kill herself if her husband ever looks at another woman than we would place a figurative interpretation upon the notice from the bank that our account is overdrawn and must be made good before three o'clock. For a like reason we no more think of placing a literal interpretation upon Christ's startling saying about hating father and mother than we would think of placing a figurative interpretation upon his flat declaration that he must suffer many things and be killed and be raised again the third day.

With this hard saying before us it is as plain as the sun that we can no more get at the mind of Jesus by interpreting his words apart from himself than we can get at the mind of anybody else by interpreting his words apart from himself. We never think of cutting a friend's words loose from his mind, his spirit, his life, and interpreting them by themselves. My words are as much a part of myself as the hairs of my head, and I feel that I have a right to demand that such hairs as I have shall be judged by the way they look on my head and not by the way they would look in the clutch of a baby's fist. If I am told that my friend Wilkins, in a speech the other night, gave utterance to a very heartless sentiment I do not take his reported saying into a laboratory and analyze it by itself. The fact is, I don't try to analyze it at all. I simply put it in Wilkins's lips (mentally, of course) and take a good look at Wilkins. I look at the corners of his mouth to see if he is joking. Then I look at his eyes. Then I look through his eyes down into his soul. If I can not get a good view of his soul I think a little while about what I know of his life and character. I remember that there never was a man with a bigger heart than Wilkins. And then I decide that whatever Wilkins may have meant, certainly he did not mean what his words say when taken by themselves. And I refuse to take them by themselves. It is impossible for me to take my friend's words literally if his literal words give the lie to all that I know of his life and character.

I do not even treat a stranger's words that way. If a man sitting near me on the car gives utterance to a rather violent sentiment I do not immediately conclude that he is an anarchist. I must at least glance at the corners of his mouth to see if he is joking.

As a rule it is only when we are out of humor and want to misjudge people, or want to have our way to prove our point, that we insist upon taking their words according to the letter and not according to the spirit. Indeed, I can think of but one exception. That exception, strange to say, is where the words we want to interpret happen to be the words of Jesus. Aside from that horrible saying about hating father and mother, and two or three other hard sayings, we usually feel that we must take his words literally whether we are in a bad humor or not.

With this horrible saying before our eyes we know perfectly well that it is the letter that killeth and the spirit that giveth life; yet the moment we turn from it we forget and fall back into our old habit of saying that when Jesus commanded us to turn the other cheek he must have meant exactly what he said or nothing. We can read that if a man hate not his father or mother he can not be "my disciple," and still know that we are his disciples, tho we love our fathers and mothers dearly; but when we come to the passage about turning the other cheek, both cheeks turn pale and we close the Bible with a sigh and spend the rest of the day wondering whether it is worth while to try to be a Christian at all, especially in war-times. We simply can not turn the other cheek, and we do not see how we can be Christians until we do. And we do not see how we can be Christians if we don't. We know that if we do there will no longer be any manhood in us, and we know that Jesus came to transform human beings into men; and certainly we can not be men if we have no manhood. And there we are!

It is pathetic.

When the pacifist lecturer told his intelligent Christian audience that Christ's command to turn the other cheek meant exactly what it said or it meant nothing, half the intelligent Christians in the audience dropt their heads for shame. If they had had a Christian badge on their breasts I fancy they would have unpinning it and

slipped it into their pockets. Nobody thought of that hard saying about hating father and mother. Nobody thought of asking why the lecturer insisted that they should take it literally. Nobody ventured to suggest that if it were taken in any other way he would have no way to prove his point. Nobody thought of asking whether the saying taken literally would harmonize with the general tenor of Christ's teaching, his spirit, his life. Nobody thought to ask where Jesus would find men for his kingdom if his own followers should renounce their manhood for a yellow streak. Nobody ever thought to ask whether Jesus himself ever turned the other cheek.

One wonders why.

What is the meaning of this depressing, helpless feeling that comes over us every time we are told that we must take the

words of Jesus literally? One wonders how often we have asked this question and then hurried on as if we were afraid somebody would answer it. For my part I should really like to know. I should like to know why so many good people feel like culprits whenever they read that part of the Sermon on the Mount that seems to tell us that we should not resist evil but should turn the other cheek. I should like to know why we find it so hard to rid ourselves of this horrible suspicion that we are neither brave nor honest or we would obey the commands of Jesus literally. It can not be because he has told us to take his words literally. He has told us no such thing. Can it be because it has been so often and so solemnly affirmed in our hearing that the man who refuses to take the words of Jesus literally is a coward? Has it got on our nerves?

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

No Sermons During War-Time?

AMONG the many suggestions for an ecclesiastical war-régime, none is more amazing than that made in all seriousness by Rev. P. Macpherson, of Perth, Scotland, to abolish sermons for the duration of the war, proposing that prayer should be substituted for preaching. This proposal is significant as coming from a country where the office of the preacher has been—perhaps unduly—magnified, and it marks, on the face of it, an inevitable reaction from a conception of Christian worship which makes everything subsidiary to the pulpit. On the other hand, it is eloquent of an undervaluing of the preacher's function in putting it in opposition to prayer. Both the extollers and the depreciators of preaching have been slow to realize the essential identity between preaching and what is termed devotional exercise. Preaching, to deserve the name, must be both prophetic and devotional, or rather sacramental; anything short of that is mere pulpitering. To preach a sermon and to listen to it is, in fact, an act of worship of the noblest type, and there never was a time when the prophet and the priest were more needed in the pulpit than now. There is only one conceivable reason for abolishing sermons during war-time—the lack of preachers with a message for the

hour. But on the face of it, the man who has no message to his people at such a time as this is not the man who is fitted to inspire or lead their devotions.

Joppa Past and Present

The capture of Jaffa by the British recalls the strangely checkered history of the port of Joppa. In the *Christian World* (London) Mr. E. G. Harmer recalls the strange vicissitudes of this town of many peoples. He believes that Joppa, altho it did not emerge into written history until 1500 B.C., was already in 2000 B.C. the meeting-place of a medley of races attracted thither by the fertility of the soil and the commercial advantages. It was in connection with Joppa that there arose, at the time of Moses, a legend which centuries later found its way into Arab folk-lore of the story of Ali Baba and the Forty Thieves. The story goes that the Egyptian Prince Tehutia, captain of the archers under Thothmes, took Joppa by smuggling 200 soldiers into the town, each soldier concealed in a jar borne on the back of a strong man. Altho Joppa was assigned by Joshua to the tribe of Dan, the children of Israel made no use of it, being unskilled in seamanship, and the maritime interests of the town were governed by the scourings of the Levant. Thus

it came about that Jonah found himself sailing from Joppa with a pagan crew to whom Jehovah was an unfamiliar word. It was Judas Maccabeus who first recognized the importance of Joppa as a "window into Europe" for the land of Judah. Hearing of the inhuman act of the men of Joppa in enticing 200 Jewish men, women, and children out to sea and drowning them, the great Jewish leader made a night-raid upon the harbor, burning both it and its boats. After a long struggle Joppa was finally recognized as a Jewish possession. After varying fortunes under Saladin, Richard Cœur de Lion, Bonaparte, and the sultans of Egypt, Joppa attained a prosperity which grew year after year. A meeting-place of a motley crowd of races Eastern and Western, it has always been a point of special interest to visitors, who are shown the alleged house of Simon, the tanner, the house of Tabitha, and other "holy" places. What part it is destined to play in the new world now in the making, who can tell?

A Church for Unbaptized Christians

An article appeared recently in the *Christian Patriot* (Madras)—a paper which is understood to represent to a large extent the Christian community of South India—containing a plea for a church in which Christian Hindus who do not see their way to be baptized might find a spiritual home. The appeal is based not upon any theological opposition to baptism, such as that of the Society of Friends, but upon the difficulties which stand in the way of the Hindu who decides to apply for Christian baptism. The two main difficulties, in the writer's opinion, are the persecution and social ostracism which await the baptized Hindu, and the subordination of the native element in the existing Indian churches, which makes the Hindus disinclined to join them. In such a church as the writer proposes these difficulties would be overcome. In it all Hindus who love the Lord Jesus Christ as their Savior and Master would find spiritual fellowship without dogmatic and ecclesiastical trammels. That the whole question of baptism on the mission field is beset with difficulties every thoughtful Christian realizes, but one fails to see how the existence of a church for non-baptized Christians—however desirable such an organization would be in itself—would mend matters. Joining

such a church would still involve an act of public profession of faith. The mere fact of being in it would stamp a Hindu as a Christian, and it is public profession of the Christian faith, and not the form which this profession takes, that breeds persecution. Of the two reasons given for the reluctance of Hindus to join the Christian Church the second, i.e., the subordination of the native mind to Western ideals, strikes one as by far the more relevant to the case in point.

Dr. Orchard's Free Catholicism

Dr. Orchard is perhaps the most notable preacher in London to-day, and certainly the most provocative and stimulating. Beginning his Christian life as an aggressive evangelical, he has passed through the various phases of theological liberalism without, however, identifying himself with Mr. Campbell in the "New Theology" controversy. Latterly he has found anchorage in the so-called Free-Catholic movement. This movement represents an effort to restore everything that is Christian in Roman Catholic devotional and sacramental practise, while retaining the Protestant, or rather the Scriptural, interpretation of that practise—in other words, to retain much of Roman Catholic ritual, but very little of the doctrine which explains it. It is an eclectic movement, tho doubtless Dr. Orchard would be the last to admit this, and it rests upon the assumption that ritual is the natural and God-ordained expression of the worshiping soul, whereas sacerdotal doctrine is a later invention of self-styled priests to explain that ritual. In his latest collection of sermons he has given the Anglo-Catholic party in the Church of England some cause of approval, if not of rejoicing, by his depreciation of what the (London) *Church Times* (with Kikuyu at the back of its mind) calls "sentimental acts of individual intercommunion." "However much," says Dr. Orchard, "we may regret the practise of the Romanists not to pray with us, or the decision of the Anglicans that they may not receive the communion at our hands, it is no policy of ours to induce individuals to break the obedience they have promised to their ecclesiastical superior." This is a curious statement, to say the least. That it is not, and ought not to be, the policy of any com-

munion to make the members of a communion disloyal to their leaders is obvious. But deliverance from the shackles of sacerdotalism is most likely to come through the action of individuals who have learned to put their loyalty to Christ and his family above their loyalty to a church. It is in this way that great movements of liberation are inaugurated. And if that is so, then surely it is the solemn obligation of a prophetic pulpit so to preach the larger loyalty, and so to bear witness against any encroachment upon it by smaller loyalties, that souls here and there will rise and shake off the yoke.

Bishop Welldon on Christian Reunion

In an article on Christian Reunion in the *Contemporary Review* (London) Bishop Welldon advocates a federation of national churches united in common faith and common devotion to the one Lord. He tacitly assumes the episcopal form of government as the basis for home reunion, and suggests "reordination" of non-episcopal ministers on such an understanding as shall not imply the invalidity of their non-conformist orders. In this connection he cites the case of the consecration of Archbishop Leighton to the see of Glasgow. The Bishop of London insisted on his ordination as deacon and priest on the score of the invalidity of his Presbyterian orders. Leighton repudiated the charge of invalidity, but submitted to reordination in the sense of conforming to the rule of a particular church. This theory, thinks Dr. Welldon, promises a solution of the problem. He holds that the first step toward reunion must be "a properly organized freedom of interchange of ministry." Those Free Church ministers who desired it would accept Anglican orders without renouncing their own or leaving their churches. Some plan of intercommunion would, he believes, follow such a plan sooner or later. The one difficulty about a scheme of authorized interchange would be that, with a view to consistency with Dr. Welldon's theory of orders, Anglican clergymen who wish to minister in Free Church pulpits would also need to accept Presbyterian or non-conformist orders—a step the average Anglican would not be at all inclined to take. But at any rate Dr. Welldon's scheme comes within the range of practical possibility.

A Newly Discovered Hebrew Codex

While copies of the famous codex *Ben Asher*—the tenth century Massoretic edition of the Hebrew Bible, which is followed by the occidentals all over the world—are preserved in the synagogues of Aleppo and Cairo, the rival codex of Ben Naphtali, followed by the orientals, has for long been little more than a literary legend, no copies having apparently been preserved. Some time ago, however, Dr. Gaster, the well-known scholar and chief rabbi of the Spanish and Portuguese Jewish congregations in Great Britain, discovered part III of a codex of the school of Ben Naphtali, comprising the Hagiographa, in a pile of manuscript fragments which had been sent to him from the East. With much labor he succeeded in piecing the copy together, and recently delivered a lecture upon it before the Society of Biblical Archeology. Dr. Gaster took occasion to assure his audience that the famous *Ben Asher* codex at Aleppo is in safe-keeping and thus out of the reach of vandal hands.

The Book for War-time

In an article in the *Sunday-School Chronicle* (London) Dr. T. H. Darlow, of the British and Foreign Bible Society, reminds us that the Bible, and the New Testament in particular, is essentially a book for such a time as this, and that soldiers of all nations have proved it. He quotes a significant saying of Heine's about *Uncle Tom's Cabin*. When the cynical German poet first read that book he marveled how an old black slave should find more in the New Testament than he, with all his genius, could discover. "But," he says, writing from his "mattress-grave," "since I lay here sick and suffering, I have found out the reason. I have discovered that Uncle Tom read his New Testament with his back"—his back, scarred by the lash, led him into the secret of God's book. Once more the sword is proving the plowshare which drives furrows for the good seed into men's hearts. Since the outbreak of war the British and Foreign Bible Society has distributed seven million copies of the Scriptures, and that the books are read eagerly is shown by a cloud of witnesses in camp and hospital, at home and abroad.

Editorial Comment



"O **FOOLISH Galatians!**" Thus Paul upbraids Christians relapsing into Judaism with its rite of circumcision. His rebuke is timely to-day. Many Christians have backslidden into Jewish expectations of **Foolish Galatians** their Messiah as soon to be realized in a miraculous advent of Christ. A well-financed and wide campaign for this chimera has already gained headway here and made a stir in England.

We have received a "Presentation Edition" of its propaganda, a book of 252 pages, "Translated into 25 languages: total issues, 386,000." It asserts that Christ is ere long to descend from heaven "with a shout" in flaming clouds of glory. Standing on Mount Olivet, whence he ascended, he will resurrect his deceased saints. Saints on earth will be caught up to meet him. They all shall reign enthroned with him in judgment of the sinful world from his royal capital, Jerusalem; he and they "in the flesh," in bodies glorified.

This materialistic program of the realization of the kingdom of heaven rashly assumes that all prophecies about it must be interpreted literally, a fallacy which Jesus exposed. Not so did he interpret the prophecy of Elijah's return to earth. Compare Mal. 4:5 and Matt. 11:13, 14. Not in flesh, but in spirit had Elijah returned in the Elijah-like John the Baptist. Could Jesus consistently have thought otherwise of his own return?

"Are ye so foolish?" Paul asked his Galatians. "Having begun in the spirit, do ye now make an end in the flesh?" (Gal. 3:3, R. V. margin). At the Lord's Supper our Galatians hear him as when they first approached it, saying of the bread and the wine, "This is my body"; "This is my blood," and spiritualize his words. How absurdly inconsistent the protest of their book, that spiritualizing our Lord's words about his return "will sap the foundations of every Christian doctrine"!

The arbitrary text-matching in which the book abounds is a scandal to sound scholarship. On the use of the word "generation" in Prov. 30:11-14 and certain psalms Jesus' saying that "this generation shall not pass away" before his return is made to include all generations of the Jewish race.

Can it be that our Galatians accept with this their book's new doctrine of the Holy Spirit as "entirely different from and superadded to the spiritual presence of Christ"? Have they discarded the Nicene Creed's doctrine of the Spirit, "who proceedeth from the Father and the Son"? Do they also believe that "awful trouble" awaits the Jewish people when Christ returns? that "upon them is the guilt of his precious blood"? The fact on the face of the gospel story (Luke 23:27, 48) is that the people abhorred the crime of their rulers, who doomed Jesus between dark and dawn, like an American lynching party of respectables with a mob in tow.

Another untruth: "The world grows no better, controlled by God's arch-

enemy." No hope for it but Christ's intervention to destroy him, now proclaimed by a faithful few to increase "the godly company" prepared to greet him. Incredible pessimism! blind to a century of moral progress abolishing giant evils, and of world-wide opening doors to missionaries of Christ's gospel, disciplining nations.

His parables of the seed growing secretly, and of the leaven gradually transforming the lump, certify that he thought of his kingdom as spiritually developing from within, not descending from above, as our Galatians contend. Quoting the pre-Christian book of Enoch, as quoted by Jude (14, 15) and accepted by Paul (2 Thess. 1:7-10), they assume that all Scripture is free from error. The falsity of this is as demonstrable as any truth of mathematics.



THE United States has begun one of the most serious tasks in its existence as a nation. It is at war with the strongest, most unscrupulous, and most desperate of enemies. Along with its European allies,

**The Need
of Modesty**

it has dedicated its entire strength of men and material resources to overthrow not merely the military power of these enemies, but also the very ideals of political organization which are fundamentally responsible for the war, which must also continue to be a menace to the world until they are destroyed. In the language of President Wilson, it has set out to make the world safe for democracy. Faith in the justice of its act, and courage such as comes only with a consciousness that it could not have done otherwise, should be felt by every man and woman in the country. It is a time for clear vision as to what is before us, for inflexible purpose in realizing our determination as a people, and for the most self-sacrificing devotion.

With such a task before us, the only attitude that at once befits a strong people and a work so great is one of meekness. Strong souls setting forth to do great deeds may not be vainglorious and boastful. Self-confident in the righteousness of our cause we should be, but this self-confidence must be quiet, unostentatious, and unheralded in newspapers or platform utterances, if we would fortify ourselves against the amusement, or possible contempt, of both friends and foes. That certain dangers lurk in our path is only too obvious. We are a nation with a fair measure of exuberant conceit. We are big in numbers and wealth. We have done many things well as a nation, and we have had little humiliation at the hands of other nations to sober our judgment of ourselves. Moreover, our allies are disposed to say complimentary things about the influence we are to exert in securing the victory that is sought. They are very grateful for the service we have already rendered, and they undoubtedly expect the largest possible service until the end. In such a situation, therefore, both internally and externally conditioned, it is all the more urgent that the counsels of modesty should prevail. Let us be strong, even exuberantly so, in our national self-consciousness; let us be glad that our allies believe in us and depend upon us for large things. But let us approach this great national and international task in the spirit of meekness—as a

people dedicated to the sacrifice of wealth, and life itself, and so much engrossed with the stern duties we have undertaken as to be forgetful of the things that give substance to national and individual conceit.

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We are at a period in the prosecution of the war when the fullest measure of service from every man and woman is of the first importance. To withhold anything we have or fail to do anything we can for our country in this her hour of greatest trial and peril is to court defeat. Few of us realize how much of the success of our men at the front is dependent on the attitude and service of all the people at home. Lukewarmness on our part means a prolongation of the struggle; undaunted faith in the righteousness of our cause and the determination to vindicate what that cause represents—law, justice, and liberty—will hasten the end.

Almost everywhere one looks there are evidences of activity and earnestness for the common cause. Millions of households are reporting to their respective churches and organizations the serving of wheatless meals and the observance of meatless days; school children, office and factory employees, artizans, housewives, are purchasing war-stamps by the millions; owners of furnaces are saving their shovelful of coal a day in order to relieve the shortage; owners of automobiles close their engines while the car is waiting in order to conserve gasoline for military use; industrious women are knitting and furnishing comforts in great quantities; Christmas and New Year's festivities witnessed a diminution of the extravagance customary at that time. This represents but a small fraction of what is being done. What remains? The redoubling of efforts in all helpful directions. Nothing short of whole-hearted support will suffice to meet the demands and exigencies of the hour.

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THE great house-cleaning which is now going on in the world is driving home in drastic fashion the lesson of unselfish service. The fond mother of James and John could have ambitions expressing themselves in a request for places of honor in the kingdom: "Command that they may sit one on thy right hand and one on thy left hand in thy kingdom." Such a conception of honor was germane to a time when the world had greater respect for kings and queens, when rank and caste were normal distinctions emphasizing differences of worth and character.

The world is sick of this whole social structure. Kingcraft is now at a discount. The trouble with kings is not that they exasperate every class that is "lower" (kingship is as inevitable an evolution as democracy, and personal likes and dislikes have little to do with it); the basic trouble is that any human being who has too much power or authority (be the title what it will) is going to abuse it. Overlords imply underlings.

The Christ did not hesitate to perform the service of a bond-servant as an example to his disciples. He upset all the traditions of society with the words: "Whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your servant" (Matt. 20:26). Service is the delivering word in these terrible days. It is the one bright spot in the bloody business of remaking society. In every land millions of selfish people have at last been shaken out of their apathy. We behold bejeweled

fingers awkwardly trying to do the unaccustomed work of servants; raw recruits who, like the famous Oblomoff, had never even drest themselves without the aid of a valet, are pathetically offering their strength to their native land, serving ideals which spell death to ease and sloth. With not a few the business has even become a sort of cult, a religion. And we know it is not going to last forever. But it is magnificent while it lasts! These tardy fellow workmen have at last discovered the secret of happiness; they have found themselves. The old life of leisure was a bore, anyway. How they hated it! Now there is a respectable objective! The time for play and make-believe, for "sport" and "killing time" is over; the time for work has come.

The world is making many discoveries just now, and one is that nothing is so satisfying as service. Nothing brings so much happiness as forgetting all about being happy; nothing tires as much as doing nothing; nothing rests as much as work. So, one by one, the ideals of Jesus are being resurrected. Some day even international politics may see the light, and, instead of boasting that they know how to think "imperially," nations will be glad to think co-operatively, fraternally looking each not after his own but after the things of the brother.

WHERE, by the way, in a world so filled with things, so imperative in its challenge to the ambitions and the powers of man, do people find so much time to theorize and speculate about sin?

No, you have not lost your faith in humanity, in Christianity, in democracy, in brotherhood. Just recall what faith is: Now faith is assurance of things hoped for, a conviction of things not seen. Hope is not dead.

We still have our doubts as to which is the sadder spectacle: for men to feel the compulsion of quoting Scripture to justify killing or to do the bloody business scientifically and let the Bible authorities shift for themselves? Either way, it is a bit—well, awkward.

Said Gipsy Smith during a revival: "If you will support your own preachers as loyally and as enthusiastically as you do me, you will not have to send to England for a gipsy to preach the gospel." A word fitly spoken and sorely needed in many distracted communities.

A voice from Philistia invites the public to a convention and a bonfire; "each man to bring, as his contribution for the flames, every article he wrote on the war! While the shadows leap, we'll all join hands and dance ring-around-a-rosy, and sing the national hymn of internationalism—in Esperanto!" In other words, a genuine, unmistakable love-feast.

"The Reverend X. was in the midst of prayer when his congregation broke into a roar of applause." And the applause shook the edifice, which was a church. So the press dispatches. We wonder whom it pleased most: God or the pastor or the congregation? Of course, it may have been just an uproarious Amen! and, again, it may have been a very "eloquent" prayer, and, once more, it may not have been a real prayer at all.

The Preacher



HOW TO CRITICIZE A SERMON

JAMES L. GORDON, D.D., Washington, D. C.

A PREACHER has one source of practical satisfaction, namely—the sermon which does not suit you may prove an uplift and an inspiration to your neighbor. A biographical sermon on the character of Lord Byron brought me two epistles, both of which arrived on Christmas morning in the year 1909. The first letter was in the form of a scathing rebuke for the preacher who would desecrate his pulpit by preaching on such an unholy character as Byron “on the Lord’s day.” The other letter was full of enthusiastic expressions of appreciation for a preacher who could find in the life of a famous poet so many telling illustrations of a practical and vital Christianity. The writer of the second epistle enclosed his check for ten dollars as a “feeble” but substantial expression of the great help which he had received. I put the two letters on the scale, struck an average—and cashed the check.

All classes are to be found in the regular church assembly, and each class in the congregation has its own predilection and preference for a certain style of sermon—the child wants a simple sermon; the boy, a lively sermon; the maiden, a beautiful sermon; the woman, a thoughtful sermon; the business man, a practical sermon; the student, a logical sermon. The broken-hearted and bereaved never fail to appreciate a sermon which is comforting and sympathetic.

What a strange mixture of varying needs, diversified desires, and undefined aspirations are registered in the atmosphere of the average Sunday morning or Sunday evening congregation! There is the scholar who is worrying about his examinations; and there are the clerk who is anxious about his new position, and over yonder the man who has a note to meet to-morrow, and right under the rear gallery a mother who is anxious about a sick child, and just here to the right of the preacher a father whose boy is wandering, and just beyond yonder pillar of steel a wife whose husband is beginning to yield to the blighting influence of some subtle stimulant. Where is the pulpit orator

who shall embrace all these in the arms of his affection and sympathy and lift them into the seventh heaven of a spiritual exaltation?

Add to all this the unlooked-for event, as when the preacher is surprised by the sudden appearance in his congregation of a distinguished citizen of high honor in the State or province, or a certain educationalist of note or importance, or it may be a well-known doctor of divinity who is a recognized authority on the very subject to which you purpose devoting the usual time allotted for sermon or discourse. Such was Spurgeon’s experience when he found England’s grand old man, William E. Gladstone, in his London tabernacle. He says in his autobiography, in referring to the event, “I felt like a boy preaching in the presence of his father.” How wise was the great reformer, Martin Luther, when, under a similar embarrassment, while preaching in a cathedral church in Germany, he exclaimed, “I perceive in the church this morning Melancthon and other learned doctors of divinity. By their permission I shall forget that they are here and preach to the multitude.” That’s a wise thing to do—“preach to the multitude”—and better still, never let Melancthon and his colleagues know that you are conscious of their presence. Preach to the multitude! . . .

There are five typical sermons, if sermons can be divided into any general classification: (1) The Literary Sermon—a sermon devoted to the logic and philosophy of the vital truths of Christianity, presented in a fine literary form and embellished with poetry and appropriate metaphor. (2) The Topical Sermon—a sermon which deals with a subject rather than a text, in which also a number of striking thoughts are presented, all bearing on the same subject or theme. (3) The Textual Sermon—a sermon in which the preacher deals with certain thoughts or truths suggested by some particular passage or text of Scripture, wherein special emphasis is placed, as a rule, on one short Scriptural sentence. (4) The Expository

Sermon—a sermon in which a passage of Scripture is expounded, explained, and commented upon. (5) "A Simple Gospel Sermon"—a sermon of the evangelistic type in which four fundamental facts are usually dealt with: First, the sinfulness of man; secondly, man's lost and therefore dangerous condition as an unrepentant and unforgiven sinner; thirdly, the presentation of Jesus Christ as the Mediator between God and man, the only remedy for sin and the only means of escape from the power and penalty of sin; fourthly, an appeal for an immediate decision based on the uncertainty of life and the certain doom of those who pass beyond the border-line of death without an interest in Jesus Christ as Redeemer and Savior.

The only kind of sermon which a man can preach successfully is the kind which suits his own personality. Every preacher must find out what kind of a sermon is best fitted to unlock the treasures of his mind and let loose the fires of his soul. Only that form of a sermon fits a man's personality which leads him through a series of climaxes by which the soul of the preacher imparts life to the heart of the parishioner. That is a good sermon which does good. No man knows enough to tell a minister what kind of a sermon he ought to preach. God only can do that. "Go," said Jehovah to Jonah—"Go preach the preaching that I bid thee."

Let a preacher find out what sort of an instrument he can handle the best and use that instrument, even tho his sermon be a compound of all styles of composition and a composite of all types of homiletical methods of procedure. When a critic informed Henry Ward Beecher that he occasionally violated the laws of grammar and did poor justice to the rules which govern correct speech, Beecher replied that he did not propose to let "grammar" stand in the way of a genuine streak of eloquence. The sermon-tasters who waited on the ministry of Rowland Hill affirmed that he was "a rambling preacher," but drunkards, prostitutes, and social outcasts, under deep conviction of sin, attested the fact that he "rambled" divinely near the heart of the sinner.

Many a man has failed in the ministry because, in his early days, he enthroned a certain sermonic ideal which did not fit his personality and adopted a type of discourse which robbed him of all the elements

of a genuine originality. . . . Let David kill the giant in his own way, and wo be to the preacher who has any style or method not his own.

There is one particular sermon which seems to be in great demand in certain localities. It is known as the "orthodox" sermon. An orthodox sermon is a sermon which is theologically sound, judged by all the standards of creed, catechism, doctrine, and discipline. Thank God, the standards of orthodoxy change with every succeeding generation. When a New England divine affirmed that there were infants in hell "a span long," he was thoroughly orthodox, judged by the theological standards of his own generation. When the preacher of the Middle Ages taught that the saints in heaven would look down into hell and gloat over the excruciating tortures of the lost, they were thoroughly orthodox as the earnest believers of that day understood orthodoxy. But the world moves and we are compelled to move with it.

We believe in heaven and hell just as thoroughly as we ever did, but the doctrine of future rewards and punishments we prefer to set forth in the scientific language of Thackeray—"Sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a character, sow a character and reap an eternal destiny." This is none the less powerful in its appeal because it is reasonable in its presentation. . . . The question to-day is not "Is it orthodox?" but "Is it true?" A grain of truth is worth more than a ton of orthodoxy. When Paul said, "Preach the word," he was making no reference to the Old Testament, which had fallen short of a full revelation of necessary truth, nor did he refer to the New Testament, which had not as yet come into existence. He had reference to certain fundamental truths revealed in the life and teachings of Jesus Christ—the word, the thought, the idea, the ideal, the truth.

True Christian orthodoxy consists in loyalty to the truth as expounded and illustrated by Jesus Christ. That man only is heterodox who refuses to abide by the great master-thoughts of the unmatched Galilean. Not a single new virtue has been invented, nor a single moral truth discovered, in two thousand years which is not to be found in the teachings of Jesus. From the ideal Christian standpoint, only that man is heterodox who rejects the teachings of Jesus Christ.

There is one sermon which seems to be universally condemned. It bears the unsavory title of the sensational sermon. Of course we must add our voice to the universal condemnation of such a discourse and say to the young theological student, "Never preach a sensational sermon!" Oh, candidate for holy orders, beware of the sermon which is sensational! It stirs men up. It arouses the sluggish. It disturbs the lazy. It converts the sinner. It confounds the wicked.

Of course you would not be guilty of preaching in a style so unconventional as that, would you? Sensational preaching—it might compel the people to think, and that would be dangerous. It might cause folks to talk, and that would be embarrassing. It might startle the neighborhood, and that would be annoying. And it might cause empty seats to be occupied, and that would certainly be sad. Avoid the sensational! Get into the deep rut of ancient custom and stay there. When your friends want you they will know where to find you. Be prim. Be precise. Be conservative. Wear the strait-jacket of tradition and—look wise.

And yet, to be frank, if there is one sermon I prefer above another, it is the so-called sensational sermon. I never knew just what such a sermon was until one day I ran across it as tho by accident. I was a youth of eighteen, and at that time residing in Philadelphia. I heard of a great preacher by the name of John Peddie, a Baptist; and altho I was Scotch-Irish by birth and a Presbyterian by training, I ventured across the road of denominational prejudice to hear the much-talked-of pulpit orator. What a sensation swept over my soul. That was preaching worth while. Old truths began to live. Thought took fire and leapt from soul to soul. A subtle sort of fiery enthusiasm burned in the soul of the man behind the sacred desk—the preacher actually wept. My soul was stirred, my heart renewed, and my life revolutionized. I looked forward to Sunday with an eager expectation which was new in my experience. I never knew just exactly what had happened until I told the wonderful story of the preacher's influence on my life to a cultured woman who resided in the neighborhood, inquiring of her if she had ever heard the great man. No, indeed, she had not. To be "real frank" she had no use for "sensational preachers." So the secret was out and the wonder explained—

I had been listening to a sensational preacher.

Recently I read of an incident in the life of Henry Ward Beecher which impressed me. A mother in writing to her son in New York warned him of the dangers—the great temptations—which would beset the life of a youth in the great metropolis. Her advice might be condensed in the following pregnant sentences: "Don't smoke. Don't drink. Don't play cards. Don't gamble. Don't go to the theater, and, as a final exhortation, Don't go to hear that sensational, Brooklyn preacher, Henry Ward Beecher." The young man reviewed the list and finally concluded that the least dangerous of the evils mentioned would be a visit to Plymouth Church, where the great Beecher held sway from Sunday to Sunday. . . . Such preaching was a revelation to the soul of the young man. He had never before heard anything like it. The surrender of his heart, conscience, and will was almost immediate. In a few days he sent a telegram to his mother couched in the following words: "Mother, I have heard Henry Ward Beecher and given my heart to God; come and hear him!" I congeal the application in one epigrammatic sentence—Sensation is better than stagnation.

There are three great sermons in the New Testament, and each produced a sensation. The fact is, they would not be found in the literature of the early Church if a sensation had not been produced. There is a sensationalism of the flesh and there is a sensationalism of the spirit. There are three great sermons in the New Testament—(1) The Sermon on the Mount; (2) Peter's sermon on the Day of Pentecost; (3) Paul's sermon on Mars' Hill. The Sermon on the Mount is literally alive with a strange, divine, original, common sense. Peter's sermon on the Day of Pentecost was historical and biographical, packed full of history and biography. Paul's sermon on Mars' Hill was philosophical—an argument for the existence of God. Jesus in speaking to the common people used common sense. Peter in speaking to the Jews employed incidents from Jewish history. Paul in addressing the cultured Athenians dealt out poetry and philosophy. The sermon of Jesus was an exhortation. Paul's sermon was an argument. Peter's sermon was an appeal.

Strange that these three great Scriptural sermons are without Scriptural texts. All

three are alike in one respect, namely, each sermon concludes with a splendid application. Paul's application is expressed in these words: "Whom therefore ye ignorantly worship, him declare I unto you." Peter's application is set forth in the following energetic phraseology: "Repent and be baptized, every one of you, in the name of Jesus Christ." While the application which concludes the Sermon on the Mount, the greatest sermon of history, is couched in such forceful words as these: "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house on a rock."

There are three things which every paragon has a right to look for in a sermon. First, life—it should be natural, humane, and practical. Secondly, sympathy—it should comfort, console, inspire, and uplift. Thirdly, the touch of the eternal—it should be alive with the atmosphere of the unseen and bring men face to face with the Infinite.

First: A sermon should be alive with human interest. What men long for is the touch of life.

"'Tis life whereof our nerves are scant;
'Tis life, not death, for which we pant—
More life and fuller that we want."

Emerson sat in church one cold winter morning while a snowstorm, a regular blizzard, by the way, swept round about the sacred edifice and wrought all sorts of weird, fantastic shapes on the frost-embroidered window-panes. Emerson says the snowstorm was real but the preacher was not. "If the preacher ever laughed, or wept, or had been in love, or been cheated, or been embarrassed, or chagrined, we were none the wiser for it. The secret of his profession—how to convert truth into life—he had not learned." And the great philosopher hurried away from the sanctuary exclaiming: "Oh for abandonment!" The little child who with her parents was a regular attendant upon the ministry of a certain New York divine one day remarked: "I don't understand what he means, but I feel better." There was in that ministry the touch of life.

Secondly: A sermon ought to be a source of inspiration and encouragement for the troubled and perplexed. That was a revealing remark which a distinguished scholar addressed to Ian Maclaren—"Your best work

in the pulpit has been to put heart into men for the coming week." "Remember," said a wealthy woman in New York to Gipsy Smith, just after he had preached to a parlor full of millionaires' wives and daughters, "Remember, that no matter how small your audience may be, there is somebody in it who is broken-hearted." No man is qualified to preach who has not heard "the still, sad music of humanity." Who has not wept when reading the private letters of General Sherman, after the death, near Vicksburg, of his eleven-year-old son: "Sleeping, waking, everywhere I see poor little Willie"! . . . "I see the ladies and the children playing in the room where Willie died and it seems almost sacrilege to me." Years afterward, in the hour of his great triumph, when the Republic had woven a garland for his brow, he exclaimed: "Oh, that Willie were alive that he might see and hear these things!" And George Matheson, the Scotch preacher, when the physician informed him that he would be blind in a few hours; how he entered into the sorrow of the world and learned the most profound lesson which a broken-hearted child of time can learn!

"O Love, that will not let me go,
I rest my weary soul in thee;
I give thee back the life I owe
That in thine ocean's depth its flow
May richer, fuller, be."

David Hume, the agnostic, would travel twenty miles to hear Rowland Hill preach, because, he said: "His ideas come red-hot from his heart." Jonathan Edwards used a manuscript in the pulpit, but the writer of his biography adds: "He wept over it." John Wesley wrote in his journal these words: "All learning without love is but splendid ignorance."

Thirdly: A sermon ought to bring a soul into the presence of the Infinite. There should be in it the touch of the Eternal. The personality of the preacher should, ever and anon, in every discourse, glow with the strange glory of the supernatural. Dr. Theodore L. Cuyler used to remark, when addressing theological students: "If you can persuade your hearers, within the first ten minutes after you begin to preach, that you have but one object in your ministry, and that to do good and to bless humanity, you will silence every critic in the congregation." A joking preacher in the pulpit is the strangest paradox on earth.

The Pastor



BIG JOBS FOR LITTLE CHURCHES

I. VALUES AND NEEDS OF THE COUNTRY CHURCH

JOHN F. COWAN, D.D., Kohala, Hawaii

PROF. EDWIN L. EARP, of Drew, says: "I should not want my boy to become a minister of the type now common in the country." Dr. G. A. Foley, of the Philadelphia Divinity School, sounded a truer, higher note when he said: "Take the idea, which is a splendid one in itself, that we should offer this country church work as a life investment in the way of sacrifice and that we believe that it is a big man's job."

Whether or no it is at present a "big man's job" depends on whether we measure it with a tape-line or a test-tube. The country or village church does not bulk large. The plant is small, meager, and antiquated. It is closed most of the week. Beside some big city church it looks like a calf shed compared with the Capitol at Washington. So the country minister and church worker is tempted to feel that his "business for the King" is a small job, not worthy a full-sized man. And often the tendency is to feel that the best any one can do, in the religious work of the rural parish and the village, is to mark time.

But this is one of the hugest mistakes of our times. The "big man's job" in the ministry does not have to be sought by buying a railroad-ticket to town. As Rev. Paul Moody said: "The average man can manage the average church, but it takes a spiritual genius and a saint of more than common caliber to manage the small church with its lack of workers and the loss that is felt through the lack of workers and the loss of momentum from numbers."

It is a "big man's job" to find hidden away in the little country churches youthful lives like those of Spurgeon, Parker, Gunsaulus, who are prominent examples of the product of rural and artizan Methodism. *The Michigan Advocate* quotes Dr. Gunsaulus himself as saying that every one of Chicago's twelve greatest preachers came from the farm. If I were to give a few

big, bristling reasons why the country church has a big job, this would be the first:

1. **THE RURAL CHURCH IS THE MAIN SEED-BED OF THE MINISTRY:** Dr. Gunsaulus went on to say that eighty-six of Chicago's leading physicians, eighty-one of its hundred greatest lawyers, and seventy-three of its best hundred engineers were farmer boys.

It is a big job to stand where the vital stream begins its way—the farm, the mountains, the villages. I think of J. J. Hill struggling to keep out of bankruptcy and to link together those one-horse lines of railroad that he later developed into his magnificent Great Northern system, with its transpacific steamers. Surely his was a job big enough to fire the imagination; and if you add to the ministers recruited from the country the missionaries, Y. M. C. A. workers, civic and temperance reformers, social-settlement workers, and college professors who were once country boys in homespun, you have raw material valuable enough in the country to make it a big job to develop it in the initial stages.

2. **THE COUNTRY CHURCH IS A MAIN ARTERY OF SPIRITUAL IMPULSES:** President Wilson's assertion, made at the Columbus Conference of Country Church Problems, last year, to the effect that if religion wanes in the country the very life-blood of the nation will be dried up, puts the country church at once in the category of the nation's biggest jobs. When three-fourths of the voters of one county in Ohio, and many in adjoining counties, were a few years ago shown up in the magazines as bribe-takers at the polls, it looked very much as if the best men in the ministry were challenged to tackle such a job of purification as awaited the country church. When Licking County, O., voted the city of Newark dry, it looks again as if some really big men had been staying on a big job.

3. **RURAL LIFE IS FORGING AHEAD OF**

THE CITY IN PHYSICAL COMFORTS: IT MUST NOT LAG SPIRITUALLY: If it is a big man's task to pioneer the building of thousands of miles of good roads, to span the continent with a Lincoln Highway in one direction and a Dixie Highway in another, does it not need just as big men to minister to the spiritual possibilities of the people whose horizon is to be so expanded by these roads? The country ministry offers a job as great as Col. Pope's or Henry B. Joy's or any of those who have been instrumental in opening up these physical outlets for undeveloped lives.

If the task of Col. Vail to run telephone-lines to every farmhouse, and the task of Henry Ford to furnish a million \$250 cars for the common people and a million more \$250 farm tractors, and if the task of Mr. Ford and Thomas A. Edison in discovering a cheap fuel for these that will enable them to revolutionize country life and set free fifty millions of slaves to space limitations and manual drudgery—if those tasks be big, then it certainly is a bigger task to shape

and build up in the image of God the lives that are going to be so profoundly stimulated by their changed physical environment.

4. THE FARMER NEEDS TO BE AS MUCH BETTER SPIRITUALLY AS HE IS BECOMING AGRICULTURALLY: Sixty-two trains, operated by officers of experiment stations of the Department of Agriculture, traveled last year over 35,000 miles. Public meetings held by the officers were attended by nearly 1,000,000 persons. Traveling schools to the number of 149 were attended by 40,000 farmers and farmers' boys. How wonderfully suggestive all this is of the larger horizon that is expanding before the eyes of the "Corn Club" boys. No fairy-wand could touch the homes and lives of country people with greater magic. To match these revolutionizing economic and social changes, the country minister and church have got to turn out men and women spiritually equal to their tremendous uplift in physical things, or else we shall have the country filled with well-fed, well-drest, comfortable, enlightened barbarians.

II. VALUABLE BY-PRODUCTS OF THE COUNTRY CHURCH

NOWADAYS the output of no industrial plant is reported without taking into account the by-products, rescued from what was once, maybe, considered waste. As in the case of coke, and petroleum, the by-products have been so highly developed as almost to rival the main product in value.

When we try to estimate whether or no the job of the country minister and the country church is big enough to challenge all there is in a big man, we need to remember that the by-products of the small country church, as they might be regarded, are valuable—often exceeding the main output.

To prove this, I shall take two average Methodist circuits in which I labored. One of these was on the eastern shore of Maryland. One of the four or five local churches comprising this circuit is famous in its conference as being a "mother of preachers." It has sent out at least a dozen ministers—seven from one house, tho of three different families. One of these has been president of the Maryland Conference of the Methodist Protestant Church; another is a brilliant college president; still another became the editor of the Sunday-school periodicals of the denomination. When this

church makes its annual reports of work done it can count none of these; the statistical blanks of the conference provide no column for such by-products. When it crossed the names of these twelve (I am not sure but it is fifteen) men off its list of resident members, they were counted a loss. Were they not a tremendous gain?

As my mind runs over the lay membership of this one church, I recall that one of its boys is now State superintendent of schools; he has filled this important office for twenty years. Another is manager in a northwestern State for the "57 varieties" firm. Another graduated from Dickinson College and became a teacher. Several others have taught. At least four of the girls, of whom I have heard recently, are wives of prosperous business men, in as many different States. At least one is the wife of a minister. That is not a discouraging showing for a little country church of, maybe, fifty members thirty-five years ago, and probably about the same number now.

The second is a circuit in West Virginia of three small country churches, one worshipping in a schoolhouse. One of the former Sunday-school boys is now a thriving lawyer

in Chicago; his sister is married to a prosperous citizen of Illinois. Two cousins are married to Methodist ministers and helping to influence another generation. One of the young men became county superintendent of schools, and a brother is a Christian fruit-farmer in Ohio. A "hired man" on their father's farm, and a singer in our church choir, married the eldest daughter of this home and is a well-to-do hardware merchant and a pillar of the church in the county-seat. Two other daughters are making good Christian homes. Another young man, when last I met him, was manager of a large office-supply house in Pittsburg. Another was cashier of a bank. One boy, the son of a Methodist circuit-rider, went from that territory to an honored place in the United States Senate, from Iowa.

This circuit, also—or one of its churches—was a "mother of preachers." Five went out from one family and did good work. Another, a cousin, is giving a good account of himself in Ohio. One of the schoolboys of my time has served as president of the West Virginia conference and sat in the General Conference. Teachers, doctors, lawyers, legislators, and public officials are among the by-products of these little churches. The lists of successful, influential men and women who have been "lost" to them, only to be gained by the church and nation at large, might be greatly extended by careful research.

And what is true of the by-products of these two little churches is equally true, or more largely true, of many thousands of such churches. Even if the little country church just barely "holds its own" in two or three decades of struggles, measuring by the roll of active members, it is likely putting out by-products like the above that become living influences for righteousness in other communities.

Is the "job" of ministering to a little country church too small for the ambitious

minister? When I read a heartening letter from "my boy," who is State superintendent of schools, I answer, "Nay." Suppose he were not a Christian superintendent? Suppose all ministers had thought the job too small? An editorial in *The Christian Herald* says:

"Looking over the long roll of those who, in our own day, have succeeded in climbing to a comfortable and more or less enviable altitude on the 'dizzy heights of fame,' we must be struck with amazement at the very large proportion who have come from the typical country town. With a single exception, every member of President Wilson's cabinet began life as a boy in some small country town."

A writer in *The Methodist Recorder* says:

"The country people have, and will continue to have, much to do with the moral standards of the centers of population, because of the number of families of high ideals who go into the city every year. Of three principal business streets of Indianapolis, Ind., eighty per cent. of the business men are country-bred boys. Ninety-one per cent. of the business men of Boston were country-bred boys, while the farm gave Cincinnati ninety-three per cent. of her business men. We have heard it said that eighty per cent. of the people of Chicago are from the open country and small village. A county Y. M. C. A. worker of Iowa has been making some careful observations regarding this exodus of country people of several counties of Iowa. He says that an average of forty people to each county leave the farm for the city every year. There is no doubt that the vitality of the large city is kept up by the inflow of new blood from the country. The work in the country may not appeal to some as being as heroic as the rescue-work of city missions, but it is much more effective. It pays bigger dividends. The country church casts salt into the spring to sweeten the waters."

Or, to use another figure, the country church grows seed-corn for American Christianity. It's a big job; just as big as shipping corn to Europe. The country minister and church have the biggest kind of a job—if they take hold of it in a big way.

III. THE "WEDGE" CHURCH AND THE "GLUE-POT AND CLAMP" CHURCH

THE old-time country church was often—not always—built on the principle of the wedge. It split the community sharply in two, or more, by the thin edge of sectarianism. It put the main emphasis on divisive things—the "mourners' bench," bap-

tism, Calvinism, &c. The deeper and wider the split, the greater the success and glory of the church. But men are coming to see that the country church of the coming generation must be patterned after the cabinet-maker's glue-pot and screw-clamps, rather

than after the rail-splitter's wedge. It must draw the whole community together and hold it together by putting the main emphasis on common interests and endeavors.

With the urban trend of population, taking the larger proportion of our population away from the country, the existence of the rural church becomes more and more an acute problem, requiring the united, harmonious support of all who are left. To live and grow, it must become a community church. There is little dissent from the academic proposition: the "how" is what is puzzling some of those most interested.

A DOZEN CHURCHES THAT ARE GLUING AND CLAMPING: What a few churches have done to change the centrifugal motion into centripetal, many more can do. In Florida, N. Y., a village church organized a men's club which pulled together to secure the lighting of the streets and the organization of a needed local bank.

One minister told, at the Amherst Conference on Rural Problems, of meeting at a funeral, five miles out of town, so many people whom he did not know by name that he was ashamed of himself. He went back, organized a country fair (without side-shows or fakers); arranged a series of Bible-study socials for the winter evenings, with old-fashioned spelling-matches; organized a Sunday-school at a barn-dance, and eventually got all those people into a church.

Henry Wallace tells, in *The Saturday Evening Post*, of

"A purely local country church in Iowa, known officially as 'The Church of the Brethren,' which was organized with seven members. After worshiping for twelve years in private homes and schoolhouses, they put up a building good enough for a town of 50,000 people; they have a membership of 400 and a Sunday-school averaging 225. The secret of it the minister told as follows: 'The aim is . . . to make the community a unit. . . . We preach rural life from the pulpit and use every means to create a sentiment for the next generation to stick to the soil.'"

A Methodist church in Iowa declined until it could pay only \$300 salary for part of a man's time. Some good woman conceived the idea of making the church a social center. A right-minded rural preacher, in less than two years, brought it up to the point where it pays him \$1,200 for his whole time.

Another Methodist church had a pastor who believed that no rural church could

really prosper that did not make itself a community center. He captured the heart and imagination of the people with this idea. He organized a young men's Bible class, cooperative societies for buying grain and selling apples, a Farmers' Institute, and built up a community library of 1,000 volumes, of which more than fifty Jews are patrons.

The Rev. M. B. McNutt, fresh from McCormick Seminary, lost a city pastorate because he missed a train. He found a country church with only morning preaching and Sunday-school. His first move was to organize an old-fashioned singing-school. In three months he had a creditable choir of young people. To combat dancing and drinking, he started an athletic club, and his boys beat a Chicago church club at baseball. His next venture was a dramatic club. One family ten miles away drove to nine night rehearsals. A young men's Bible class grew into fifty members. The church membership increased manifold and built a \$10,000 brick house in place of the little, old frame chapel of one room. Every cent was given by the people of the neighborhood.

A few years ago Harmony, Mo., had its little cross-roads chapel. The idea of making the church the center of the social life seemed to some the very pitch of sacrilege. But Rev. C. R. Green had the vision and heart to undertake it, and he has led his 500 people, within twenty-three and a half square miles, into road-making, scientific farming, and unity of purpose for the whole community. They have elevated the civic standards of the county. They have an annual home-coming in June that, in spite of heavy rains, last year brought 3,000 people into the new auditorium, and as many more who could not gain entrance. But with its social ideals this church has never neglected the spiritual needs of the community.

The Unity Methodist Protestant Church, near Gibson City, Ill., Rev. E. N. Comfort, pastor; the Old Fort Church, Ohio, under Rev. E. W. Grove, and the Orange Community Church, near Cleveland, O., Rev. R. B. Whitehead, pastor, are three other Methodist Protestant rural churches that have adopted the community-center idea, two of them, at least, having erected new buildings adapted to carrying on such a work.

Rev. Chas. S. Adams, pastor of the Presbyterian Church, Bement, Ill., has built up

a circuit of five country branches surrounding the central town church. These are really federated churches made up of members of all denominations who have no live church near. These federations touch every phase of the country life—social, religious, educational, and recreative. They have established agricultural classes, women's clubs, mission societies, baseball teams, Sunday-school picnics, and anything and everything that is clean and good and that appeals to the country people's longing for knowledge, fun, social life, or to the religious nature.

Mr. Robert W. Bruere, in his surveys of rural church conditions in the northwest, tells of a number of old, gone-to-seed churches that have been revived and made a power again by taking up the slogan: "A church for the whole community!" They have worked out this idea of the glue-pot and the clamps in many ways that touched a larger circumference of life for the farmer and his family.

The criticism has been launched that this proposes to reduce the church to a farmers' club with athletic and dramatic auxiliaries. As Mr. Robert E. Speer says:

"If in any community the church is the one institution of the community, as it was in medieval times, as it is still in South America, it is easy to see how naturally and inevitably everything in the community's life—education, domestic affairs, amusements, politics—comes under the church. That is the weakness of South-American religious conditions to-day. It is not wholesome, in our view. We feel that it is better that the church should have a narrower and more distinctly religious function. If any community, however, let us say again, feel that the function of the church should be spread over all that is good and desirable for the community's life, it is not a matter of moral right or wrong, but of judgment as to what is expedient and wise. And I think it best for Christian men to have their athletics as Christian men, but not as church men. I love trout-fishing, but I do not believe in regarding it as a church activity or in organizing it into the work of the Sunday-school. Can not the same Christian men who, in the name of Sunday-school, gather a group of boys into nines gather the same boys as Christian men and not as Sunday-school officers? Can not they gain friendship with the boys in this and in every other way in which a man can make himself beloved by boys, and can not they then win these boys to Christ and the study of Christ's will in the Sunday-school?"

Whatever the mode, we must come to believe most heartily in the thing: Mediate-

ly, or immediately, the church must draw the community together into common aims and larger life, instead of dividing it into sectarian bulkheads and narrowing religion to mere Sunday piety.

Food-Conservation Proverbs

"He that wasteth to-day will be hungry to-morrow."

"He that wasteth in his own house increases the price of his neighbor's dinner."

"Wasted materials belong to no one, but might belong to all."

"If I could have what the nation wastes in one day, I would be rich for life."

"The mother of a family who does not economize to-day is taking to-morrow's bread out of the mouths of her children."

"The man who laughs at you to-day for saving may envy you to-morrow."

"The stomach is a greater cause of poverty than the sword."

"Conservation of food will win the war; waste will lose it."

"Every pound of fat is as sure of service as every bullet, and every hog is of greater value to the winning of this war than a shell."—*Religious Press Bulletin*.

What a Single Church Is Doing

CAN any church show a record excelling that of the First Presbyterian Church of East Orange, N. J.? The membership is 1,200, comprising 381 families. Of these, 222 families returned the weekly report-card, and the summary showed 1,727 wheatless meals, 2,976 meatless meals, and 4,995 wasteless meals. This proves what can be done if a church really appreciates the necessity of food-conservation and takes hold of the matter in earnest.

The reports of two of the families were especially interesting. In one of them a woman who has two sons in the army served 21 wheatless and 18 meatless meals; and in the other a woman with one son in the army served her family with 21 wheatless and 15 meatless meals.

If all the churches came up to the standard set by this church, it is estimated that the wheatless meals would mean a saving of not fewer than 130,000,000 bushels of wheat—and that would go a long way toward supplying the need of our allies.—*United States Food Administration*.

Prayer

"We look around us and see men striving, toiling day and night to lay up the greatest amount of wealth. Help us, O Lord, to say, 'These things are not the real things and I will not care unduly for them.' We see men struggling for positions of preferment in Church and State, for social rank and honors and houses and fine estates. Help us, O Lord, to say, 'These things, too, are not the real things and I will not strive

unduly for them.' But to be wise and far-sighted, to know life and nature and men and be glad in our souls all the day long, to be kind and gentle and loving and true; to catch a glimpse of that universal beauty which thrills the heart and fills the eyes with happy tears, O Thou, who art the source of every high and noble thing, help us to say, 'Lo, these things, and these alone, are the real things, and they alone shall be the goal toward which my soul shall tend.'"
—*The Peaceful Life*, by OSCAR KUHN.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Feb. 3-9—What God Can Do for the Nation

(Ps. 32:12; Exod. 19:5, 6)

THE Old Testament tells us what God did for one nation—a nation which he chose for a particular purpose. There are elect nations, as there are elect souls, but every nation has a place to fill and a destiny to achieve in God's great world-plan.

A nation is an aggregation of individual units. What God can do for it can be measured by what he can do for the units that compose it. As Charles Sumner said in his oration on the grandeur of nations: "The greatness of a nation is in these qualities which constitute the greatness of the individual." The waters of national life can not rise higher than the springs of individual character.

God's power to mold a nation's life is conditioned upon its plasticity. He can do nothing with a refractory nation. "If ye will obey." Everything hangs upon that! To the willing and obedient all things are possible.

Nations work out their destiny in their relation the one to the other. There is a family of nations. Planted in the heart of the oldest nationalism we find the seed of our modern internationalism, in the promise that God's covenant blessings would widen out from a particular nation to "all the ends of the earth." There is a narrow, selfish nationalism which is exclusive rather than inclusive and puts love of fatherland above love of humanity.

In "the prayer that teaches to pray," the first petition is, "Thy kingdom come," and that means, Let the kingdom of our Father prosper, whatever nation goes up or down. When some one quoted to Dr. F. D. Maurice the text, "The kingdom of heaven is within you," he replied, "And so is the kingdom of England." There is room in the heart for both. Loyalty to heavenly citizenship is inclusive of loyalty of earthly citizenship.

When God sends prosperity to a nation he applies to it a new moral test. In its vain self-sufficiency it is in danger of forgetting the source of its mercies and of issuing a declaration of independence which includes independence of God. The moral danger of prosperous nations that make no sacrifice for humanity is greater than that of those that are bled white for some great principle. God blesses righteous nations and blights those that are sinful. Causeless, his curse does not come. His judgments are both punitive and redemptive. He is too good to let a nation's sins go unpunished.

When a great national moral evil was being denounced in the British House of Commons a certain member exclaimed: "With such an indictment against us as a nation, I dread the day of judgment." "What I dread," replied Edmund Burke, "is the day of no judgment." From that greater danger God is delivering many of the nations to-day. In the purging fires of judgment he is cleansing them from iniquity that he may make them meet for a nobler destiny.

Feb. 10-16—What the Nation Can Do for God

(Prov. 14:34; Mal. 3:10-12)

God works through national life. He wants the nation to stand for certain high principles. Hence, the best thing a nation can do for God is to honor him in its corporate moral life. It can do this—

1. By acknowledging his authority. The awakening of national consciousness always results in the awakening of the sense of responsibility to him whose authority is supreme. When a nation comes to itself it comes to God. 2. By acknowledging its dependence upon him, not merely in regard to the outward things by which its life is sustained, but with regard also to the very continuance of its existence. Except the Lord guard a country, its mighty fleets and armies avail nothing. There is no nation saved by the multitude of a host. God alone is a nation's self-defense. 3. By widening out to his plan, "through the ages an increasing purpose runs," to which every nation is bound to conform. Following the divine order, nations may be regarded as passing through three stages: the struggle for national liberty, the struggle for equality, and the struggle for fraternity. With some nations the last conflict is on. The final end of the present world-war is to make the world safe for democracy, but its proximate end is to achieve democracy—to secure just laws, the security of life, the preservation of individual liberty, that men may live together as brethren. 4. By connecting with the forces which he is operating for the world's weal. God is continually working out his plan, which contemplates the establishment of a new social order, designated his "kingdom." To its attainment everything is made subordinate. So should it be in all national endeavor. God's kingdom is more than the nation. National exclusiveness, jealousy, distrust, and enmity are adjured when the nation seeks the end of its existence in the larger life of humanity—which is the kingdom of God. 5. By executing his will. God needs nations as agencies through which he can work—nations whose hearts he has touched, whose minds he has illumined, and whose wills he directs.

In the great age-long conflict of good

and evil God needs prepared peoples who stand ready to help him in the accomplishment of his purpose. To give him more efficient aid we must produce the best breed of men. The writer was on board a steamer on Loch Lomond, Scotland; when passing Glencoe, of tragic memories, his musings were interrupted by a strident voice inquiring, "What do they raise in this God-forsaken country, anyway? I would not give my quarter-section in Nebraska for the whole of it." To which the reply was given, "They raise here the most valuable crop that can be raised in all the world." "What may that be?" was the incredulous inquiry. "They raise here a crop of brave, honest men who fear God and do his will." And what better crop can any country raise than that?

Feb. 17-23—What God Can Do for the Individual

(Ps. 138:8; Phil. 1:6)

God has for every life an ideal which he seeks to realize, which he never relinquishes. He makes no half-hinges. The good work which he begins he carries on and carries through. The ideal of God for every man is a perfect life—perfect within and without: a body free from disease, a soul free from sin, a character symmetrical, mature, complete, conformed in all things to the divine ideal expressed "in the image of his Son."

To secure his end God works within us—at the very center of our being; inspiring and empowering us, "working in us that which is well-pleasing in his sight." With his secret operation we are to come into active cooperation. This blending of the human and the divine is indicated in the words: "Work out your own salvation with fear and trembling, for it is God who worketh in you to will and to work for his good pleasure." He works also upon us; seeking not only to control our lives from within, but also to shape our character from without. Character is that which is cut or carved. God, as the great sculptor, seeks to carve our lives into the image of the perfect man, making them perfect in all their outward manifestations and in all the outgoings of their activities.

The end of life being moral determines the use of means. To secure the best spir-

itual results, all the events of life are ordered. Life is disciplinary and educational; before the day is done, God seeks to make the most of us and to get the best out of us. He deals with no two alike. To one he sends pleasure, to another pain; to one he gives success, to another failure. With all of us he sees to it that life is not made too easy and that we are made strong by struggle.

A little girl was practising the scales on the piano. After a time she cried out, "Oh, my hands are so tired." "Never mind," said her teacher, "the longer you practise the stronger they will get, so that after a while you will not feel it at all." Turning her gentle face wearily to her teacher, she replied, "It seems to me that everything that strengthens hurts." Generally it does, altho not always.

With infinite patience God is at work within us and upon us. He is never in a hurry, for he has all the ages in which to work. It was the far-off look of faith that led one of old to say: "The Lord will perfect that which concerneth me." He will enable me to answer perfectly the end of my life, fitting me for the right performance of every good work and enabling me to discharge all my duties faithfully. Wherever we bungle God helps us out, redeeming our failure by his perfecting touch. Jean Ingelow pictures a musician's child sitting at a piano, carelessly striking the keys. The master-player arose and, putting his hands down over those of the child, blended to perfect harmony the notes which had been but a turbulent discord. In like manner, God lays his hands upon us, seeking to bring beautiful harmony out of our discordant lives.

Feb. 24-March 2-What the Individual Can Do for God

(Heb. 13:15, 16; 1 Thess. 4:1)

Everything that God does in us and upon us has in its end something he wants to do by us.

"Heaven does with us as we with torches do, Not light them for themselves."

Edification is meant to lead to service. All the various means of grace which God has ordained are "for the perfecting of the saints in the work of ministering." Even saints need development in service.

It is not enough for them to live decent lives; they are trained to live useful lives. As Thoreau has said, "It is not enough to be good; we ought to be good for something." Individual initiative is demanded. The tendency to-day is to wait for organization. The first great missionary movement was individualistic. When the call for world-ministry is heard, the answer ought to be, "Lord, here am I, send me."

God is the goal of life. To him all the outgoing streams of action are to be directed; in him they are to terminate. "Man's chief end is to glorify God." This alone gives to ordinary work a spiritual quality: transmuting the iron of work into the gold of religion. There is no dignity in labor itself; it has dignity only as it connects with God. No contrast is to be drawn between the service of God and the service of man, for they are essentially one. The greater includes the less. We serve our fellow men by serving God. We minister to Christ when we minister to his needy brethren.

God needs our help. In this world his creative activity is still going on, and he needs our cooperation to round things out by developing the natural resources which he has provided. In like manner he needs our help in the unfinished work of human redemption. He can not make the world what he wants it to be without our aid. He has honored us by making us indispensable to the completion of his plans. Moreover, God is pleasurably affected by what we do for him in helping on the work of the world's recreation, however imperfect our service, just as a parent is pleased with the feeble attempts of his child to be of help. What higher motive can any one have than that of pleasing God? And what higher meed of praise than hearing him say: "This is my beloved child in whom I am well pleased"?

A thoughtful little girl once said to her mother: "I have been helping God to-day." "What have you been doing, my child?" "I found a flower half blowed and I blowed it." Something like this is what we do in our spiritual ministry to others. We help God to develop undeveloped lives. We breathe the breath of sympathy and love upon half-opened hearts and cause them to expand in the beauty of holiness.

Social Christianity



THE CHRISTIAN COMMONWEALTH

Professor JAMES BISHOP THOMAS, Ph.D., University of the South, Sewanee, Tenn.

Feb. 3—The Motive in Social Service

SCRIPTURE LESSON: Mark 10: 17-27.

DEFINITION: By "The Christian Commonwealth" we do not mean any existing commonwealth of professing Christians, but the ideal society, organized according to the social spirit of Jesus and actuated by the highest motives of love to God and to humanity.

There have been small Christian communities where this ideal has been approximated for a limited time, as in some of the Anabaptist settlements, especially in Moravia following the Reformation. But for the most part Christian States have been founded upon and ruled by selfish and worldly standards. In recent years there has been a growing demand that States themselves should become truly Christian commonwealths in the ideal sense of the word. This demand includes the political, social, and economic organization of the people. It is opposed to the present economic, social, and political arrangements founded upon the practise of exploitation of the weaker by the stronger. For the practises of exploitation it would substitute an organization founded upon the Christian law of service.

TYPES OF SOCIAL SERVICE: There are two ways of regarding the matter of social service. It may be regarded as a form of charitable enterprise intended to relieve the needs of specially unfortunate individuals and classes. Such social service is carried on today in hospitals for tuberculosis, in social settlements with their proffered opportunities for lectures, instruction, and recreation. Such forms of social service may be carried on by private individuals from charity, or by corporations for the benefit of their employed, or by the community—town, county, or State. But all of these and similar enterprises—excellent as far as they go—may exist as mere palliatives in the midst of an exploiting social order. It is not enough to build tuberculosis-hospitals in a community if wages do not permit the working classes

to buy sufficient nourishing food, or if the frail are compelled to work long hours to the point of exhaustion or with an insufficient supply of fresh air. In such surroundings consumptives will be created faster than they can be cured.

The limited types of social service are of great value, but they are inadequate to the needs of mankind. Social service needs to be extended in scope so as to be made of universal application. If this is not done, then men are deprived of the chief benefits of life in human society.

SERVICE FOR SERVICE: All men, from the cradle to the grave, are in need of the services of their fellows. It is only just that they should render service for service in return. But there is a very unequal distribution of services received and rendered, and the two are seldom in proportion.

TYPES OF CITIZENS: When people try to exact the greatest tribute of services received in return for a minimum of services rendered, in proportion as they succeed they become the exploiters rather than the servants of the commonwealth. If they add little or nothing to social or economic values while receiving large dividends from inherited or fictitious wealth which they consume in luxurious living, they become veritable parasites on the body politic, and as such are internal foes of the general welfare. They lose their own souls while striving to gain all that the world can offer. It is to this class that Jesus addresses the warning that they can save their souls only by abandoning their parasitic existence and by rendering an adequate service to the social order. That is what is meant by selling all and following him.

There is another class of men who render great services to the community but are able to exact a disproportionate amount of service in return. Their study is not how they can increase the value of their services to the community and decrease their own exactions, but the reverse. Thus those who do render service spoil all of it by exacting too great

a reward. These men do a further injury in leaving large accumulations of capital to their inheritors who may use it after the manner of the parasites. The value of the services of men of this class loses both in moral and social value. Their services are not rendered from love to God and humanity and the common good. Because their motive is selfish they do not "grow in grace," and their services are restricted to those who can afford to pay. Thus these men are virtual exploiters. They grow rich but by methods which exclude them both morally and socially from the kingdom of God.

There are other men who envy these exploiters. They may denounce them, but they would gladly change places with them. They are forced to render social services in order to live, but they do not serve from any better motives than the exploiters. They are, therefore, morally no better than those they envy and denounce. It may be that they render more valuable services to society than those they receive. But they do not rejoice in this fact; it is a grievance which embitters them. If their motives were love for God and the common good, they could rejoice that they were permitted to serve more than to be served.

Besides these classes there are other parasites of society who live by the injuries they do—criminals, paupers, thieves, prostitutes, corrupters of morals through purveying dope, alcohol, and moral filth—who consume without producing. This class requires careful reeducation and a motive and opportunity to learn the satisfaction of performing useful services and of receiving adequate rewards and recognition. The chief reward, of course, is the establishment of self-respect in the consciousness of being helpful members instead of the enemies of society.

There is a small class of the community who are seeking to render social services to the community from love to God or to humanity or to both—who care very little about their own material rewards. These are the true Christians who have the spirit of Jesus, who came, not to be ministered unto, but to minister. They are the ones who practically relinquish material gains in order that they may follow their Master.

Undoubtedly there are many others who would be glad to live in a social order where they would find opportunity to render service for service in return for all that they receive,

but they lack the opportunity or the knowledge. This is the defect of the so-called Christian commonwealths. They are Christian in name but not in fact.

THE TRUE MOTIVE: The problem is to change them. Where must the change begin? It must begin in the hearts and internal motives of men. "The kingdom of heaven is within you." That is, the sources of the kingdom must be found in the right motives—love for God and love for man. Only the lover of his kind can be a cofounder of the Christian commonwealth. His motive will be the highest. Another may seek to bring in the Christian commonwealth because he feels that only thereby will he be freed from the exploiters and enabled to get just return for his services. His motives are less noble—but they are just. Still another may seek the Christian commonwealth, not because he chiefly values his own rights, but because he desires that other men should receive the highest possible opportunities for self-realization and growth.

Parasites and exploiters oppose the Christian commonwealth because there their opportunities for parasitism and exploitation cease. That is the meaning of the saying of Jesus, "How hardly shall they that have riches enter into the kingdom of God."

Besides the idealistic motive to this universalistic social service there is also the utilitarian. A cooperative commonwealth would prove the most efficient from the very fact that it existed to render the greatest services to all. Graft might exist, but it would be better controlled. The individual would become more efficient, and the more efficient, happy, well clothed and fed individuals would render better service, while the wastes of parasitism, exploitation, and competition would be done away.

Feb. 10—The Method in Social Service

SCRIPTURE LESSON: Parable of the Laborers in the Vineyard, Matt. 20: 1-15.

METHOD BASED ON MOTIVE: The kingdom of God, conceived as the perfected human community, has its source in the divine will or plan for mankind. Its channel of entrance into the world is through the hearts or wills of men. "The kingdom of God is within you." It begins as a seed planted in

the soil of the human spirit, which is to spring up and bear external fruit in a perfect type of social life and organization. Hence the importance of the right motive as the good soil in which the seed may find nourishment and development. We have seen what emphasis Jesus placed on the right motive in social service; namely, love to God and love to fellow men.

THE ELEMENT OF WISDOM: But a motive in itself may be blind. It needs the guidance and direction of an intelligent plan or method. Love must become wise and practical or it will fail of realizing its end. An unwise love may, in ministering to the material needs or desires, undermine the needs of the spirit and character. Unwise parental love, by its mistaken indulgences, may spoil the child, rendering it selfish, self-indulgent, and dependent. Much so-called charity has a detrimental effect upon the characters of its beneficiaries. The motive may be true and the intention good, while the method is hurtful. By it the poor may be rendered paupers. The poor may be useful and self-respecting members of society; paupers are useless parasites.

The importance of method in social service has begun to be appreciated only in modern times, and it is not even yet sufficiently understood.

CHARITY PLUS JUSTICE: "Charity" is a beautiful word. In its original meaning of love and sympathy it is still the true incentive to social service. But because it has been unscientifically applied it has become discredited. Hence the protest of the watchword, "Not charity, but justice." Justice without charity is cold and impersonal. Each needs the other. Charity says: "To each according to his need." Justice adds: "From each according to his ability."

Modern scientific charity tends to err in exacting an even balance between services rendered and received. It says: "To each according to his ability." The result is that those of small ability may receive less than their actual needs, with the result that the small ability grows smaller at the expense of the community. The true principle may be expressed by saying that each should be required to render services according to the best of his ability, and then should receive according to his needs. This is the meaning of our Scripture lesson. The men who worked only one hour received a full day's

pay because they had done their best with their limited opportunity and because they needed a full day's wage. This expresses the most advanced principle of "scientific charity"—of "wise love"—love plus justice. This is one of the parables that teaches the true method of social service in the kingdom of God—the social organization of men in the beloved community. This principle when applied will abolish parasitism of all types—that of the "rich pauper" as well as that of the poverty-stricken pauper.

Let us illustrate this principle by applying it to certain modern conditions. Consider the position of the physician or surgeon. He renders one of the most important of social services. It is his special function to "heal the sick." In a larger sense he is concerned with promoting the health of the community by prevention as well as by cure. But under present methods he receives comparatively little for the more important work of prevention. In fact, the physicians' work of prevention tends to undermine their prosperity. An epidemic of typhoid or grippe adds greatly to the doctor's income which he must collect from private patients.

Here and there a "fashionable" doctor derives a great income by alleviating the nervous disorders of the wealthy whose sickness is largely the result of a lazy and self-indulgent kind of life. The value of his social service is far less than that of the struggling doctor who saves the lives of the laboring classes. Yet his pay is far greater. Moreover, even the moderate doctors' bills of the workers are frequently a burden to them. In China the people pay a kind of health-insurance to the doctors, which is forfeited during the sickness of the patient. This, at least, makes the prosperity of the doctor coincide with the health of his patients and the economic loss of the sickness is not aggravated by bills for attendance and medicines.

In war-times the health of the army is the special concern of the doctor, whose chief concern is prevention. The surgeon does his best for all the wounded, irrespective of whether they are rich or poor. He does not collect fees from his patients. His salary is paid by the government. In times of peace the doctor has to get a living. He is tempted to go where people can pay well rather than where his services are most needed. So there is an oversupply of doc-

tors in some districts and an insufficient number in other places. The rich call in a doctor for trifling ailments. The poor often put off the calling of the doctor till it is too late.

Let us consider the relation of the doctor to two types of dread disease—tuberculosis and venereal diseases. It is of the highest interest to the public welfare that both of these diseases (the white plague and the black) should be eradicated. In his combat with both the physician is greatly handicapped under the present order. The overworked and the undernourished—those who work or sleep where the amount of oxygen in the air is insufficient—are those who readily fall victims to tuberculosis. Medicine alone will not cure. There must be leisure, rest in sanitary surroundings, abundant food, and, most of all, a cheerful mental attitude. The head of a household who has contracted the disease may receive free treatment in a public institution; but if he has to worry over the hardships of his family by his enforced idleness, his anxiety about them and ever-accumulating debts may so sap his vitality and fighting force that he loses the struggle. So it becomes the concern of the whole community to see to it that the children receive food, clothing, shelter, and schooling, and that the wife and older children be given opportunity to work at fair wages.

In dealing with venereal disease it would be comparatively simple if the immoral were the only ones to suffer. But the amount of suffering to the innocent mothers and children of all classes of society from this black plague is not only frightful, but not generally appreciated. Here is not only a great social evil, but also a great social injustice—for a virtuous man is practically immune, while many thousands of virtuous wives are victims. The advertising specialist is one of the great menaces, for he is an exploiter of this evil and fattens upon it.

The individual physician can do very little without the backing of an enlightened public opinion. To create this necessary backing there needs to be a campaign of education. Every such case of disease should be reported to the Board of Health and secret records kept. A license to marry should always be accompanied by an adequate certificate of health following an examination by experts, who should be supported by public funds. No public moneys could be more profitably

invested. Prostitution should be stamped out by the severest public measures. Leaders in medical science should be given moral and financial support to drive this plague from the social organization.

These are but two illustrations which show that social service calls for the highest degree of cooperation on the part of the best elements of the community for the eradication of evils and for the establishment of the good. Private endowments may do much, but must remain inadequate to the gigantic tasks that confront the servants of humanity. As in the present war it is recognized that not merely the soldiers are to decide the combat, but the entire populations of the nations involved, so it must be recognized that in the warfare against the allied and entrenched forces of vice, injustice, and exploitation the intelligent cooperation of all members of the community must be enlisted. There must be specialists and experts as leaders, but they must not be made to bear the brunt of the conflict. If the need of leaders is recognized, so that of followers must be also. None is too humble and obscure to render his part. The boy and man who keep their records clean, the just employer of labor, the honest corporation—all do their part to prevent evil. But the whole evil can not be thwarted except by a loyal devotion to the leadership of men who love their fellows, know their needs, and can devise methods of social salvation.

Feb. 17—The Means in Social Service

SCRIPTURE LESSON: Matt. 25: 31-46; Luke 7: 18-23.

THE NEW IDEAL APPLIED: In the previous lesson we have seen that the law of service is the principle underlying the organization of the Christian commonwealth. All are called upon to serve according to their ability. Each is to receive according to his needs.

At present, as in the past, society is based on the principle of exploitation, which is modified in its operation by individual and organized charity. All men require the services of others in any social order. Some have the means to buy or to command the services they desire. It was once generally held that the mere purchase of commodities or other forms of service was rendering a

service in return. But we have seen that rich parasites are really consumers who exact services without rendering an equivalent in return. They are mere wasters. The Christian commonwealth will eliminate the parasites of all classes by making the rendering of real services by all who are able a universal precondition to the receiving of them.

Jesus taught that there must be a disposition to serve. Not only did he teach that greatness consisted in rendering greater services than those received, but he also reversed the usual standard which called those great who were in a position to exact services. He himself came to minister rather than be ministered unto.

VARIOUS NEEDS: The needs of the many have never been adequately met. Human needs are various and continuous. They are physical, such as health, and all that tends to promote health and physical efficiency. Men need congenial and helpful companionship and association of family and friends. Men have mental and intellectual needs, including the artistic and the scientific. Men have spiritual needs—the help of others in learning to know the spiritual sources of life in God and in the human soul. Men have needs of self-expression, of creative activity—in short, men are incomplete without work and responsibility. Men are also incomplete without a just share of happiness—including pleasures and amusements.

Social service is any form of human activity that aims to supply to the community, in whole or in part, some of its recognized legitimate needs, not from selfish or exploiting motives, but from the higher religious, ethical, or humane motives.

1. In general, economic activity deals with the means of supplying the physical needs of the community—food, clothing, houses, transportation, &c.

2. Schools and colleges are concerned with meeting the intellectual needs of men, as are also books, newspapers, and lectures.

3. The churches are concerned primarily with meeting the spiritual needs of men—companionship in prayer and worship and the quest for an ever-increasing knowledge of God and his kingdom. The churches also seek to minister to human needs for companionship and social enjoyment. They are, moreover, interested in moral education and in cooperation with movements for social betterment and uplift.

To meet the social cravings of men and women outside the family we have clubs, fraternal orders, social centers, the Y. M. C. A., the Y. W. C. A., and similar organizations, some of which embody features of mutual help, charity, entertainment, &c.

4. To meet the cravings for pleasure we have many institutions more or less good and evil. Most of these are in the hands of private individuals who pursue them for profit, but some are of a higher order and would fail without endowments—such as art galleries, libraries, and orchestras for the performance of classical music. All of these forms of social service minister to the needs of normal and fairly successful men and women.

5. There is a class of activity or social service that is intended for protection from calamities. These are usually conducted by the political community—such as the police and the fire departments, the board of health, &c. Some are in private or corporate hands, such as insurance—life, fire, accident, &c.

6. A third class of means employed in social service is for the unfortunate—public hospitals, employment bureaus, charitable organizations, institutions for the insane, the blind, the deaf-mutes, the aged, destitute, &c.

7. Even our penal institutions are now coming to be recognized as properly agencies of social service for reclaiming the morally unfortunate. But in this field much remains to be done in order to take these institutions out of the control of exploiting politicians.

It is to be noted that Jesus took account of all of the various needs of men in his doctrine of the kingdom. To be sure, he laid down principles instead of specifying the means. He said that his followers would do greater works than he had done. We can understand this only if we take into account the improvements in the means of social service that have been made since his day. The task remains the same—the healing of the sick, the clothing of the unclothed, the feeding of the hungry, the ministering to those in prisons, the preaching of the gospel.

8. Man's need of a task is seen in the parable of the laborers in the vineyard and in the parable of the talents.

It remains for us to discuss how these various means of social service may be made more effective.

Some of these questions are to be considered in lessons that follow. Questions relating to public and private health will be discussed in the lessons from April to June. We may, therefore, omit them at this time.

1. We, therefore, glance at the problem of social service to the need and craving for knowledge. The problem is how this may be further democratized and rendered still more efficient.

The public schools are now thoroughly democratized, but suffer to some extent through political control. They are also deficient in ethical teaching, for they do not give children the principles of social service so much as the means for personal success. Beyond the public schools the State universities have done much to democratize the higher education, both in its cultural and vocational aspects. But here much remains to be done. The higher education still remains too exclusively a matter for the privileged classes.

True education is always a process. It is apt to be too much isolated from practical life. With the exception of opportunities for "self-help" at colleges, students are forced to remain non-productive while studying. An ideal plan would enable men to be producers and students at the same time. Productive activity, home life, and learning should be better coordinated and made to go together.

2. The churches minister to a great variety of spiritual tastes and needs. But they require the same kind of modification as the schools. They need to be further democratized and brought into more intimate contact with daily life. They seem to have two objects—to save the souls of their own members and to increase their own parochial and denominational strength. Through rivalries they tend to be divisive rather than unitive elements in the community, and to be exclusive rather than comprehensive in their attitude toward some of the outsiders who need them. Many denominations owe their separate existence to dead issues of the past.

3. Should not many of the public forms of amusement be taken out of the hands of the private exploiters and put into the hands of public servants who would elevate amusements and eliminate from their evil and demoralizing features? In regard to the opera, the theater, and the orchestra many municipalities abroad have set an example.

4. As to preventive and protective measures, they should also be democratized and extended. At present those who need most protection—the poor—receive the least. The rich are better protected from fire, epidemics, accident, and by life-insurance than are the poor who are in greater need of all these helps.

5. Much is now done to aid the helplessly unfortunate. But here there is need of more emphasis on prevention. Much blindness and insanity are the direct result of social vice. There are other sources, in poverty and drink, that might be eliminated.

6. As to the criminal classes, we need an extension of the principle that they are subjects of redemption, not merely of punishment. This is now beginning to be recognized.

7. Finally, man's need for work suggests "the right to work" as a fundamental part of human liberty—which every efficient democratic, not to say Christian, commonwealth ought to safeguard to all.

All the above principles and ideals will be realized in the kingdom of God.

Feb. 24—The Kingdom of God

SCRIPTURE LESSON: Luke 6: 20-38. The Sermon in the Plain.

ITS FOUNDATIONS: The foregoing lessons have been mainly practical. This one brings us to the deeper and theological foundations underlying the Christian commonwealth. In dealing with the ethical precepts of Jesus, most practical men reject them as impossible of application in human society as now organized. If we go deeper we shall find that the teachings demand as the precondition of their fulfillment a complete reorganization of human society. The teachings also contain a program or plan whereby this reorganization may be put in motion.

Men are to repent—that is, "get a new mind," a completely changed attitude toward life, toward God, and toward their fellow men. Instead of each trying to carry out his own plan for his own success and personal advantage, men are to devote themselves to carrying out God's larger plan for the world. That is the meaning of the precept, "Seek ye first the kingdom of God and his justice."

God loves the world and all his children in it, even the perverse and ungrateful. Men are to become like God, loving his will—

which is the welfare of all—so that to love God's will is inseparable from loving all mankind. This is involved in the universal prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

Professor William Adams Brown, in his *Christian Theology in Outline*, p. 182, gives the following admirable definition: "By the kingdom of God we mean that society of redeemed personalities, of which Christ is at once the Ideal and the Mediator, the union of whose members, one with another and with God in the community of holy love, progressively realized in history, constitutes the end for which the world exists." The point to be emphasized is that this ideal community or Christian commonwealth is to be realized progressively here on earth. It is to become universal.

Traditional theology has gone astray in that it has tended to leave out this primary aspect of the kingdom. It has forgotten that the kingdoms of this world are to be transformed into the one kingdom of our Lord—of Jesus Christ and the Father. It has tended to abandon the present world-order to the kingdom of Satan and to seek to save as many individuals as possible from a doomed wreck. This traditional view came about in the main through a one-sided emphasis on Paul's doctrine of individual salvation and the tendency to interpret the gospels in terms of Paulism, leaving out Jesus's insistence on the universality of the kingdom as the central fact in the plan of God.

Augustine carried this one-sided emphasis to an extreme in his "City of God." According to this idea "the city of the world," conceived as "the city of Satan," exists side by side with "the city of God" throughout all history, past and to come. The citizens of the kingdom of God are to live as pilgrims in the kingdom of the world, escaping from it at death but not concerned with winning the present social order away from Satan to allegiance to God.

The same idea was carried over into Protestantism by Martin Luther. He saw the Catholic Church as corrupt and tyrannical, and so he sought to reform the Church alone—without feeling the need of reforming the world-order outside the Church. That is why the Reformation remained an ecclesiastical reform and did not become a social reform. In this respect the other Protestant bodies followed Lutheranism, except the sect of

the Anabaptists, who were persecuted for trying to reform the social order. Moreover, Luther went so far as to say that a Christian man must be at the same time a citizen of the world-order and of the kingdom of God. He wrote: "A Christian contains two persons; namely, a believing and spiritual, and a civil or worldly. The believing endures all things, does not eat or drink, does not beget children, nor concern himself with worldly matters. But the civil or worldly person is subject to worldly laws and ordinances, owes obedience, and must defend and protect his own as the laws command."

It will thus be seen that a kind of truce is established between the kingdoms of this world and the kingdom of God. Each is to go its own way—the secular and religious interfering with each other as little as possible. The result of this divorce between the secular rule and the principles of religion is now seen in the world-war.

We now are able to see the issue clearly. There can be no lasting compromise between the principles of worldly power resting ultimately on force and the principles of the kingdom resting ultimately upon love. One or the other must conquer—they can not continue side by side indefinitely. Either the kingdom of God is to triumph in this world or the kingdom of Satan—the kingdom of force, violence, and oppression or the kingdom of love, service, and spiritual equality. We are standing on the threshold of a new religious reformation. This is to differ from the earlier in that it is not to be restricted to the churches but is to extend to society and to include the whole world of men. The issue is to transform the devil's world into God's world.

This can be accomplished only by a militant Christianity, which shall attack all evils, sins, and injustices in high places as well as in low. The cause of the kingdom calls for a heroic, morally militant soldiery of Christ willing to suffer the loss of every private advantage, willing to bear the cross of Christ in his spirit of sacrifice, and aiming at service of the least, the lowliest, and the lost.

The modern form which the apologetic for worldliness has taken has been in the philosophy of "Neo-Darwinism." This is the philosophy of the modern German intellectuals—that all progress comes from the struggle of men to subdue each other and

dominate each other by force. Now that this philosophy is being put to the logical test by Germany, philosophers outside Germany are beginning to see its fallacy. Philosophers within Germany will also see it when Germany is defeated.

Progress may be shown by the facts: Herbert Spencer was the father of this philosophy of force in England. He held that human progress depended upon just such wars as had been undertaken in the past. In this respect his orthodoxy has remained unquestioned. Christian apologists did not attack him for his antichristian ethics—but for his theological agnosticism. But as a matter of fact his ethics were more antichristian than his philosophy.

A change is now apparent in a recent book by Dr. George Namyht on *Social Progress and the Darwinian Theory*. In this book the author exhibits the fallacy of the "philosophy of force," which is the underlying philosophy of the kingdom of the world. In it Spencer is condemned for his ethical rather than his theological teaching. This shows progress toward the kingdom.

"He that is not for us is against us." A man is either for the kingdom of God or the kingdom of force. "No man can serve two masters; . . . ye can not serve God and mammon." Here no neutrality is possible. There must be no trading with the enemy.

In the midst of the conflict there must be constructive effort. All must bear a share in the reconstruction of society on the principles of the Messiah, and that should be the supreme quest in the life of every follower of Jesus, to work and to pray that the true Christian commonwealth may gain the victory and that God's will be done on earth as it is in heaven.

In the early days of Christianity there were those who believed that the kingdom of God was to come, not as the result of a gradual progress toward the kingdom, but as the result of a direct and stupendous miraculous intervention by God. This view is known as chiliasm, or premillenarianism. It is based on a feeling of despair of the world ever becoming the kingdom of God except by such a miracle. It arose in periods of great calamities. It was an expectation of Martin

Luther, and it is held by many prominent Christians to-day because of the dangers that seem to threaten mankind. It has this element of truth, namely, that great catastrophes may become great opportunities for progress and reform. The catastrophe teaches plainly the disastrous consequences of not following the teachings of Christ as well as the logical consequences of following the opposite philosophy. Christians should be on the alert to profit by this lesson and take every possible step to drive it home to the consciences of all men. It is not the catastrophe itself that may bring the blessing, but the enlightened wisdom of leaders who take the right measures to avoid forever the causes of such calamities. After the war the real struggle between the two kingdoms will begin afresh, and then the right action of men will determine whether the world's redemption draweth nigh and whether the kingdom of God is at hand.

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The Book and Archeology



THE GOSPEL OF THE SON OF GOD¹

STUDIES IN MARK

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Feb. 3—Jesus, Lord of the Sabbath

(Mark 2:13-3:6)

JESUS now calls a fifth disciple, this time a tax-collector, a member of a despised and unpopular profession which was practically excommunicated by the pious Jews. But Jesus found faith in all sorts of quarters, and where he found it he cared nothing for public opinion. Levi or Matthew justified his appeal. He said nothing when the call came. A look passed between him and Jesus; then he got up, left his business, and ventured everything in the new vocation. At the dinner which followed in Levi's house, a number of the host's friends and fellow tax-gatherers were present, as well as others belonging to more or less disreputable classes, i.e., disreputable in the eyes of orthodox Jews. Jesus vindicates his association with them; it was not an act of laxity, intended to shock religious feeling, much less a policy to win popularity in outlying circles, but the outcome of his calling. He went wherever he was needed, like a doctor.

Presently he had to vindicate his disciples against a charge of laxity in connection with fasting (verses 18-22). The authorities again did not venture to attack him directly, but criticized his disciples, contrasting their behavior with that of John's disciples, who were evidently stricter. Jesus believed in fasting as a religious practise, tho he safeguarded it. But he now replied that his disciples would have occasion to fast spontaneously when he was gone; meantime his relations with them were so happy that fasting would be unreal and out of place. He wanted nothing adventitious or ill-assorted in his religion. The joy and freedom of it were not to be trammelled by forms, however excellent, which belonged to the traditional past. That is, he took the occasion to

pronounce the right of his religion to be independent of the traditional usages of Judaism.

No usage was more sacrosanct than the observance of the Sabbath, and Mark adds two tales to illustrate the freedom of Jesus with regard to it. The first incident took place out of doors (verses 23-28), evidently in April or May. He vindicates his disciples against the Sabbatarian law, or rather against a charge of laxity based on later and elaborate reading of that law. As the Son of Man he can do for his followers what David did upon occasion of need for his followers; not only was their act defensible as being no act of harvest labor, but it was permissible under his authority. The Sabbath was made for man, and one of the privileges of the Son of Man was to set aside the Sabbath in virtue of a higher divine authority.

The same assertion of freedom was made indoors, in a synagog, over the question of healing on the Sabbath. Jesus here insisted that the duty of human kindness must override all Sabbatarian prejudices. He was indignant that an impulse of pity should be checked or criticized by any one in the name of God's law. The rabbis held that to save life was permissible on the Sabbath in case of emergencies, but that all other cases must wait over. Jesus argues that charitable feeling is absolutely superior and that any case ought to be cured at once. The service of man is not to be hindered by any ritual restriction.

This cure marks the tension between Jesus and the authorities; the feeling on both sides is heightening, and it is over the claims asserted by him in connection with the Sabbath that the plots of the Pharisees are first matured. The cures have led to an open conflict and the course of Jesus is now altered. His opponents array their forces and he prepares to meet the new situation thus created for his movement.

¹ These studies follow the lesson-topics and passages of the International Sunday-school series.

Feb. 10—Jesus Chooses the Twelve

(Mark 3:7-35)

The malignity of the authorities does not affect the popularity of Jesus among the people; his reputation draws men from the far south as well as from all parts of Galilee and the north. But the popularity is not such as he desires. For this reason, to put his movement on right lines, and also in view of the future mission, he now organizes a band of disciples. His object in selecting this company is twofold: (1) they are to be with him, i.e., in close touch with him, to be trained by him, and in his company to catch the spirit of his work; (2) but they are also to be commissioned for service away from him, in order to cover the ground which his increasing popularity made impossible for him to cover in person. This service is to be preaching and exorcizing. These two functions were connected with one another, for the latter depended on the power of the kingdom which Jesus had come to inaugurate. He delegated the gift of exorcizing to his subordinates or messengers.

This mission we shall study next month. Meantime, note that Mark seems to mention first in the list the disciples who received new names from Jesus when they became his representatives ("Boanerges" may mean either eloquent or passionate), and that "the Cananean" means "the Zealot," i.e., a former member of the fire-and-dagger party among the Jews, one of the ardent, devout souls who believed that the kingdom was to be introduced by a revolt against Rome. This Simon had found in Jesus a new and better outlet for his enthusiasm. The fact that Jesus appealed to a man of this temperament shows that Jesus welcomed enthusiasm; when he chose Simon it was not a man whose ardor had been quenched, but one whose glowing zeal promised better things than it had hitherto followed. A glance at the list shows that men of all social positions and temperaments were welcomed as promising material—only, not a single religious authority, not one of those who were professionally qualified to teach religion in Israel, was selected. Such was the first "glorious company of the apostles," but their glory was not worldly; they were insignificant and as a rule ill-trained, from the point of view of Jewish religion. The

glory that was to be theirs depended on their fidelity to the company of Jesus and to his commands.

Mark now turns from the disciples to narrate a fresh attack of the authorities upon the exorcisms of Jesus. His success had stirred two circles. His own family thought he was mad in adopting this line of work; and the authorities from Jerusalem came down to ratify their opinion that his power was diabolic, that he must be in league with Satan. Jesus refutes the senseless calumny of the scribes by pointing out its absurdity; Satan would not turn against his own allies; these exorcisms proved that Jesus was really superior to Satan, not in league with him. Such a criticism as that of the scribes is "blasphemy against the Holy Spirit"; it is the unpardonable sin of attributing to evil what men in their prejudice do not like to allow is the work of goodness and of God; it is shutting the eyes and heart to the plain working of God himself. Meantime, his mother and brothers arrive on the scene, but Jesus, in a moment of supreme exaltation, declares that his real kindred are those who do God's will. The Holy Family is not composed of Mary and his brothers. If they think he is mad, their lack of sympathy and insight divides them from him. But he is not alone; those who share his faith and who are with him heart and soul, in obedience to God, are his real household.

Feb. 17—Jesus Teaching by Parables—Four Kinds of Ground

(Mark 4:1-20)

This introductory parable illustrates the candid estimate formed by Jesus of his mission hitherto. He is under no illusions as to his work; in a majority of instances it is disappointing, and he gives the reasons here. Nothing is said about predestination. He does not enter into the question why some natures are shallow and others receptive. As a preacher, he assumes human responsibility and lays bare the various causes of unfruitfulness.

The first class are those whose natures are such that the message makes no impression upon them. It drops like seed on a path trodden hard and is picked up by the birds. It never gets into the ground under the sur-

face. Jesus knew such hearers, and here, as elsewhere, his words are a warning to men against this indifference as well as a reminder to the disciples that they will have to reckon with people of this kind in their own preaching. Worldly interests may render the mind obdurate to spiritual impressions; a preoccupation with the affairs of the age may prevent a man from doing more than listen to the word. With him, as we say, it is in at one ear and out at the other.

Others go farther and promise better things. They are quite enthusiastic, like Pliable in *Pilgrim's Progress*. Their faces glow with delight when they listen, and their nature apparently opens up with susceptible readiness to the gospel message. But it is only temporary; their emotions are warm and quick, they are easily stirred, but they can not stand the strain of trial, and when discipleship involves hardship, when the new religion brings them unpopularity and discomfort, they collapse. They did not bargain for a religion which meant cold winds as well as sunshine, and their natures are too shallow to stand a check.

A third class of people go still farther, and yet prove unsatisfactory for a different reason, because their natures are mixed. There are interests in their lives which compete with the gospel and choke its growth; the new message is not allowed to possess and transform them entirely. Jesus selects two instances of this preoccupation, the worrying cares of poverty or the need of providing for life, and the engrossing interest of pleasure or money. Poor and rich alike are tempted in this way. Care and the delights of prosperity may interfere with a whole-hearted devotion to the gospel and prevent it from getting a fair chance.

The fourth and satisfactory class are those who "welcome" the word and make it fruitful, the class of people whom Jesus had just described as those who "do the will of God." Owing to natural endowments and the variety of response, their output is not the same. Some make more of the gospel than others. But what is common to all is that they "bear fruit." The message of Jesus gets into their lives and develops. There is a fitness between the word and human nature; the one is meant for the other, and to "welcome" the word means that people take it home to themselves, allow it to work down into their wills, and make its growth the supreme concern.

What emerges from this parable above all is the immense responsibility of hearing the word. Speaking seems difficult, but Jesus always insists that hearing is difficult and trying. There was a Greek proverb to the effect that "to listen badly is worse than to talk badly," and Demosthenes once told the Athenians that the first thing they needed to have done was to get their ears cured. Such is the burden of this parable. To hear is a moral effort, and it implies an action of the whole nature if it is to be successful.

Feb. 24—Jesus Teaching by Parables—The Growth of the Kingdom

(Mark 4: 21-34)

It is only the disciples who know the meaning of the parables, but they are not to regard their knowledge as a monopoly; nothing that is worth having is not worth sharing, and any one who receives some truth comes under an obligation to pass it on. This is the idea under verses 21-23. We are not to keep to ourselves what we learn of Jesus, but to communicate it. For the time being Jesus has entrusted the inner sense of his parables to the disciples, hidden it away, as it were, in their minds. Yet his object is to have it one day and soon brought to light and openly preached. The esoteric phase is merely temporary. What is to-day a mystery is ere long to be proclaimed far and wide; the light, that is, the teaching and truth of Jesus, is intended to be "in widest commonalty spread."

The next verses (24-25) urge another lesson, equally necessary, for all who have this duty of spreading the truth. They must not only be frank, but also careful about the quality of what they teach, or rather, about the quality of the attention they give to their message. Before they teach they must learn the difficult task of listening. Demosthenes, the great Athenian orator, once told his audience that any who were to benefit the State would need first of all to purge and heal their ears, since they had been accustomed to listen to falsehoods rather than to truths. So Jesus here bids the disciples "Take heed what you hear." They must examine the content of their message, draw from it all that it contains, and in this way they would themselves become enriched. By

the use of their faculties they would gain still more insight into the truth. It is a striking word upon the duty of all who have to instruct others; they must not repeat by rote what they have heard, or be content with superficial views, but probe deeply into their message and seek to deal out to their hearers more than at first seems to be contained in it. The penalty which is threatened, in the last words of verse 25, is that if the messenger fails to exercise thus his faculties he loses grasp of the truth—which, indeed, he never possess. "He who hath not"—i.e., he who has not taken the trouble to master what he has heard and make it his own by personal study—"from him shall be taken away even what he has"; even his fancied possession of truth will fade away from his mind.

The next two parables speak of the growth of the kingdom from slightly different points of view. The first (26-29) brings out the gradual but sure progress. God's word is God's care. That is the first great lesson which all agents of the kingdom have to learn. Jesus does not ignore the place of human care, of course; but, for the time being, he concentrates upon the part of God in the business, that human faith may not grow overanxious or impatient. The kingdom is being carried forward by a steady, slow process over which God presides and for which he makes himself responsible; men

can therefore afford to wait, just as the farmer does not carry his bed out to the field and nervously keep his eye on the grain, but has patience till harvest. It is a parable which must have appealed specially to the disciples then, for they could not see much outward sign of the kingdom; Jesus had only dropt a few seeds of truth in his addresses and as yet no result appeared. "Wait," Jesus replies to their instinctive doubt, "this living word of mine has the forces of God's order on its side; they are working with it and for it, as the earth and air work for the hidden seed in the soil."

The second parable (30-32) carries on this thought. The homely and insignificant appearance of the kingdom at present is no clue to its future and final shape. The parable is a little comment upon the Old-Testament saying, "Who hath despised the day of small things?" Who has not? Who has not failed, especially in religion, to estimate rightly the possibilities of some movement, by taking a superficial view of its poor beginnings? The touch at the end, about the birds sheltering in the branches, is evidently an echo of Dan. 4: 18 or of Ezek. 17: 8, 23. The kingdom was to embrace people outside the Jewish nation. Not only was it to surpass anything that its present position suggested to the outward eye, but it was to be no mere provincial affair.

CHRISTIAN ORIGINS IN JEWISH LITERATURE¹

UNDER the general title, *Translations of Early Documents*, the Macmillan Company is bringing out in English in this country three series of handy little books of exceptional value to ministers and students. The character of this importance is expressed in the subtitle, *For the Study of Christian Origins*. The three series embrace (1 and 3) Palestinian-Jewish (pre-Rabbinic and Rabbinic) Texts, and (2) Hellenistic-Jewish Texts. The first includes what are generally known as pseudepigrapha; the second, parts of the Apocrypha, selections from Philo and Josephus, and the Letter of Aristeas; and the third, mostly tracts selected from the Talmud, four of

which are to gage the desire of patrons for the whole series projected. The four volumes already published, named in the first foot-note, exemplify the character and style of this venture. Two (*Wisdom of Ben-Sira* and *Apocalypse of Ezra*) are from the Apocrypha; the others are from the pseudepigrapha.

Several times this REVIEW has called its readers' attention to the great literary, historical, and homiletic values of the apocryphal and pseudepigraphic literature.²

Concerning this literature Dr. Beer has the following:

"They (i.e., these books) bridge the gap between the Old Testament and the New,

¹ *Translations of Early Documents. A Series of Texts Important for the Study of Christian Origins, by Various Authors.* Under the Joint Editorship of W. O. E. Oesterley, D.D., and G. H. Box, M.A. S. P. O. K., London; the Macmillan Company, New York. Each, \$1.00. *The Apocryphes of Baruch, The Assumption of Moses, and The Book of Enoch* (2 vols.), by R. H. Charles, D.D.; *The Apocalypse of Ezra*, by G. H. Box, M.A.; *The Wisdom of Ben-Sira (Ecclesiasticus)*, by W. O. E. Oesterley, D.D.

² See, e.g., numbers for October and December, 1914, and January, 1915.

heralding the new ideas which appear in the latter. The ideas of the pseudepigraphic writings influenced not only the Christians of the first generations, but they continue to be reflected in the productions and thought-world of the Middle Ages. . . . This apocalyptic speaks, moreover, not merely to the head, but also to the heart. Tho modern science may smile at the pictures of heaven and earth here presented, the final victory of the good over the evil is a hope which has not ceased to echo in the breast."³

Moreover, this whole body of literature is one more reminder that between the Testaments there were no "four centuries of silence"; that God was never silent, never ceased to move men to attempt to express his self-revelation to mankind. Outside of the newer dating for such books as Joel, Job, Esther, and Daniel, among the canonical books, we see the centuries immediately preceding the Christian era vocal in these anonymous apocryphal and pseudepigraphic works. We even discover that these writers, who were content not to be known as authors, continued their activities during the times of the New-Testament writers and later, and that their ideas were frequently adopted and their very words employed in the Christian Church.

While the Apocrypha have long been available in English in cheap and handy form, the pseudepigrapha have been obtainable only in costly volumes in the editions of R. H. Charles and other scholars or in the two costly tomes edited by Charles for the Clarendon Press (1913). The opportunity to obtain them in cheap form one by one as they appear should therefore be embraced by every live minister.

It is, of course, well to note that while these volumes are not (and make no claim to be) "commentaries," they contain brief "Introductions," orienting them, as well as running foot-notes that furnish necessary elucidations. The translation is either new or reproduced from a recent authoritative publication, and in every case is by a scholar who had special equipment for treating that particular book. The demands

of exact scholarship and usability in its English form are therefore completely met in this series. The cheapness and handiness of the volumes, the importance of the matter, the amount of historical, literary, and illustrative homiletical material provided, and the unique selection from a field that will interest congregations because to them it is new, should be incentives to the acquisition, mastery, and use of these volumes by a large number of pastors and preachers.

G. W. G.

Discoveries at Carthage

THE French Academy recently received from Père Delattre an account of the discovery of the remains of a large Christian church on the site of Carthage. It seems to have been the largest of the basilicas of Cyprian, an immense edifice, with seven naves. The excavation is by no means complete, yet 3,000 fragments of inscriptions have been recovered, parts of mosaics, and hundreds of lamps. There was found also the undisturbed tomb of a woman of the upper classes who was buried with much costly jewelry—among the gems being a collar studded with precious stones and a suspended medallion bearing the cross and Alpha and Omega.

Sardis and Obadiah 20

In Asia Minor archeological excavations are at a standstill, of course. But study of material already in hand is progressing. The October *Quarterly Statement* of the Palestine Exploration Fund has two interesting notes relating to Sardis (cf. Rev. 1:11; 3:1, 4), where many Greek inscriptions were found, also thirty in the unknown Lydian language, one of them bilingual (Aramaic and Lydian). The interest attaching to this is twofold—as a key to the Lydian tongue and for its light on "Sepharad" in Obadiah 20. The inscription twice uses this word in such a way as to show that Sepharad was a name of Sardis. Another Aramaic word, *biretha*, shows that Sardis was a fortified place and, so, likely to be employed for the detention of prisoners, just as is implied in Obadiah's prophecy.

³ *New Schaff-Herzog Encyclopedia*, vol. IX, pp. 334, 335.

Sermonic Literature

THE HIGHER LOYALTY

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And the Lord said, Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not.—Luke 22: 31, 32.

FAITH, abiding unshakable faith in almighty God, is a prime essential for the accomplishment of any great and worthy undertaking. This holds true whether the case be that of an individual, a nation, or a brotherhood of nations. Faith in man, faith in God, faith in the aim and end of a mighty world-wide struggle is being sifted and tested to-day as probably never before in the history of the human race. Among the forces driving the course of events to-day this most important one is not receiving the attention it deserves and demands. This chapter of St. Luke's gospel brings before us our Lord and his apostles as they lingered at the table in the upper room where the holy feast for perpetual observance had just been instituted. Worldly ambition had engaged the little company in unseemly dispute as to which of them should be accounted the greatest. The Master had rebuked them and given them an object-lesson in humility by going from one to another and washing their feet with his own hands. Then addressing Peter, whose words, with a boldness so characteristic of him, may have been heard above the voices of the others, "Simon, Satan wanted to have you to sift you as wheat: but I have prayed for thee, that thy faith fail not." This seemed to imply a doubt of the apostle's loyalty, that he was not to be counted upon, that he was lacking in stability. Peter could not permit such an imputation to remain unanswered. "Lord," said he, "I am ready to go with thee to prison and to death." They were brave words, but the Lord knew his man. "I tell thee, Peter, before the cock crow this day thou shalt thrice deny that thou knowest me." We know what happened after that. We are informed as to the events of this memorable day in which our Lord was both

betrayed and denied. The Lord's prayer for him was not granted. Peter's faith did fail him. Satan did sift him as wheat, and his fine protest of devotion and loyalty was proved to be only a chaff of words. Even the Lord's prayer was not granted. You who feel resentful, you who are bitter because some petition was not granted as wanted or when you wanted—mark it well—even the Lord's prayer was not granted. We can not always see the reason, but here is a case where we can see the reason why it was not best that a prayer for a man should have been granted. It was best for Peter that his weakness, his proneness to fall, his instability of character should be shown up to him. Otherwise he would have gone on through life thinking himself to be strong and dependable and unswervingly loyal when he was not; for without this sifting he would never have become Peter the Rock—Peter humbled, but strong as a rock.

It is easy to have faith, to exhibit it, to rejoice in it, when all goes well with us and the world, when every prospect pleases and we are getting what we want, but when misfortune overtakes us and those upon whom we rely fail us and deny us, when our petitions to heaven remain unanswered and things persist in going exactly contrary to what we want—this is another story. This is Satan's sifting of us. And then it is that with so many their fine professions of previous time turn out to be nothing more than chaff. Many are going through with this testing process to-day. They are being subjected to Satan's sifting, and what is being determined is the quality, the integrity of their faith—whether it can stand storm and stress and strain. What is going to be demonstrated is whether we are merely fair-weather Christians or whether we are so rooted in and grounded upon the eternal verities of God's truth that no hardship, no sacrifice, no calamity, no happening can shake us loose or weaken our conviction or make us to wander aimlessly without caring

what the will and commandment of God are. I pray that thy faith fail not.

Certainly no people in history have ever enjoyed peace, prosperity, plenty in such large numbers, in such large measure as this generation in the United States of America. Have we in consequence become self-indulgent, petted darlings, regarding ourselves as fortune's favorites, a modern chosen people under the patronage of a kindly, easy-going Providence who gives us everything without any sort of demand or expectation of return? If we have been living in any such fool's paradise, the flaming sword of the divine purpose is going to drive us out into the open conflict of world-responsibilities. If we have been lounging on the bed of flowery ease, we are going to be rudely awakened and put to some specific work in God's undertaking to make a disorderly world orderly, a distracted world sane, a warring world at peace with itself.

A danger greater than defeat, greater than that of receiving wounds or suffering want, is the danger to which more than ever before many, both combatants and non-combatants, are exposed—the danger of losing or lessening their faith in God. Precisely this is the reason why so many great struggles gloriously begun have come short of anticipation and promise. They who promoted and stood behind them, they who carried them on toward the goal of attainment, lost touch with the counsels of God, turned aside from the plans of God, lost the purity of purpose they originally profest. God has never permitted any permanent gain to any nation or army or government that by ambition or selfishness or injustice became a hindrance in the way of the betterment of mankind, the progress of civilization, or the salvation of the race. If we are sincere in wanting to win, in believing that we ought to win in this world-contest, we must keep our mind, the mind of soldier and civilian alike, stayed upon him with whom true joys, real reward, worthy objectives are to be found.

Whether we attain the high and holy aims as announced and profest in entering upon this war, in the last analysis will depend more upon whether our people have faith in God, obedience to his word, the spirit of his divine Son, than upon whether they have enough trained men or enough ammunition and money and food. We are getting to be

wonderfully exercised about the latter; we have not been and are not yet sufficiently concerned about the former. No more could Sisera fight against the stars in their courses than can we against the plans and purposes of God. Therefore all the more reason for us to study and know the will of God, to chime in with his purposes, to uphold the example of Jesus Christ for our guidance.

It is righteousness, moral power, the divine will, that eventually prevails in every contest upon this earth, and a man who does not believe this or has never learned it fails to get one of the most profound lessons history has to teach. Many times there have been wars and rumors of wars, distress of nations, extermination of innocent and helpless populations, revolting enormities of carnage and cruelty, when the world seemed going backward instead of forward, and people were crying in despair, "This is, indeed, the end; there can be no recovery." But in spite of temporary stoppage, in spite of retrogressions, in spite of the weakening and the wo, the powers of hell have not prevailed; there has been recovery and the world has moved on to higher and better things. The remnant that believed in God, that worked and suffered for the fulfillment of his purpose, has, in the end and in the main, prevailed. If a man fails to recognize this or refuses to admit it, he is lacking in philosophy of life; he gets no meaning out of history; he becomes, so far as his thinking is concerned, a creature without God in the world, and as such he is nothing more than a microbe floating on a wisp of thistle-down, the sport of every wind of accident and chance. Jesus Christ provided and intended that his followers, the people who believed in God and served him, were to be the salt of the earth, to preserve its religion and morality and civilization from decay. If the supply of this salt fail, or if what there is lose its savor, how can the well-being of society be maintained; how can honor and integrity continue to be the rule in the administration of government and in the transaction of business; how can we trust in anything or put confidence in anybody? Conceive of yourself, my brother, as a useful and dependable pillar standing strong and unwavering, upholding the faith of the world. Remember a portion of the beautiful fabric is marred if you fail to hold up your part or get out from under.

General Korniloff stated not long ago that for the successful prosecution of the war it was just as necessary to have proper organization and support behind the lines as it was to have order and discipline in the army at the front. This is equally true for America. We are cheerfully making every provision for the training and equipment and comfort of our soldiers. Billions are being expended toward the upbuilding and strengthening of an efficient army and navy. The speeding of our forces toward the firing-line is becoming a supreme concern of the nation. Now it is as certain as anything can be that if our men are going to do well in fighting our battles at the front, they must be adequately supported and maintained from the rear. They must believe and know that all goes well at home. And to this end the disloyal must be silenced, the traitors put down, the spies apprehended, the obstructionists got out of the way. There must be unanimity in feeling, in purpose, in expression, and in willingness to sacrifice. Some seem to have the notion that war is decided entirely at the front. It is a fallacy. It is like a house perfectly finished and perfectly fine on the front, but without any back.

In solidifying the backing of our army, we are under the necessity of examining into home-conditions and better regulations of our habits and employments and ways of living. It is not enough to quiet sedition, banish espionage, arrest treason, and keep the army well supplied. We must curb speculation and restrain extortioners and stimulate production and gather our harvests and keep prices within reasonable limits. The people of the United States were in danger of becoming money-mad, but this war is going to spiritualize us and show us that there is a lot more in life than dollar-chasing. Some there are among us who have not yet ceased to be slaves of avarice, who are serving mammon rather than Uncle Sam. They forget their patriotism in their keenness for profit. Numbers of people who have things to sell have caught the contagion to charge exorbitant prices and they are piling them on without reason or mercy. "These are war-times," they seem to think is sufficient and unanswerable justification. Hence the imperative need for price-regulation and limitation of profits by law. To buy Liberty

Bonds and subscribe for the Red Cross work and shout hurrah for our side and then go to business and exact the uttermost farthing for the necessities of every-day life, willing to be a malefactor of great wealth, but blaming the war for it, is hypocrisy, is an inconsistent and contradictory sort of patriotism. The war carries enough evils in its train without being made the scapegoat of the iniquitous greed of profiteers and pseudo-patriots. In marked contrast with all such stands the lumber-dealer who instructed his sales manager, "Mind you, now, when the government wants to buy these spruce logs, there's to be no gouging." And equally fine the reply of the Brooklyn carpenter who, when asked why he did not go down to Camp Upton and take advantage of the very high wages being paid, replied, "I refuse to be a party to robbing the government in time of war. My patriotism will not permit me to receive more than my labor is worth."

It is very easy to be patriotic when you are making money out of a government or a war, but it is another story when you are giving your most precious possession, even your own flesh and blood. It is a thought we shall do well to ponder whether it is not true that God lets the worthy win wars, and to ask ourselves whether we are as yet worthy. It is possible for a cause to be a great deal better than the people who espouse it. Have we personally and individually grown up to the measure of unselfishness and altruism and idealism of our governmental declarations and our President's speeches? Have we the faith that we profess and preach and subscribe to? Are we ready to face God and answer Jesus Christ and stand through all eternity upon the motives that impel and influence us in this world-conflict? We pray for thee that thy faith fail not.

A recent writer suggests as a possible outcome of the colossal struggle now progressing a deadening of sensibilities, moral stupefaction, atrophy of conscience. This, we venture to think, would be a calamity greater than the war itself, for a world without conscience would be a world destroyed.

At this stage we are inclined to emphasize the physical, military, and economic aspects of the war more than the moral aspects, but let us bear in mind that it is the moral

aspects that in the end will determine its issue as well as its worthwhileness. We have to recognize that there is such a thing as getting used to crime and being brutalized into brutality.

As preventive and corrective of all such tendencies there is need now more than ever before of humanitarianism, of cultivation of the things of the spirit, of touch by worship, prayer, and sacrament with the life that is hid with Christ in God. Fear, fatalism, faith—which shall sway you, govern you, lead you in working out the issues of your life and the destiny of your immortal soul? Let it be faith even as when the Lord prayed for Peter that his faith fail not.

The religion of Jesus Christ holds the promise of an ultimate ideal. The right, liberty, humanity—the finest things which men and nations fight for—when these reach a decision, all that is best in what they win coincides and harmonizes with the principles and teachings of our divine Lord and Master. Other foundation can no man lay than is laid. His gospel imparts a spiritual impulse which quickens man's mentality, braces his physical powers, and endows him with capacity to conceive a vision of perfection.

Its foundation is faith. Build your house upon it. Rest your soul upon it. Hold fast to it unwaveringly. I pray that your faith fail not.

THE DIVINE ANTAGONISM TO SIN

The Rev. THOMAS H. HANNA, JR., Bloomington, Indiana

*The face of Jehovah is against them that do evil,
To cut off the remembrance of them from the earth.—Ps. 34:16.*

I AM sure we can not read the Bible even superficially without being conscious of the fact that we are in a different spiritual atmosphere from that which is found in other literature of the world, particularly contemporaneous literature; in a most exceptional way it presents its moral claims and enforces them solemnly and uncompromisingly. It was written ages ago, for the most part in communities where spiritual ideals were low and sagging, by men of like passions with ourselves, handicapped by their limitations and subject as are we to the pull and tug of environment, but from first to last it stands out irreconcilably against sin. Its conception of sin is unique also; not simply a failure to measure up with some ceremonial requirements, but the attitude of the heart.

Let me give you some examples of what I mean. Take the words of Jehovah to the serpent in the naive but profound story of the garden of Eden—"I will put enmity between thee and the woman and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel" (Gen. 3:15). Whatever theory of this record men may choose to hold, certainly it can't be denied that right on its opening pages this Book declares a fight against evil, and men have properly called that passage "the Protevangelium," the first prophetic herald-

ing of the gospel. Take the life of Abraham, not far out of heathenism and idolatry, just stumbling along in the first twilight glimmerings of the truth, and even there we find a rather clear-cut dividing-line beginning to manifest itself between wickedness and righteousness. Take those wonderful announcements of ethical and moral principles attributed to Moses, the great law-giver of the Jewish nation—the ten commandments: so fundamental and so comprehensive that our Lord himself built upon them his own system of truth; the substratum of all our modern jurisprudence; and the emphasis of all of it is a championship of righteousness and a declaration of war against iniquity. Listen to these significant expressions scattered through that old Levitical code: "Sanctify yourselves and be ye holy, for I am Jehovah your God" (Lev. 20:7); "This people will play the harlot after the strange gods of the land whither they go to be among them, and my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and many evils and troubles shall come upon them" (Deut. 31:16, 17). We have been reading the Psalms to little intelligent purpose all these years if we have not been imprest with their fine passion for righteousness and determined opposition against evil: "Jehovah is righteous; he loveth righteousness; the upright shall behold his face" (11:7); "As for me, I shall behold thy face in righteousness" (17:15); "Who shall ascend into the

hill of Jehovah and who shall stand in his holy place? He that hath clean hands and a pure heart" (24:3, 4); "Thy right hand is full of righteousness" (48:10); "Hide thy face from my sins, and blot out all mine iniquities" (51:9); "I will behave myself wisely in a perfect way; O when wilt thou come unto me?" (101:2). That's the message of the so-called "cursing psalms," about which we hear such criticism. Gerald Stanley Lee, in *Crowds*, says:

"There was a poet and soldier some thousands of years ago who put more real religion (and put it, too, into his imprecatory psalms) than has been put, I believe, into all the sweet whinings and the spiritual droopings of the world in three thousand years. I do not deny that I would quarrel, as a matter of form, with the lack of urbanity, with a certain ill nature in the imprecatory psalms, but with the spirit in them, with the motive and mighty desire, with the necessity in the man's heart that was poured into them, I have the profoundest sympathy. David had a manly downright belief. His belief was that if sin is allowed to get to the top in this world of ours, it is our own fault. David felt that it was partly his—and being a king, very much his—and what he really meant, what lay in the background of his petition, was a vivid, live vision of his own for his own use that he was going to make the world more decent. He was spirited about it. To put it in good, plain soldier-like Hebrew, he wanted God to jump on the necks of his enemies."

With so much evil existing publicly, unblushing, tolerated, even protected, all I have to say concerning those unchristian invectives is that I devoutly wish we had more men to-day with red corpuscles in their blood who would grow angry just that way against sin and stay angry long enough. "A sword in their right hand two-edged for the fight"—that's really an inspiring picture, and we will never win out in moral reforms until we get baptized with a little more of that grim fighting spirit. Of course, when we move over among the prophets we are not surprised to hear their challenges to righteous living. Listen to Isaiah, "Behold, Jehovah's hand is not shortened that it can not save; neither his ear heavy that it can not hear; but your iniquities have separated between you and your God, and your sins have hid his face so that he will not hear" (Isa. 59:1-2); and to Jeremiah, "Then said Jehovah unto me, Though Moses and Samuel stood before me, yet my mind would not be toward this people; cast them out of my

sight, and let them go forth. And it shall come to pass when they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith Jehovah, Such as are for death, to death; and such as are for famine, to the famine; and such as are for the captivity, to captivity" (Jer. 15:1-2); and to Ezekiel, "I will set my face against them; they shall go forth from the fire, but the fire shall devour them; and ye shall know that I am Jehovah, when I set my face against them, because they have committed a trespass, saith the Lord Jehovah" (Ezekiel 15:7-8). I wonder whether we appreciate as we should the way these staunch old Hebrew prophets battled with wrong and stood unflinchingly for the best things. We owe them a tremendous debt. And I have not mentioned Elijah and Hosea and Amos and the rest of them. All this in the Old Testament, while the New Testament, by the lips of the apostles and Christ Jesus himself, has even a clearer, more incisive, word to say about the ugliness and damnability of sin as contrasted with the life of righteousness which God demands. "O righteous Father," the Master gave us as his ideal of the divine character. Isn't the opening statement true—that the moral atmosphere of the Bible is different from that of any other book? Where else will you find such searching, consistent exposures and condemnations of sin, such elevated standards of human conduct particularly exemplified in the Perfect Man? No blinking at sin, no toleration of sin, no compromise with sin, at least in its ultimate ideals; but absolute holiness of character demanded, and this manifested by a sympathetic attitude of the heart toward the divine nature and purposes rather than a mere outward conformity with some ceremonial schedule. Or, to compress all of it into tabloid form, read over the text again: "The face of Jehovah is set against them that do evil." It's the divine antagonism to sin. It is the truth not because it happens to be found in this Book, but it is in the Book because it is eternal truth. Everywhere God is opposed to evil, not simply in this brief fragmentary record lodged between Genesis and the Revelation. This is but a cross-section cut out of life. And the wonder of it is that a few men, who were themselves imperfect and full of evil, saw the truth so clearly and responded to it so cordially and left it to us

so authoritatively. Everywhere and always "the face of Jehovah is against them that do evil"; in the story of this Book and in the law written on our hearts; where men have the Bible and where not a copy of it has ever been carried; in the Church upon the Sabbath day and throughout the week to the remotest corner where men and women may hide. The habitable universe is built upon this awful but glorious fact that "the face of Jehovah is against them that do evil." I wish to illustrate and emphasize this divine antagonism to sin as we discover what appear to me to be unmistakable evidences of it all about us and within us.

Mr. Melville Devissan Post some time ago published an interesting series of articles in *The Saturday Evening Post* telling of a number of mysterious criminal cases that baffled the wits of even the shrewdest officers. But in every instance sooner or later the offender was detected, and detected on evidence unwittingly furnished by himself. Mr. Post headed his articles with this quotation from one of Wharton's law-books: "In the preparation for acts of guilt the most astute leave unguarded points." Sometimes it is a track in the mud, sometimes a finger-print on the window-sill, a collar button, an initialed handkerchief, a whiff of a peculiar kind of perfumery, a bit of torn-up letter, a key-ring, a word spoken thoughtlessly, a dog that barks at the wrong time, any one of a thousand little insignificant chances, but it affords the officers a clue, and then they pull in the damaging testimony as a man gathers up a ball of twine. Mr. Post closed his final article with this arresting comment:

"It may be that the discovery of such curious slight evidences is only the result of the vagaries of chance, but one can never silence the man who maintains that these ever-recurring trivialities are the agencies of some overruling Authority set on ultimate justice."

Suppose we think about this for a moment. How many criminal acts have you known or read of that absolutely defied disclosure? Of course, we all think of the notorious kidnaping of Charlie Ross and of the unidentified bodies occasionally fished out of the river and carried to the morgue. But these are exceptional cases. And even in the exceptional cases, don't we frequently suspect that some officer of the law is con-

niving at the guilt or is too obtuse to recognize a trail when he sees it? And, ordinarily, even where the deed was committed in the dead of night and with the utmost secrecy, isn't the offender trapped because, as Wharton says, he left some "unguarded points"? Now, why is this so? If it is simply by chance, why is it that the chance happens so often, so consistently indeed, that wise jurists have been impressed by it and have commented upon it? The law of probabilities seems scarcely adequate to explain it. Isn't Mr. Post's tentative suggestion perfectly rational, that "these ever-recurring trivialities are the agencies of some overruling Authority set on ultimate justice"? Yes, from the day when Cain slew his brother and tried unsuccessfully to conceal the bruised and lifeless body down to the last wretch who sits in jail facing charges, the entire history of the criminal courts is a forceful commentary on our text, "The face of Jehovah is against them that do evil." The moral universe is built on righteousness, and the man who goes against that law is driven to the wall. "Javert" and "Sherlock Holmes" and William Burns are apostles of a terrible truth that turns neither to the right hand nor to the left and is no respecter of persons. And the black secrets they may not be able to uncover will come to light when that frightful phrase in the Revelation is realized, "and the sea gave up the dead that were in it." Sin is a poison and the habitable universe seeks to purge itself of it.

This divine antagonism to sin is still further illustrated by the spiritual phenomenon we call conscience. It is the favorite theme of the dramatist. Witness Hugo's masterpiece, Shakespeare's *Macbeth*, Hawthorne's *Scarlet Letter*, Gray's *The Silence of Dean Maitland*, Mary Johnson's *Lewis Rand*. Some of the most terrible tragedies of human life come at the hour when conscience gets awake. We think of Cain's fruitless efforts to dodge the question, "What hast thou done?" David's turning pale as Nathan's "Thou art the man" struck him in the face, Herod's jumping from the table in terror when he thought John the Baptist stood before him, Judas Iscariot flinging the blood-money down on the temple flagging and rushing out to hang himself. I don't care whether you try to explain this by psychology or theology. You may seek

to dilute it until it means nothing but the mental reaction a man suffers when he presumes to run counter to the accepted manners of society, self-protective customs that have been growing up for centuries. It really does not make any difference what your theory is. Here is the fact. There is something in us that protests against sin. It isn't peculiarly a Christian revelation. Christ develops it, makes it more acute, puts intelligence back of it. But it belongs to man everywhere, as David Livingstone, in the jungles of Africa, and John G. Paton, in the South Sea Islands, discovered among the primitive savages. I don't believe a human being anywhere can for the first time commit murder or theft or go against any of the fundamental moralities and be quite comfortable over it when night comes. You may name certain characters who, so far as rather intimate observation goes, seem to be absolutely hardened and conscienceless. Jack London's *Sea Wolf* occurs to me here. But that does not disprove my contention. I once saw a man who had no nerve-sensitiveness whatever. You could run him through with needles and there wouldn't be the slightest perceptible quiver of the flesh or blink of the eye. But nobody abandoned what he had learned in physiology on that account. Neither do I propose to part with what I believe about conscience because some abnormal man may be found who, so far as we can see, does not manifest anything of the sort. Here is this phenomenon, account for the origin of it as you may, which makes a man pull back from sin, and the closer he comes in touch and stays in touch with high ideals the greater the recoil. What is this but another evidence of the fact that "The face of Jehovah is against them that do evil"? A man may elude the detectives, leave no smallest point unguarded, cover up his tracks so skilfully that his wrong-doing may never be known by his fellows—has he escaped this inner condemnation? Not at all. This divine antagonism to sin goes on working within his soul. Edwin Davies Schoonmaker emphasizes this in a bit of verse he calls "The Grafter":

"To have gone from home with confidence
of friends
And then return, a thing that has his price;
To know within his heart that this is so;
To have sold honor, yet to take men's
hands;

To meet the honest merchant in the street,
The humble workman clean beneath his
grime;

To face the Sabbath in the little church,
And after service feel the press of friends
And hear sincerely spoken words of praise,
While wife and children stand admiring
by—

Is this not Hell?"

Substitute for grafting any transgression, let the consciousness of this be eating as an acid at one's soul, and, even tho he may have the reputation of an à Kempis, is not the man really in the very hell of hell? What is all that but his own better nature crying out from underneath its load of shame against sin, the face of Jehovah in the man's higher self set against those that do evil?

Our physical and mental construction is another argument to sustain my thesis. I pass Bloomington's "levee" several times a day. As I see the bloated faces and the bleary eyes betokening such sluggish mental activity, I think of the scripture, "Then the lust when it hath conceived beareth sin; and the sin when it is full grown bringeth forth death." These saloon loafers are not always of the defective riff-raff. Especially in the larger cities, where the driftwood of human society collects, a surprisingly big percentage of them are often university graduates. But their fine physiques soon break down and the windows of their soul that once reflected such glorious aspirations are battered in and cobwebby. Now, what intemperance in drink does to both mind and body, yielding to any other gross appetite will do equally, and any sin of whatever nature will do measurably. Indiscriminate and uncontrolled anger has a hurtful physiological reaction. Men have actually burst their blood-vessels and fallen dead in a fit of ungovernable passion. Slouchy habits of thought and study take their toll from a man's brain and nervous tissue. Let a boy simply squeeze his way through school, barely "getting away with it," making a grade of 65 when he might have had 95, and he will carry the scars of his shame all through life. We are built physically and mentally to line up with exacting requirements, and no man can be at his best either in body or mind who permits any dalliance with sin. "We needs must love the highest when we see it." Sin is an irritant. Sin is a poison. Instinctively, we seek to rid our-

selves of it. It is "the law of his utmost" which accounts for the splendid morals of the British Navy. This protest of body and mind against anything short of the finest writes itself indelibly upon our members. It is the good God within us, his face here as elsewhere set against evil.

I think I see also in the spirit of communities at their best another manifestation of the face of Jehovah being set against those that do evil. Suppose a delegation of the inhabitants of Mars—granting for the sake of the illustration that Professor Lowell was correct—were to visit this globe with the intention of taking up land and starting life anew here; and suppose, in order to acquaint themselves with our way of doing things, they were to visit and inspect different neighborhoods; say, to-day, a gang of thieves infesting some vile rookery in New York City, carrying on all their activities by night, afraid to venture abroad in daytime, or, if they do, constantly dodging the police; and to-morrow a square where decent folk live, their blinds up, nothing to conceal, not timid about looking any man in the face; and suppose these Martians knew nothing about some modern sociological theories, but in their unsophistication believed that the fundamental difference between these two classes of society was a difference in moral ideals; upon which consensus of public opinion would they wish to erect their new institutions? Well, the moral sense of a community does make the community. "Righteousness exalteth a nation, while sin is a reproach to any people." By the marked results of sin in the group, as well as in the individual, we see the face of Jehovah set against them that do evil.

But preeminently is this divine antagonism to sin manifest in Christ Jesus. The old story of the statue, Apollo Belvedere, and the visitors to that particular art gallery—you know how they say that every man who stands before that marvelous figure almost unconsciously fills his lungs, throws back his shoulders, and stretches himself to his tallest. What that work of art does for men physically, Christ Jesus does for us spiritually. We place our poor, weak, undeveloped selves up alongside his beauty and perfection, and the contrast is so marked we cover our faces in confusion. There is an old phrase, not so current now as it once

was because not relished in certain quarters any more, but nothing else will do—we are "convicted of sin." I do not believe it is possible for any honest man to fellowship with Christ Jesus in any real sense and not suffer that experience. Well, that is God's fine, effective way of showing how irreconcilably his face is set against sin. It is the protest of light against darkness, health against disease, beauty against hideousness, perfection against deformity, righteousness against iniquity, life against death. And on the cross of Calvary this protest comes to its supreme accent, where, having loved us, the great unspeakable sacrificial passion that was on the heart of God "from the foundation of the world" loved us "unto the end."

I hope I have made clear that, not merely in the Scriptures, but all throughout his universe, God is opposed to sin. The history of criminology illustrates it. A man's own conscience corroborates it. It is graven upon all our members physically and mentally. The difference between righteous and unrighteous groups of society is one of his appeals. Christ Jesus, God manifest in the flesh, is the most emphatic and convincing divine protest against evil. O men, with all this cloud of witnesses surrounding us, we invite sin into our lives at tremendous hazards.

But suppose a man admits all this; supposes he sees everywhere evidences of the divine antagonism to sin; and suppose he feels that within himself the very evil is powerful against which is set the face of God; suppose from every dark corner of his room as he lies upon the bed there are fingers pointing at him and voices crying out, "Thou art the man!"—what then? Dr. Alexander Whyte, long pastor of Free St. George's, Edinburgh, tells of this experience with a wealthy member of his congregation. He had been called to the man's home in consultation over some generous gifts he was preparing to distribute among various charitable and religious organizations. And as Dr. Whyte was about to leave the room the man grasped at his hand and, with a look of perfect terror in his eyes, cried out, "And hae ye nothing to say for a puir auld sinner?" The minister replied simply, "He delighteth in mercy." The next day Dr. Whyte received a note from his parishioner telling him that some

sins of his youth had been haunting him, that he had been unable to find relief, and that not until he laid hold of that promise did any sleep come to his eyes. That's the paradox of the gospel. "The face of Jehovah is set against them that do evil, to cut off the remembrance of them from the earth." There's the divine antagonism to sin, unrelenting, universal, constitutional.

Let us praise God for it, that there is no connivance with sin on his part, that sin is not to endure. But "he delighteth in mercy." There's the sinner's hope through Christ Jesus. We do not understand it. We can not explain it. We dare not presume to become dictatorial in attempting definitions of it. We can only believe in it, and proclaim it, and live by it.

THE PENALTIES OF PATRIOTISM

JAMES PERCIVAL HUGET, D.D., Brooklyn, N. Y.

ON last Sunday¹ I spoke of patriotism and faith as two of the great compelling emotions which move and control our human lives and thoughts and deeds. Such emotions exalt life. They lift it to higher levels than would otherwise be possible. They protest against and prevent the monotony and lowliness of mere existence. They summon us, they challenge us, they enable us and empower us for noble endeavor and heroic undertaking. They deliver us from the trivialities of selfishness and summon and equip us for holy sacrifices and sublime adventuring.

But such emotions, such uplifting, such commitments and endeavors have their unescapable penalties. I use this word, however, not as indicative of punishment, not as of something to be dreaded and avoided and if possible escaped. I mean rather the accompaniment of obligation, the high demand of unescapable duty.

Life is altogether too great to be easy. No real man desires it to be easy. Phillips Brooks bade men not "to pray for easy lives, but to pray to be made stronger men." John Hutton, in a thrilling passage, says that "we are not here to doubt or hesitate about things, but to live out our lives once for all with all our strength." The same thing rings in Dr. Babcock's stirring poem:

"Be strong.

We are not here to play, to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, 'tis God's gift.

Be strong."

We are thinking first of patriotism as an emotion, meaning by it love of country, that upsurging of heart at the thought of our homeland, or at the sight of Old Glory, sun-

kissed and wind-billowed in the sky. Such emotion is not to be undervalued. True sentiment, deep feeling, is the fine revealing of finer personality. Life can not be reduced to the coldly practical and crudely material without loss of its finest elements. Without the capacity for love and loyalty men are truly "fit for treasons, stratagems, and spoils."

Patriotism may almost be said to be a matter of geography, for it is so linked up with the physical facts of the land of our birth or adoption. It demands some knowledge of the land in which we live. Its enemies are ignorance and provincialism. I wish I could take you, every one, on a journey from coast to coast across this wonderful land, along its 10,000-mile coast-line, across its mighty and fruitful plains, or a thousand miles upon the waters of its great inland seas, or down the broad Ohio, out across the Mississippi—that great father of waters—or on beyond where Missouri's waters gleam, so on over the majestic Rockies with their scores of snowy peaks uplifted on to the Sierras beyond them to the Yellowstone, or to that Titan of chasms, the Grand Cañon of Arizona, and so on to the Golden Gate. No man could return from such a journey without such a sense of the greatness and glory of this land as should make it forever impossible for him to be unmoved by the sight of the flag or by the thought of that wide domain whereof each American freeman is king.

But patriotism is not only a love of place; it is a love of people. And this is a thing far harder. It is easier to thrill to the mighty city, as its buildings lift themselves above us with sky-piercing towers or as its myriad lights gleam out in the twilight, rivaling the stars, than it is to thrill to the

¹ The address here printed and the one referred to were delivered at the Y. M. C. A. building, Bedford Branch, Brooklyn, N. Y.

swarms that crowd the ghetto. It is easier to feel proud in our boundless national wealth than to feel genuine interest in the toilers who produce it on farm or in factory or mine. This patriotic appreciation of people is a task made yet more difficult by the complexity of a polyglot population. For our fathers who dwelt in a time far more unified in race, in speech, in religion, and ideals it was not so hard. To them their land was verily their own. Now it is a land which we have shared with the peoples of the earth. Are we willing that they should be more than temporary sojourners here—that they should, if they have readiness so to do, come fully into our national life and become with us full partners in its possessions and its pride?

How shall we come to understand, to appreciate, and to love this multitude? How shall we with prophetic eye behold the nation that is to be, the great coming race? For a new race is in the making. The materials of it are in the melting-pot; the transforming flames are fiercely burning and the mass is seething. It demands faith of a high order to believe that out of this melting-pot will come something so fine, so great, that in very truth it will be a new people upon the face of the earth. But something of this sort must be the destiny of America if she is not to fail.

But patriotism is something more than emotion; it is purpose. The patriotism of purpose is, first of all, a high resolve to put the interests of our country first in thought and in act. It is the purpose, so far as we may be able, to do our part, however humble, and to glorify our commonplace task by that high ideal and that high endeavor.

I pay glad tribute to the spirit of the new army. Throughout all this mighty body of young men, 20 to 30, there runs this great commitment to the national ideal. It may be said that this was to be expected of the volunteers; but because it was expected, let us not fail to fully appreciate the splendid patriotism of these young men. Among the finest of all our youth, from every college in the land, from our homes, from the business and professions where they had already won success—laying all else aside to answer their country's call—they have given themselves without reservation in answer to the country's need. But we do well also to

recognize the splendid spirit of the selected men who were not among the volunteers. For reasons which to them were sufficient they awaited the country's official call, and then readily, willingly—often gladly—left all else to share with their fellows in the great undertaking.

But in this justified tribute to the men in uniform I do not forget those in other lines of service, those women as well as men who, without receiving public praise, without ever hearing the ringing shouts of the multitude in their ears, without the flag fluttering before them or the strains of martial music to quicken their feet, are still going day by day about their duties with a devotion not in the slightest degree secondary to those who have gone to battle-fields to offer their lives. For modern war is not merely a matter of armies; it is the organization of a nation for the accomplishment of the united task. So, then, patriotism in its highest sense is the subordination of self to the common good, the will to serve in whatever way and whatever place one may so be called upon to render his part.

And, going yet further, patriotism is not merely purpose, but practise. It demands not only emotion and idealism and exalted purpose, but the persistent and resolute holding of ourselves up to our hard task. Two of the hardest tests that ever come to the patriotic heart are in faithfulness to the uncompleted task and loyalty in the face of disaster. It is easy enough in the first warm enthusiasm to resolve to make the high choice and sacrificial commitment; it is easy enough to begin, but the test comes with the long campaign. It is then that there are needed the power to endure and that deathless idealism which sustains the weary heart and strengthens the faltering hand.

And yet a severer test is met in times of disaster. Patriotism in victory is easy, but it takes finer stuff to stand reverses, to meet discouragement, to triumph over defeat. It is in recognition of this inner victory that Maeterlinck speaks so sublimely of the Belgian king. He says: "The noblest throne in the world is the narrow strip of sand on which King Albert stands, watching over his stricken people." So, also, we are witnessing the inspiring spectacle of Italy united in an hour of danger as she never was united in success.

I have three applications to make. The first has reference to the present war and our part in it. There is just one thing for us to do as one of the penalties of patriotism—namely, to finish the task. Everything else is subordinate. As Hugh Britling said, "It's got to be done." As Lincoln urged our fathers in his second inaugural, "Let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who should have borne the heat of the battle, his widow or his orphan, and to do all that shall achieve a just and lasting peace among ourselves and with all nations." Not only must it be done, but it must be thoroughly and lastingly done, however long it may last and however much it may cost. The world must never have to go through this again!

In and through all of it we must maintain our faith in and our practise of democracy. If, while we wage war abroad, we shall let go some of the democratic principles for the maintenance and spread of which we are battling, we should suffer inner defeat. In some measure this is the supreme question. By the genuineness of our American life in

these years we shall answer for ourselves and for our children the great question as to the measure in which they shall possess that for which our fathers so valiantly battled. It may be necessary in many ways to subordinate the wide liberty of our ordinarily peaceful days to the necessities of organization and efficiency while the nation is at war. But we do well to permit no invasion of the real spirit of our institutions and no lessening of their real democracy of our national life.

And in the immediate task of war we must not for a single moment lose sight of the whole question of which this is a part, the great question of social justice, the solution of which must bring to all men under all circumstances the certainty that justice shall be done and that brotherhood shall be fully established.

So, then, the penalties of patriotism lie in its unescapable obligations. It requires of us each and all that our practise shall equal our profession of loyalty and love. Words unmatched by deeds are cheap and profitless. Patriotism, like faith, if it have not works, is dead.

MISUNDERSTOOD—A GOSPEL FOR LENT

The Rev. EDWARD M. CHAPMAN, New London, Conn.

And they did not receive him, because his face was as though he would go to Jerusalem.—Luke 9: 53.

It is safe to say that no parent ever trains his child, no teacher ever stands up in the schoolroom, no preacher ever speaks to his congregation, without knowing something of the pain of self-revelation. Nothing is much harder in this world than to get oneself uttered. Precisely as a clear-eyed and high-minded man must feel the shackles of his mortality hampering and cramping his expression more than the man of low ideals and careless expression can do, so our Lord must have felt it with an ineffable keenness. No one ever walked the earth in greater loneliness than he. Even his transcendent abilities did not suffice for utterance that was intelligible to the men about him. One of the reasons for his parables was that the truth which these men could not comprehend at once might be put into such form as to abide with them, challenging their wonder and meditation, until at last

the heart of Christ hidden in the casket of the parable might become evident. His old neighbors at Nazareth were content to dismiss his preaching with the contemptuous question: "Is not this the carpenter's son?" His faithful henchman, Peter, burst out into rough rebuke when for a moment the Lord ventured to reveal the climax of his mission. The multitude about thrust their hungry bodies upon him while he yearned to feed their souls. Their tongues clamored for the sensation of a miracle while he longed to direct the streams of living water upon the parched and barren desert of their hearts.

If this were so in Israel, we need scarce wonder that there was misunderstanding in Samaria. Yet it came at a time when, if ever, the Lord must have yearned for the honest sympathy of appreciation. Jesus never asked for pity. I do not think he ever wanted it. I do not think he wants it now; but the sympathy of comprehension, of plain, clear, honest understanding is a sympathy

which every high-minded man must covet. None ever coveted it more than Christ. In this present case, blind and prejudiced tho Samaria was, it seems as if he might have had it in some small degree. He was now a teacher, widely known in Israel. He was on his way to Jerusalem to suffer. I can imagine that there were times when he would fain have hastened his journey to reach the end, to have it over, to enter on the reward of accomplishment. But it is significant of his forgetfulness of self that he should have made the journey slowly, doing good at every step of it, and that he should have chosen to pass through Samaria and face its misapprehension.

I ask you to notice particularly on this Lenten Sunday these two things that our Lord set completely aside. First, the current prejudice against Samaria. Secondly, the claims of the human self that clamored doubtless in him then, as in you or me to-day, for consideration, gratification, and an easy time. It is in such a juncture, if ever, that a man craves the sympathy of being understood. But the Samaritans of this little village, at the gate of which his disciples presented themselves to ask a lodging for him, could not understand. Their ears were not keen enough to hear the death-knell of the old racial prejudice sounded by every footstep of our Lord as he passed through their despised street. Their eyes were not clear enough to read the message of sacrifice for their salvation that shone from every lineament of that calm face set so steadfastly toward Jerusalem. They could not understand.

Strange, is it not, that the world should so rarely see and know its best? Yet not so strange, perhaps, when we remember that in order to see and to understand we must do two of the hardest things ever asked of men. First, we must put rooted prejudice aside. Secondly, we must stand ready to purchase the future at the price of the present. Those were the things which Jesus was doing. Even the disciples could not understand him, except as by degrees they became willing to do the same—to set aside deep-rooted prejudice, as Peter was taught to do upon the housetop at Joppa; and to be ready to purchase the future at the price of the present, as every true man among them did when he went out upon his missionary journeys with the great purpose of a world's

salvation before him and home and friends behind.

I speak to you this morning at the beginning of Lent as to people who are ranging themselves either with the Samaritans, incapable of understanding and profiting by the mission of Christ; or with the disciples, slow of heart, perhaps, sadly imperfect of comprehension, meager in sympathy; yet in the way of better understanding, completer sympathy, real effective friendship.

Let me suppose that we are all honestly desirous of a key to the understanding of Christ and his mission—that we dread to think of turning him off when he stands at our doors, and so missing the great chance of life. Two things, I repeat, are necessary if we would possess the key—two things, if we would win the talisman that shall interpret Christ. The first is the giving up of prejudice just as he gave it up when he went through Samaria. The second is willingness to buy the future at the price of the present, as he was doing when he set his face toward Jerusalem. It is no sacrilege to say that we can understand the worth of the Lord's mission only by putting ourselves in some measure in the Lord's place.

1. I shall not say very much about the putting aside of prejudice, except to remind you of its necessity. We are dreadfully hampered in this world by the reverence which we pay to mere names, whether they be full or empty of meaning. The epithet is a missile which, like the stone and mud of the street, lies ever at our hand. You know how, in a political meeting, party spirit as blind and mad as that of the mob that clamored for our Lord's crucifixion can often be aroused by the mere mention of a party name. You know how, in religious gatherings, a whole audience can sometimes be divided, as was the audience which Paul once address by some appeal to Pharisaic or Sadducean prejudice. Men live their lives and do their work among us—good men and bad men—whose mere names become charms to conjure with. We make up our minds about them on the strength of an anecdote or an incident and then assign them their niche forever. I have even heard men boast of their ability to take their fellows in at the first glance, and of their dependence upon first impressions in judging those about them. What extraordinary presumption! Shall you or I pass judgment on our fellow

men in one-half hour when even God himself allows three score years and ten for trial and decision? Shall you or I give in that allegiance to a mere party name, which was meant only to be given to a living person? Be very sure that if we do this, measuring our likes and dislikes by our preconceived notions, judging the truth by what we want to prove true, holding the eternal law of God in respect of persons, we shall fit ourselves for a place beside the inhospitable villagers of Samaria. Sometime prejudice-despising Truth will knock at our door and we shall bid him depart.

I wish that I might make this truth very clear and utter it very cogently to-day. For the thing that mars our common life the most is the fact that so many small dislikes and petty prejudices warp our estimate of men and women, blind our eyes to the eternal truth of God, and starve our hearts until all the milk of human kindness seems dried up in them. Except we daily pray and strive to make our speech sweet, our judgment kindly, and our deeds simply good, we shall never understand Christ. He will come to our door some day, setting all human prejudices at naught, perhaps, to do so, and will find it barred by some poor prejudice of ours which we are cherishing and worshipping.

2. I have said that if a man would ever come to his own, he must see and do the best. If he would see the best, he must sacrifice his prejudice. If he would do the best, he must buy the future at the price of the present. Here is the doctrine of Christian sacrifice. Here is the gospel of the season of Lent. In saying this I am not preaching a doctrine of other-worldliness. I am not claiming here that for the sake of a selfish heaven we must selfishly sell the earth. But I am saying that in this earthly life and for the sake of this earthly life, as well as for the sake of the life in heaven, a man must learn that the future is to be bought at the expense of the present. I suppose that some of you may very likely say that this is one of the narrowing and cramping doctrines of religion; but I reply that it is one of the great principles of modern science. It is being formulated anew with every decade. It has been shown to lie at the foundation of all that advance which life upon the earth has made along the line of the great evolutionary process.

See, for instance, what it means to the race. You know how, among low forms of life, parents produce offspring that almost from the first are able to care for themselves. The spawn of the fish may be watched for a while by one or both the parents, but when the young appear parental responsibility soon ceases: The little quail or partridge comes from the egg almost ready to take up the direction of its own small life. It can feed itself with wonderful cleverness. It can hide itself in a way well-nigh impossible of detection by the human eye. It needs, of course, to be mothered, but only for a few brief days or weeks, when it becomes full-fledged, full-powered, and competent. Going on into the realm of the mammal we find the young increasingly dependent upon the parent, not merely for protection from cold, storm, and greater enemies, but for bodily sustenance as well. The little colt, for instance, can scarcely reach the earth to nibble at the herbage. Separate from its mother it is likely to starve. Yet even here the period of dependence upon parental care is comparatively brief. It is only when you climb up the scale to man that you see in highest degree the dependence of the child upon the parent and the obligation under which the parents find themselves to sacrifice their own present to their children's future. Think of the new-born child, completely helpless in itself to prolong life for a single day—dependent upon its parents for food, for shelter, for raiment, for artificial heat in the northern winter, for protection against a thousand animate and inanimate enemies, and for that training which is so swift and simple a process with the little beast, but so long, careful, and painful a process with the little man. Now it is a well-established fact that the grade of any creature in the scale of the animal creation is determined by the amount of pains and care that the parent creature is required to bestow upon its young. That is to say, it is measured by the sacrifice of the present which the mature creature makes for the sake of the future. And to carry the same truth further, the families of men have advanced in intellectual grasp, in material wealth, in moral power and influence according as parents have been willing to sacrifice ease, time, and wealth to the training of their children through a long period of infancy and youth.

I ask you who are now in school to think, if you have never thought before, that all the pains taken with your training, all the expense of money and of nervous energy lavished upon your growing life is a sign or way-mark in the progress of civilization. I ask you to think of it soberly and reverently; that, in the first place, you may improve it to the utmost; in the second place, that you may realize your own responsibility in turn for those who shall come after you.

And further, I ask you to begin to learn the lesson here and now which your parents and teachers had to learn before you. Already in school, if you are taking school aright, you are beginning to learn that the future can be really possessed only at the price of the present. The pleasant weather that invites you to make holiday must be foregone, if you would ever master that sound learning which will make a man of you. The games that are so dear must be limited and confined to specified times and seasons. If you should give the whole present to them—and there are so many days that seem better fitted for play than study—if you should give the whole present to them, you would be spending the present without any future to show for the expenditure.

In innumerable ways this same demand is made upon our maturity. We speak as tho it were a special demand of Christ—this call for sacrifice. It is, rather, the demand that all nature makes. He shall endure into the future who is willing to buy it with the present. He shall have much in the future who is willing to make the present sacrifice rich and generous; who will pay an ungrudging price for the future and the God of the future.

It is this great principle that Christ exemplified as he steadfastly approached Jerusalem. The present was not starved. I pray you not to think of our Lord's ministry on earth as a cramped, meager, and negative thing. It was a wonderfully rich present. But it was a present that was not hoarded. It was spent. It was a present that was made to serve, and made to serve the purposes of a great future for God and man. Vast as the sacrifice was, Christ knew he could afford it. Great as the trial of that Jerusalem journey must have been, how poor would have been Christ's own life had he never taken it! It is in the light of this

principle and of Christ's illustration of it that I preach this gospel to-day. Christ asks for our discipleship. He asks the yielding of your heart and mine to his lordship. Why? That its life may be denied, stunted, and dwarfed? Never that! Never for one moment that! Christ's purpose with us is entirely positive. He asks for the life, for the very heart of the life, in order that life may be spent to-day, richly, generously, lavishly spent, for the sake of the gain of each to-morrow. We buy nothing for nothing in this world. Spend yourself in no religious activity and no knowledge of religious truth is likely to come to you. Spend yourself generously in the service of the highest that you know and the highest that you know shall grow higher and better yet.

You see, I am sure, what real bearing this has upon the thousand common activities of life. Here is the present Sunday, meant for a man's spiritual health and growth. He will rise or fall in the scale of spiritual beings according as he spends such a day as this for some definite spiritual end or wastes it. He fritters it away and lets its hours evaporate into the past with naught to show for them when he lies in bed on Sunday morning, as tho that were the one day that could be wasted! When he is unwilling to make the least effort toward worship with his fellows; in other words, when worship costs him nothing, then I see him in nine cases out of ten advancing toward a future that is spiritually barren. When a man, believing in Christ, refuses to make any confession of that belief because it is inconvenient in the present, involving an effort which requires resolution, I see him missing the higher joys and comforts of his faith because he refuses to insure its future by spending any portion of his present for it.

The illustrations might be multiplied indefinitely. But they could scarcely make the great truth clearer. I know it to be clear enough to every one of us to justify my appeal to-day for these two things, in order that we may not miss the best. In the first place, for a putting aside of prejudice and an acceptance of the simple, unflattering, saving truth of God just as it comes to our hearts through the lips and life of Christ. In the second place, for courage, resolution, and true wisdom enough to be willing to spend to-day for the sake of to-morrow.

That means present happiness. It means abiding future satisfaction. It means a good life here. It means heaven beyond.

It means all this because these two things, the one negative, the other positive, are the passwords into an understanding of our Lord. They are the keys to his companionship. They unlock the doors into the Father's house.

The Lord passes through our streets to-day as he went through the Samaritan village of old time. Up to your door he comes and to mine. I see one man whose eyes are veiled with prejudice. The Lord does not appear as he expected. He does not speak his tongue, and, more than all, his face is

set toward some Jerusalem where self is spent for higher ends than selfishness. So he is not received. He passes on because he can not crowd by prejudice, and he must perforce walk the Jerusalem way. Except men take him on his own terms, he may not enter. You know what those terms are: "Whosoever believeth"—"Whosoever repenteth"—"Whosoever cometh"—"Whosoever will." These no prejudice shall blind to the Lord's face. These no fear of sacrifice shall keep from the Lord's companionship. They shall be his and his forever. The mists of unbelief shall be cleared away. The spending of to-day in his name shall bring an illimitable future in his presence.

A COMMUNION MEDITATION

EATING THE BREAD AND DRINKING THE BLOOD

The Rev. JAMES LEARMOUNT, Totnes, England

He that eateth my flesh and drinketh my blood hath eternal life.—John 6:54.

OUR Lord defines eternal life for us: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." To know God in Christ is eternal life; and whoever does what is meant by eating the flesh and drinking the blood of Christ receives the full knowledge of God in Christ which is eternal life.

John 6:63 proves that these words are not to be taken literally but spiritually: "The words that I speak unto you, they are spirit, and they are life." Eating the flesh and drinking the blood evidently mean that we receive and appropriate the merit of his death, that we become partakers of his sacrificial life. Then we in turn, drinking his blood, have blood to give.

So this passage introduces us into a region where we are slow to advance—the region of faith. We treat it as tho it were a sentiment, whereas it links us to Almightiness. St. Augustine said long ago, *Crede et manducasti*—"Believe, and thou hast eaten." Plainly this means simply the act of faith and communion that we exercise in prayer and, in a very special manner, at this table.

The wine here is suggestive. It comes from the vine. Christ said: "I am the vine, ye are the branches." In other words, Ye Christians are of my very own nature.

The word used here for "eating" is full of

suggestion. We see the animals lying in our fields "chewing the cud," as we put it. They are not content with one mastication, but quietly and restfully again subject the food to the same process of mastication. Thus it comes to mean feeding over and over again upon Christ, the continuation of our meditation and fellowship with Christ, the fellowship is ever new and ever renewed. As Bishop Westcott puts it, "The Son of Man lived for us and died for us and communicates to us the effects of his life and death as perfect man."

The teaching is here: "If a man love me, he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." Thus he offers us himself, his Spirit, his life, his way of looking at life and all its concerns, his revelation of the Father, his power over evil, his tireless energy for good. He stands at the door of the human heart and knocks, and with those who have the grace to open he abides. And the characters of those who receive him and "practise his presence" gradually shape themselves after his likeness.

"To feed on Christ is to get his strength into us, to be our strength. You feed on the corn-field and then go and build your house; and it is the corn-field in your strong arm that builds the house, that cuts down the trees and piles the stones and lifts the roof into its place. You feed on Christ and then go and live your life; and it is Christ in you that lives your life, that helps the

poor, that tells the truth, that fights the battle, and that wins the crown."

It is astonishing how food alone will affect character and disposition. It affects life. I remember how greatly I was interested when I read for the first time the most interesting case of change produced by food alone in the case of the common bee. The egg which produces the common worker is precisely the same as that which produces the queen. The royal egg is merely laid in a special cell and furnished with a special food. So it is in the power of the bees to make as many queens as they desire, by giving to the ordinary egg proper treatment—the egg is, so to speak, what it eats.

Of Risdon Darracott, the famous preacher, once known as the "Star of the West," it was said that he looked like one who lived on live kings, so animated and vivacious was he. The doctor knows how true it is that we are what we eat.

Coming higher, you know how your nature is fed by the kind words and gentleness and patience of one you love and who loves you. At the present time our young men are being fed by the heroism of our sailors and soldiers.

The spiritual application is highest of all. I was talking to a friend of mine not long ago, who, when he was twenty years old, went out to China. Among the first to welcome him and give him a kind word was Dr. Legge, the missionary. Taking him by the hand, Dr. Legge told him that he had come to a country full of temptations for a young

man, but that whenever he was lonely or tempted he must make his way to his (Dr. Legge's) house, and there find asylum from the blasting, withering storm. He never forgot the kindness and was greatly helped.

About twenty-five years afterward my friend was in England again, conducting a large hydropathic establishment. It was bright summer and he was playing bowls on the lawn when he saw some visitors come in at the gate and look round. After a time he found one of the gentlemen of the party fixedly watching him, he went up and asked if he could help them, or do anything for them. Then Dr. Legge, for it was he, said: "Don't you remember me?" mentioning my friend's name. In a moment, in spite of the long beard which Dr. Legge had grown, my friend recognized his voice, remembered all the past, and the tears of joy ran down his face as Dr. Legge held him by both hands. "And," said my friend, "there we stood, looking into each other's eyes, eating and drinking each other."

That is the explanation of this text: "He that eateth my flesh and drinketh my blood hath eternal life," has Christ. You have all had that experience with some other soul. That is what we can do with Christ at this table in a very special manner. We can "stand beholding" until our hearts melt, until somehow we feel and know that Christ, our Christ, has got inside of us. We eat and drink each other. Virtue flows out and we are healed, restored, strengthened. May we be helped to do that now.

LINCOLN

"THE feeling with which Lincoln was regarded by the men at the front, for whom through the early years of their campaigning he had been not only the leader but the inspiration, was indicated by the manner in which the news of his death was received. I happened myself on the day of those sad tidings to be with my division in a little village just outside of Goldsborough, N. C. We had no direct telegraphic communication with the North, but were accustomed to receive dispatches about noon each day carried across the swamps from a station through which connection was made with Wilmington and the North.

"In the course of the morning I had gone to the shanty of an old darky whom I had

come to know during the days of our sojourn for the purpose of getting a shave. The old fellow took up his razor, put it down again, and then again lifted it up, but his arm was shaking and I saw that he was so agitated that he was not fitted for the task.

"'Massa,' he said, 'I can't shave yer this mornin'.

"'What is the matter?' I inquired.

"'Well,' he replied, 'somethin's happened to Massa Linkum.'

"'Why!' said I, 'nothing has happened to Lincoln. I know what there is to be known. What are you talking about?'

"'Well!' the old man replied with a half-sob, 'we colored folks—we gits news, or we gits half news, sooner than you-all. I dun

know jes' what it is, but somethin' done gone wrong with Massa Linkum.'

"I could get nothing more out of the old man, but I was sufficiently anxious to make my way to division headquarters to see if there was any news in advance of the arrival of the regular courier. The colored folk were standing in little groups along the village street murmuring to each other or waiting with anxious faces for the bad news that they were sure was coming. I found that the brigade adjutant and those with him were puzzled like myself at the troubled minds of the negroes, but still skeptical as to the possibility of any information having reached them which was not known through the regular channels.

"At noon the courier made his appearance riding by the wood lane across the fields; and the instant he was seen we all realized that there was bad news. The man was hurrying his pony and yet seemed to be very unwilling to reach the lines where his report must be made. In this instance—as was, of course, not usually the case—the courier knew what was in his dispatches. The division adjutant stepped out on the porch of the headquarters with the papers in his hand, but he broke down before he could begin to read. The division commander took the word and was able simply to announce: 'Lincoln is dead.'

"The title 'President' was not necessary,

and he sought, in fact, for the shortest word. I never before had found myself in a mass of men overcome by emotion. Ten thousand soldiers were sobbing together. No survivor of the group can recall the sadness of that morning without again being touched by the wave of emotion which broke down the reserve and control of these war-worn veterans on learning that their great captain was dead. . . .

"One of the impressions that has been left with me, from a careful study of Lincoln's life, is that of his intellectual modesty. Lincoln's patient readiness to listen to suggestion and counsel and his care in securing information enabled his judgment to be brought to bear for the final decision in a manner that furthered very greatly the discharge of his responsibilities, and that was of enormous service to the country.

"In this aspect of intellectual modesty and of receptivity of suggestion, Lincoln can fairly be compared with Washington, altho it is fair to remember that Washington possessed far less originality of thought and less intellectual distinctiveness. Washington and Lincoln were, however, alike in their practise of securing from the men about them the best counsel that these men were in a position to give, and in working out from the conflicting advice conclusions of inestimable service to the country."—GEORGE HAVEN PUTNAM, in *The Evening Post*.

AN ENGLISHMAN'S TRIBUTE TO LINCOLN¹

THIS is the first notable attempt by an English author to give a full-length portrait of Lincoln as a statesman:

"Many great deeds had been done in the war. The greatest was the keeping of the North together in an enterprise so arduous, and an enterprise for objects so confusedly related as the Union and freedom. Abraham Lincoln did this; nobody else could have done it; to do it he bore on his sole shoulders such a weight of care and pain as few other men have borne. When it was over it seemed to the people that he had all along been thinking their real thoughts for them; but they knew that this was because he had fearlessly thought for himself. He had been able to save the nation partly because he saw that unity was not to be sought by the way of base concession. He had been able to free the slaves partly because he would not hasten to this object at the sacrifice of

what he thought a larger purpose. This most unrelenting enemy to the project of the Confederacy was the one man who had quite purged his heart and mind from hatred, or even anger, toward his fellow countrymen of the South. That fact came to be seen in the South, too, and generations in America are likely to remember it when all other features of his statecraft have grown indistinct. A thousand reminiscences, ludicrous or pathetic, passing into myth but enshrining hard fact, will prove to them that this great feature of his policy was a matter of more than policy. They will remember it as adding a peculiar luster to the renovation of their national existence; as no small part of the glory, surpassing that of former wars, which has become the common heritage of North and South. For perhaps not many conquerors, and certainly few successful statesmen, have escaped the tendency of power to harden, or at least to narrow, their human sympathies; but in this man a natural wealth of tender

¹From *Abraham Lincoln*, by Lord Charnwood. Henry Holt & Co., New York, 1916. 8½ x 5½ in., viii+479 pp., \$2.00.

compassion became richer and more tender while in the stress of deadly conflict he developed an astounding strength.

"Beyond his own country some of us recall his name as the greatest among those associated with the cause of popular government. He would have liked this tribute, and the element of truth in it is plain enough, yet it demands one final consideration. He accepted the institutions to which he was born, and he enjoyed them. His own intense experience of the weakness of democracy did not sour him, nor would any similar experience of later times have been likely to do so. Yet if he reflected much on forms of government it was with a dominant interest in something beyond them. For he was a citizen of that far country where there is neither aristocrat nor democrat. No political theory stands out from his words or actions; but they show a most unusual sense of the possible dignity of common men and common things. His humor rioted in comparisons be-

tween potent personages and Jim Jett's brother, or old Judge Brown's drunken coachman, for the reason for which the rarely jesting Wordsworth found a hero in the 'Leech-Gatherer' or in Nelson and a villain in Napoleon or in Peter Bell. He could use and respect and pardon and overrule his far more accomplished ministers because he stood up to them with no more fear or cringing, with no more dislike or envy or disrespect, than he had felt when he stood up long before to Jack Armstrong. He faced the difficulties and terrors of his high office with that same mind with which he had paid his way as a poor man or navigated a boat in rapids or in floods. If he had a theory of democracy it was contained in his condensed note which he wrote, perhaps as an autograph, a year or two before his presidency: 'As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference is no democracy.'"

WASHINGTON

"THE republic is the incarnation of the nobility of his character, his virtue, honor and truthfulness, and his faith in human nature as well as in God."—JAMES E. C. SAWYER.

"If it be true that 'a good name is rather to be chosen than great riches and loving favor than silver and gold,' then our country has a priceless heritage in the memory of Washington; for where shall we find a better name or one that receives more of loving favor than that to which we pay tribute today?"—D. T. BURRELL.

"I would quote a sentence of Washington's as the corner-stone of intelligent, lofty Americanism, and it is this:

"Labor to keep alive in your breast that little spark of celestial fire called conscience. . . ."

"Washington's value to us lies in his Americanism. Napoleon died with the hope that his reign might be considered a dictatorship; Washington with the hope that an American dictator was rendered impossible. One is a typical autocrat; the other the typical republican. There is a republicanism in duty, for every man has its privilege and its cares. Napoleon had no duty but his glory; Washington had no glory but his duty. There is a republicanism in every honest,

reverent effort to win success. Every man has that inspiration and opportunity. Napoleon's destiny was autocratic; the destiny of Washington is vouchsafed to every man. The genius of Napoleon is solitary and has a monarchy all its own; that of Washington seems only the large perfection of that which every man feels is in him. The influence of one is imperious, dazzling, dictatorial; that of the other genial, inspiring, pervasive. In the forefront of a nation's life, it is of deepest significance that there may stand one who shall invite into longest life the peculiar characteristics of the national spirit. There is the greatness which humiliates and there is the greatness which inspires. Under the spell of Napoleon's influence there can be no self-government; every man must feel how weak he is. Under the benign influence of Washington, self-respect rises; there can be no tyranny; every man sees his own powers in the large power of his leader. The triumphs of Napoleon would have made that of his successor impossible. There was that in Washington which, tho it had been defeated in him, would have been victorious in the next generation. Today the loftiest with the lowliest looks up to him and cries: 'My father, my father, the chariots of Israel and the horsemen thereof!'"—F. W. GUNSAULUS.

THE CHILDREN'S SERVICE

THE BOY WHO CAME OUT OF A BOX

Mrs. FRANK M. GOODCHILD, New York City

It was not a large box, certainly not as large as your father's collar-box. Nor was it a very strong box; any muscular boy could have crushed it in his hands. It is surprising that a boy could have come out of such a fragile thing; but this boy, to the end of his long life, insisted that he had. He was not a puny boy, either; he could coast down the longest and steepest hill in his New England town and he could whittle out the sled on which he coasted. His name was Cyrus Hamlin, and he was born in 1811 in the little town of Waterford, in Maine.

Like all other boys, or girls either, he loved a soldiers' parade, and once a year he had such a treat at the annual Muster Day in his town, when the regiment turned out—and everybody else with it. Every soldier wore his brightest uniform. There was a sham battle with the Indians in war-paint and feathers. There were refreshment-stands with gingerbread and buns and lemonade. On the Muster Day when Cyrus was about ten years old, he hurried through his chores, feeding the cows and bringing in the wood, and all the other duties which in those days were part of a boy's education. Then he washed up and was ready for the fun. His mother gave him seven cents to spend at the parade-ground—quite a fortune to a boy who saw very little money; but just as he was starting she said, "Perhaps, Cyrus, you will put a cent or two into the box."

Now the box stood in the hall of a Mrs. Farrar's house. It was trying to collect twelve dollars to help educate a native boy in a Christian school in India. Cyrus often thought about that boy as he worked around the farm; thought of his little mud home; of his brown skin and his black eyes and hair, of the turban he wound around his head, and the long cloth in which he skilfully drest himself; thought, too, of the strange religion of this boy who bowed down before an unsightly image and then painted a mark on his forehead as a sign that he had said his prayers.

As Cyrus hurried along the street on that

Muster Day, the seven cents lay warm and safe in his pocket, but his mind was uneasy. Should he put in one or two? He wished that his mother had been exact in the number; he would put in two and keep five. But his conscience said, "Five for yourself and two for the boy's soul!" Then he decided on three for the box, but still he was not satisfied to keep the bigger half for himself. While he argued, he found himself at Mrs. Farrar's door, and putting his hand into his pocket, he said, "Hang it all, I'll dump them all in and have no more bother about it!" So he did. All day he avoided the refreshment-stands where the other boys were eating delicious sweets, but somehow he felt content. Late in the afternoon he went home, and bursting into the house, he cried out, "Mother, I'm as hungry as a bear; I haven't had a mouthful to eat all day!" "Why, Cyrus," his mother said, "did you lose the money I gave you?"

"No, mother," he answered, "but you didn't give it to me right. If you had given me six cents or eight cents, I could have divided it half and half, but you gave me seven; I couldn't divide it, so I dropt it all in together."

"You dear boy!" his mother said, and tho she smiled her eyes were full of tears as she gave him the biggest bowl of bread and milk he had ever seen.

That was the box out of which Cyrus Hamlin came, for that day's sacrifice opened his heart to our Lord, and soon after he gave his life to God's service as generously as he had given his pocket-money, and when he was twenty-five years old he went as a missionary to Turkey. So you see he was quite right in saying that he came out of the box.

But something else came out of the box along with Cyrus Hamlin: a great college in Constantinople, called Robert College. It stands on a hill overlooking the Bosphorus, where every one can see it. But even if it had not such a fine location it could not be hid, for from its very beginning in 1863 a wonderful harvest for Jesus Christ has

been growing from it. Thousands of young men have been graduated from it as earnest, devoted Christians. They have founded happy homes with Jesus Christ as their head, in place of Mohammedan homes which have no Christ. And this host of men and women and boys and girls have loved our Lord better even than life, for in the last three years the empire of Turkey has been persecuting and torturing and killing the Christians, even many boys and girls like yourselves. Sometimes the chance to live has been offered them, if they would give up Christ and become Mohammedans; but most of them have been loyal and have laid down their lives for their faith, choosing rather to suffer with Christ than to deny him.

Think of it, boys and girls! Sometimes we are ashamed to be known as Christians here in this land of religious freedom. If we fail to stand up for our Lord against the teasing or laughter of our comrades, we could scarcely endure persecution for him.

The next time a little missionary box comes around to gather money for some mission school, do not shake your head. No; remember the boy that came out of the box, and the college, and the multitude of suffering Christians in Turkey. Drop in all that you can give, and—who knows?—you yourself may come out of that box, a strong servant of Jesus Christ who will turn many to righteousness and will shine as the stars forever and ever.

THEMES AND TEXTS

The Lesson of the Tower. "And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."—Gen. 11:4.

The Child Heart That Conquers. "And there was war in heaven: Michael and his angels going forth to war with the dragon: and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven."—Rev. 12:7, 8. "In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."—Matt. 18:1-3.

The Spiritual Man. "He that is spiritual judgeth all things."—1 Cor. 2:15.

The Dismissal of a Prophet. "But go thou thy way till the end be; for thou shalt rest, and shalt stand in thy lot, at the end of the days."—Dan. 12:18.

The Religion of Spirit. "If any man hath not the spirit of Christ, he is none of his."—Rom. 8:9.

The Divine Forgetfulness. "Remember not against us the iniquities of our forefathers: let thy tender mercies speedily prevent us."—Ps. 79:8. "I will forgive their iniquity, and their sin will I remember no more."—Jer. 31:34.

The Plain Man and the Bible. "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so."—Acts 17:11.

The Call of Christ. "And as Jesus passed by from thence, he saw a man called Matthew, sitting at the place of toll; and he saith unto him, Follow me. And he arose, and followed him."—Matt. 9:9.

The Kingdom of Darkness. "What have I to do with thee, Jesus, thou Son of the most High God?"—Mark 5:7.

Life's Limitations and Compensations. "And thou mayest add thereto."—1 Chron. 22:14.

A New Earth. "And I saw a new heaven and a new earth."—Rev. 21:1.

The Sure and Living Faith. "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."—John 17:3.

In the Days of Youth. "Remember also thy Creator in the days of thy youth."—Eccl. 12:1.

The Angels of Little Children. "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in Heaven."—Matt. 18:10.

The Day's Work. "Man goeth forth unto his work and to his labor until the evening."—Ps. 104:23.

Turned into Another Man. "Thou shalt be turned into another man."—1 Sam. 10:6. "If any man is in Christ, he is a new creature."—2 Cor. 5:17.

The Mammon of Unrighteousness. "Make to yourself friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles."—Luke 16:9.

The Boy Who Helped Jesus. "Jesus said, Make the people sit down."—John 6:10.

The Significance of Samaria. "He must needs pass through Samaria."—John 4:4.

Jesus and Paul. "Jesus came . . . preaching the gospel of the kingdom of God."—Mark 1:14. "The gospel which was preached of me."—Gal. 1:11.

Simon the Cyrenian. "And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross."—Mark 15:21.

"Unto You" First. "And he, when he is come, will convict the world."—John 16:8.

Fasting and Prayer. "When ye fast, be not as the hypocrites."—Matt. 6:16.

OUTLINES

What a Father Owes to His Children

For I have known him (Abraham) to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.—Gen. 18:19.

I HAVE wondered why the committee did not ask me to speak on the duty of children to their parents, but I think they had in mind the idea that an ideal father is harder to find than an ideal mother, and we will have to admit that this is true. Women are more religious than men. The last census shows that 63½ per cent. of the membership of the churches are women and 36½ per cent. are men and boys. I can not speak of all the duties a father owes to his children, but I want to mention some that are vastly important.

The first thing a father owes to his children is to know them. A good shepherd knows his sheep and a good father knows his children. This is more than to know their names. Abraham commanded his household to know righteousness and justice, not by the force of parental authority, but by sympathetic intimacy and companionship, as shown in his going up to Moriah with his son, Isaac.

Another thing a father owes to his children is to live before them a godly life. Abraham walked so closely with God that he was known as "the friend of God." He is so spoken of in the East. This kind of life makes a deeper impression on our children than all our teaching. What men do influences us more than what they say.

Another thing a man owes to his children is to give them a Christian home, not simply a place to stay, not only plenty to eat and a place to sleep. What do we mean by a Christian home? We would expect at least a blessing at the table, and a family altar, the father each morning reading a message from God's Word and leading them in prayer. You would expect the Word of God taught to the children by the fathers as well as by the mothers. Another thing you would expect in a Christian home is an atmosphere of Christian piety—religion and

religious talk, the whole home saturated with religion.

A father owes to his children a Christian education. Most fathers now recognize that they owe their children an education. But they need to realize that that education should be given under genuinely Christian surroundings.

A father owes it to his children to attend regularly the services of the house of God. The place of the children in the service of God is distinctly recognized in the Old Testament. Many persons send their children home from the ordinance of the Lord's Supper and they are often deprived of the influences of that holy sacrament. We are training a generation of non-churchgoers, and the reason men do not go to church as they ought is that they have not been taught to go. The example of Jesus going up to the Temple at twelve years of age is one of the most beautiful incidents in his life. In after years it was his custom to go into the synagog on the Sabbath day, and the reason for it was that his parents taught him the habit of churchgoing.

Let this be a time when fathers will be very penitent for their failures in the past and resolve that in the future they will do their whole duty to their children and command their children after them to do justice and righteousness all the days of their lives.

Faith Failing

I have prayed for thee, that thy faith fail not.—Luke 22:32.

Christ always prayed for his people. Here he prays for the Apostle Peter.

I. Some of the things which faith should not fail in: 1. In ourselves, our plans, success, and comfort. 2. In others, however low, their education and morality; however worthless, their conduct; however bitter, our feelings toward them. 3. In God. That he exists, that he owns us, that he recompenses the evil we suffer.

II. The effect of faith failing. 1. As related to ourselves—it confounds our life, quenches our convictions, deadens our conscience. 2. As related to our friends—we lose love toward them, we doubt all of them, we part with them. 3. As related to our

work—we lose interest in it, we neglect it, we take to work other than our profession.

III. The causes of faith failing. 1. No support—when needed in carrying out our duties—e.g., schoolmaster not receiving the support of the managers; the policeman and the magistrates; the preacher and the church officials. 2. No freedom—to use our education, judgment, and convictions. 3. No union. Faith will soon fail a man that is left to fight alone. Think of the advantage of the workmen's union to the individual workman, and the system of ministerial associations to the individual preacher.

IV. The encouragement to those whose faith fails them—Christ prays for them. 1. So the best is on their side. 2. They are sure of his best. He has had our experience; he saw the worst of man; he knows what is in man. We are sure of his sympathy. 3. His prayer means something. He can put your case plainly and powerfully before God. He is acquainted and has influence with God to do your good and to check your enemies.

"Beginning from Jerusalem"

And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.—Luke 24:47.

The great need of Christ is humanity, and of humanity, Christ. Christ is here sending forth his disciples to call the world to this once lost inheritance—salvation. Readiness to start does not always promise the right and true "beginning." They must wait to begin effectually. Rest before and not after their great work. Christ needs no hurry—we can afford to wait for the Spirit. "Beginning from Jerusalem" illustrates four truths:

I. The nature of Christ's work. Christ's gospel was powerful, but that power was guided by love and sympathy; it was a gospel of "repentance and remission of sins." Jerusalem was the cruellest enemy Christ had, but he sends them forth to preach remission of sins.

II. The method of Christ's work. Beginning at home—Jerusalem! With those nearest us and not "at the ends of the earth." Illustrations: The Gadarene, Andrew, &c.

III. The power of Christ's work. Jerusalem—a city of prejudice and enmity. Start there, the gospel is powerful enough.

The power of the gospel will conquer the greatest difficulties.

IV. The promise of Christ's work. "Beginning." It's only a beginning here—you have more work to do. They were to preach the gospel among all nations. The harvest is promised in the first sowing. Shall have a larger sphere.

Perfect Trust

But he knoweth the way that I take. When he hath tried me I shall come forth as gold.—Job 23:10.

I. An evidence of genuine faith. In the bitterness of his experience Job believed that God was interested in him.

II. A twofold fact of great comfort. 1. "He knoweth." 2. He is testing.

III. A vision of abiding inspiration. Job saw the end of the process: "When he hath tried me, I shall come forth as gold."

The Duty of Progress

And the Lord said unto Moses, . . . Speak unto the children of Israel that they go forward.—Ex. 14:15.

I. These words are applicable to the individual: 1. In the direction of saintship. 2. In the direction of service. 3. In the direction of sacrifice.

II. These words are applicable to the Church. Life for the Church found only in progress, in love, in unity, in evangelization.

Spurning a Great Gift

But they made light of it and went their ways.—Matt. 22:5.

Reasons why men make light of the gospel:

I. Because they do not recognize its Author.

II. Because they do not realize its value.

III. Because they will not admit their need of it.

IV. Because they are too much occupied with other matters of less importance.

The Religious Uses of Memory

Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand and how many baskets ye took up?—Matt. 16:9, 10.

I. As a guide to conduct.

II. As a tonic for faint-heartedness.

III. As an aid to faith.

ILLUSTRATIONS

Looking and Its Reward

It depends upon what the soul's eyes see what the result of its looking will be. Let any one turn his gaze toward a cloud and a shadow will fall upon his face; let him turn it upon the sun and he will be bathed in light. One-half of the moon is in darkness while the other half is shining. Why? Because it is turned away from the sun. The reason why we walk in darkness is not because the sun of God's love is eclipsed, but because we have turned away our faces from him. God is the sun of our souls, and they who look to him "shall not walk in darkness, but shall have the light of life."—*New Thought Christianised*, by JAMES M. CAMPBELL.

The Bond That Unites

SECRETARY BAKER, speaking before the New York Southern Society, said:

"The year 1917 is writing a new date-line in our history. It will take none of the glory from any of our memories; it will leave us as a priceless inheritance the great traditions of our race, out of which our institutions and our liberties have been fabricated, but from this year many things which are separated in sentence are all written under a new date, and the supremacy of common sacrifices in a common cause makes us more really a united people, more really a nation, than we have ever been in our entire history.

"People love one another, people understand one another better from having suffered together in the same cause. I remember a story that used to impress my young imagination, of Dr. Kane, the great arctic explorer. He was walking down the streets of London when a very old man, and, coming up the street in the other direction, he met a man whom he had not seen for twenty or thirty years, but who had shared with him the hardships of one of those long, dark winters in the arctic. Utterly changed the two men were by age and years, and yet they stopt for a moment, recognized one another, and then, without a word, rushed into each other's arms, and at the end of a long embrace one said to the other, 'Oh, it was so dark there for so long!'

"The memory of their common suffering, of their common enthusiasm, indomitable

courage in the pursuit of a great idea, of their associations in a heroic enterprise, made a bond which neither intervening years nor interest could eradicate or dim.

"And so, after 1917, the North and the South, the East and the West—peoples of all extractions and of all lineages and ancestries—will have a new feeling when they pronounce themselves Americans."

Self-Control

An Englishman traveling through Ceylon says: "As I was dining in a home in Timcomolec I was startled to hear the hostess ask her servant to place a bowl of milk on the deerskin near her chair. I knew at once there was a cobra in the room, for cobras prefer milk to anything else. We also knew that a hasty movement meant death, so we sat like statues. Soon, to our amazement, a cobra uncoiled itself from my hostess's ankle and swiftly glided toward the milk, where it was quickly killed." What a triumph of self-control over the external! But if we use the same quiet trust in Christ as this woman did, in the bowl of milk, when the serpent of all evil approaches us, internal triumphs over him would be more numerous than they are now.—*Record of Christian Work*.

Bragging

In the October *American Magazine* there is an article by a salesman who confesses that bragging ruined his chances for success. He says:

"I thought myself a huge success. Never did I overlook a chance to advertise myself with the heads of the firm and the managers in other departments. After two and a half successful years as sales-manager I thought the goal of my ambition was in sight. Just as I achieved this self-satisfied state of mind I suddenly discovered that I was losing ground. Immediately the idea came that I was being undermined by jealous men in the company. Undoubtedly some of them were jealous, but even while I was accusing them of 'knocking' me, I realized that this was not the true reason. I began to lose control of my selling force. Some of the salesmen only half concealed their

contempt for me and for my opinions. I was losing caste with the heads of the concern and began to regret having placed myself so conspicuously under their eyes that they not only could see me but see through me.

"The worst of it was that I was not really failing. I was delivering the goods and doing perhaps better than the average sales-manager could have done. But I had overadvertised myself, boosted the standard, trained them to expect great things, and when I could not maintain this false high level it reacted upon me, and they considered me a failure. The salesmen had come to regard me as a wind-bag, and the heads looked upon me as a boaster and a failure. They offered me a job selling goods on the road; but I refused indignantly and resigned."

The Insufficiency of Mechanism

Professor J. Arthur Thomson, in his biological article on "Life and Death" in the *Encyclopedia of Religion and Ethics*, says:

"When we think of a collie-dog controlling a flock of sheep according to instructions, or of a swallow returning from its winter in the South to the place of its birth, or of a spider spinning a typical web without experience or model, or of the larval fresh-water mussels fastening themselves to minnows, or of the larval liver-fluke responding to the contact of the water-snail by which alone it can successfully continue its life, or of the ameba capturing its prey, losing it, following it, recapturing it, and so on, we are face to face with animal behavior which transcends mechanical description. The behavior is made up of a succession of acts which are correlated in a particular sequence. This is true even in instances where we know nothing of the associated mentality. It goes without saying that the behavior implies chemical and physical events, but the bond of union eludes the chemist and physicist. There are elements of spontaneity, plasticity, adaptiveness, and purposiveness that are foreign to mechanical reasoning."

Faith and Fearlessness

There was a bishop who announced one Sunday that the following week he proposed to visit some shepherds who were keeping

their flocks in an out-of-the-way place in the mountains. It was a time when the mountains were infested with brigands and men found it perilous to travel there. The mayor of the city called upon the bishop that afternoon to protest against his going. "You would need an escort of soldiers," the mayor said, "and even then you would be imperiling their lives as well as your own." "For that reason," the bishop replied, "I shall go without an escort."

"Alone?"

"Alone."

"They will rob you."

"I have nothing."

"They will kill you."

"A harmless old priest passing along muttering his prayers? What good would that do them?"

"What would you do if you met them?" the mayor asked.

"I would ask them for alms for my poor," the bishop answered.

The mayor saw that he could do nothing with a man like that. The next morning the bishop set out with one small boy who had offered to go along to show him the way. He found the shepherds, spent the week with them telling them about the goodness of God and administering to them the Holy Communion which they had not received for years, and returned unmolested. "The good hand of our God" was upon him also.—CHARLES R. BROWN, in *The Congregationalist*.

Washington and Work

The story is told that one day in the time of the Revolutionary War a group of soldiers were busy digging a trench. As they worked men rode up who stood watching the work being done. At last one of them said quietly to the officer in charge, "Why do you not help the men?" The young fellow drew himself up proudly and answered, "You hardly know who I am, sir! I am the captain!"

Without a word the older soldier began working with the men in the trench. When it was done he mounted his horse, and as he rode away he said to the young captain, "When you want another piece of work done, just call for General Washington!" —*The Sunday-school World*.

Lincoln Stories

PRESIDENT LINCOLN frequently showed that he knew how to avoid a direct answer and evade inquisitive visitors when he thought it was impolitic to make known his opinions. One wanted to know his opinion of Sheridan, who had just come from the West to take command of the cavalry under General Grant. Lincoln said:

"I'll tell you just what kind of a chap he is. He is one of those long-armed fellows with short legs that can scratch his shins without having to stoop over."

When the Sherman expedition which captured Port Royal went out there was a great curiosity to know where it had gone. A person ventured to ask Lincoln.

"Will you keep it entirely secret?" asked Lincoln.

"Oh, yes, upon my honor," came the reply.

"Well," said Lincoln, "I will tell you."

Assuming an air of great mystery, and drawing the man close to him, he said in a loud whisper:

"The expedition has gone to sea."

The Emancipation Proclamation was taken to Mr. Lincoln at noon on the first day of January, 1863, by Secretary Seward and Frederick, his son. As it lay unrolled before him, Mr. Lincoln took a pen, dipped it in ink, moved his hand to a place for the signature, held it for a moment, and then removed his hand and dropped the pen. After a little hesitation he again took up the pen and went through the same movement as before. Mr. Lincoln then turned to Mr. Seward and said:

"I have been shaking hands since nine o'clock this morning and my right arm is almost paralyzed. If my name ever goes into history it will be for this act, and my whole soul is in it. If my hand trembles when I sign the Proclamation, all who examine the document hereafter will say, 'He hesitated.'"

He then turned to the table, took up the pen again slowly, and firmly wrote "Abraham Lincoln." And this is the signature with which the whole world is now familiar. He then looked up, smiled, and said, "That will do."

SELECTIONS FROM THE MODERN POETS

GEORGIA JACKSON, New York City

RELIGION is never very far from poetry, and it is from the nominally secular poets that present religious poetry of the highest order comes. *The Madrigal* (New York City), a tiny missive which professes to be "a magazine of love-lyrics," publishes this passionate self-arraignment from the pen of Anna Blake Mezquida, and we have not found in many days a more forceful sermon on "conviction of sin":

THE CRY OF THE SOUL

Your form was cast in that heroic mold
Of some Norse viking famed in sagas old;
Your brain was like a scintillating spark
That flashes into being in the dark;
Your heart, tho it was passionate and wild,
Could suffer at the whimper of a child
And feel the pain voiced in some dumb
brute's cry;
But nobler far, and greater yet was I,
Your soul, in God's own perfect image made
That you might walk upright and unafraid.
But you, in whom the power for good was
born,
Put me to scorn.

The strength that in your mighty sinews lay
Was never spent to ease another's way;

Your brain for arts and crafts did not suffice—

You found it but a marvelous device
To gain your ends; your heart of love and fire
Was made the battle-ground of low desire.
But minds grow blank; the charnel-house of
lust

Shall crumble to decay and cleave to dust;
The twisted, shapeless thing you made of me
Alone shall pass into eternity;
Yea, I, whose voice you silence and you hate,
I stand and wait!

This charming reflection of the effect of the older theology upon the childish mind, written by Katharine Lee Bates, comes from *The Sonnet* (Williamsport, Pa.), another little poetry paper, which is "Dedicated to the memory of Sir Thomas Wyatt and of Henry Howard, Earl of Surrey":

THE TATTERED CATECHISM

This tattered catechism weaves a spell,
Invoking from the long ago a child
Who deemed her fledgling soul so sin-defiled
She practised with a candle-flame at hell,
Burning small fingers that would still rebel
And flinch from fire. Forsooth not all
beguiled

By hymn and sermon, when her mother
smiled
That smile was fashioning an infidel.

"If I'm in hell," the baby logic ran,
"Mother will hear me cry and come for
me,
If God says no—I don't believe he can
Say no to mother." Then at that dear knee
She knelt demure, a little Puritan
Whose faith in love had wrecked theology.

Contemporary Verse (Philadelphia) issued recently a number in which Willard Wattles the Middle-Western poet, was allowed to "speak for himself" of his beliefs and purposes, and particularly of his "attempt to reconstruct in our own day something of the wonder of the Christ." He says in part:

My attitude toward the Christ is human rather than ecclesiastical. . . . Much that the continent has been producing for some time has been extremely significant in its bearing upon the revival of the primitive mysticism of Christianity. We are again in the naïveté of the Middle Ages, in a position to bring together the scattered and invisible church, whether from the sands of the Ganges or from the shrine of St. Peter. Science has prepared us, and when that false valuation of the physical over the spiritual superman shall have been laid at the end of this war, Armageddon will be a smoke along the hills of peace. We are nearer than we think.

In my opinion, and I am at the same time a Darwinian, first we must find the Christ. All that evolution teaches leads to immortality of the soul. Once entered upon that road, you must follow it to the end. Even the spectrum is a circle.

But the Christ we find will not be the ascetic, the denier of life; but the fulfiller. Beneath the incrustations of Egyptian and Assyrian and Pauline theology, we shall find "the great laughter," the mystic, the lover, the friend, the God. . . . To find that Christ, to accept life gaily, to examine it searchingly, and to use it understandingly, has been the happy task of one who is about to present the "Goodly Frère" as he has found him, and to assert the imminence and inescapable consummation of the living Christ. I like what Vachel Lindsay has just written in the October *Poetry*: "The negroes are perfectly willing to laugh a little on the way up to glory, and, unlike the white man, they do not have to stop going up while they laugh."

We quote two of Mr. Wattles's religious poems which appear in the magazine:

ACCEPTANCE

I cannot think nor reason,
I only know he came
With hands and feet of healing,
And wild heart all aflame.

With eyes that dimmed and softened
At all the things he saw,
And in his pillared singing
I read the marching law.

I only know he loves me,
Enfolds and understands—
And oh, his heart that holds me,
And oh, his certain hands!

PISGAH

By every ebb of the river-side,
My heart to God hath daily cried;
By every shining shingle-bar
I found the pathway of a star;
By every dizzy mountain-height
He touches me for cleaner sight,
As Moses' face hath shined to see
His intimate divinity;
Through desert sands I stumbling pass
To death's cool plot of friendly grass,
Knowing each painful step I trod
Hath brought me daily home to God.

Theodore Maynard, the English poet, has recently published a collection of poems under the title, *Drums of Defeat* (Erskine Macdonald, Ltd., London), which ring with the spirit of unconquerable courage and insistent joy in life, coupled with unswerving faith in the rightness of the processes of God. We quote this stately

PROCESSIONAL

See how the plated gates unfold,
How swing the creaking doors of brass!
With drums and gleaming arms, behold
Christ's regal cohorts pass!

Shall Christ not have his chosen men,
Nor lead his crested knights so tall,
Superb upon their horses, when
The world's last cities fall?

Ah, no! These few, the maimed, the dumb,
The saints of every lazar's den,
The earth's offscourings—they come
From desert and from fen

To break the terror of the night,
Black dreams and dreadful mysteries,
And proud, lost empires in their might,
And chains and tyrannies.

There ride no gold-encinctured kings
Against the potentates of earth;
God chooses all the weakest things,
And gives himself in birth

With beaten slaves to draw his breath,
And sleeps with foxes on the moor,
With malefactors shares his death,
Tattered and worn and poor.

See how the plated gates unfold,
How swing the creaking doors of brass!
Victorious in defeat—behold
Christ and his cohorts pass!

Notes on Recent Books



Recollections. By JOHN VISCOUNT MORLEY, O. M. The Macmillan Company, New York, 1917. 2 vols. 8¾ x 5½ in. \$7.50 per set.

To those who have followed British politics intelligently during, we will say, the last thirty years, these carefully written volumes will be keenly appreciated. Viscount Morley's recourse to his diary (which is everywhere in evidence) has enabled him to give considerable detail as to men, meetings, and movements, and the one thing that saves the reading from becoming monotonous is that the reminiscences, serious and lively, cluster around distinguished public men whom he knew intimately. Throughout these interesting volumes one gets glimpses of the transparent, candid soul of this distinguished writer and statesman who has justly earned the sobriquet "Honest John." One quotation may very well serve to illustrate his open-mindedness:

"It must have been in this (Comte) school that, besides much else, I began to absorb the lesson that I tried to apply all through—to do justice to truths presented and services rendered by men in various schools, with whom in important and even in vital respects I could not in the least bring myself to agree. Comte has been rightly applauded for generous recognition to all 'who, with whatever imperfections of doctrine or even of conduct, contributed materially to the work of human improvement.' Far less elementary in those days than it seems now, this sank deep in me, and in spite of some ephemeral severities of expression that might perhaps be forgiven to one whose pen was in constant employment, most of it controversial, it became a golden rule of historic and literary admeasurement. This was, I may suppose, what drew me to write about men so mutually antagonistic as Burke and Rousseau, Voltaire and Joseph de Maistre."

Morley may be a man of peace; he certainly is a man of progress, a son of liberty, and a lover of truth, always taking special delight in witnessing to the best that he knew in men despite the sharp differences that frequently arose. Could anything be nobler than this, in writing to Joseph Chamberlain in 1885 on Irish affairs?—

"The most interesting question, however, is not whether I was right or wrong, but

whether I was so violently and outrageously wrong as to justify you in announcing to me the end of our political connection, and your intention of proclaiming the fact on some convenient occasion to the public. . . . I don't think it wise to-day that you should bring the thunders of excommunication into play whenever we do not take precisely the same view of things."

Since we have made a reference to Irish affairs, it is interesting to read what Parnell said of Morley:

"He is one of the very few Englishmen, perhaps the only Liberal in Parliament, whose record on the Irish question has been consistent from first to last."

The author's references to Leslie Stephen, Henry Sidgwick, Matthew Arnold, leading contemporaries, are all in fine taste. He knew Herbert Spencer intimately and the estimate in which he held him may be judged from the following:

"Inexorable and uncompromising in his ideas, he was in life, conduct, and duty the most single-minded and unselfish of men . . . an indefatigable intellect, an iron love of truth, a pure and scrupulous conscience, a spirit of loyal and beneficent intention, a noble passion for knowledge and systematic thought, as the instruments for man's elevation."

Morley visited America in 1868 and 1904. During his last visit he was asked what impressed him most, and the reply was, "Undoubtedly two things—the President (Roosevelt) and Niagara rapids."

As a record of men and movements for well-nigh fifty years (in many of the movements the author took a conspicuous part), the volumes will have an interest and value for many years to come.

The Religion and Theology of Paul. The Kerr Lectures delivered in the United Free Church College, Glasgow, 1914-15, by W. MORGAN, D.D., Professor of Systematic Theology and Apologetics in Queen's Theological College, Kingston, Canada. Edinburgh, T. and T. Clark, 1917. xi-272 pp. 7s. 6d. net.

This work registers the gains made toward a fuller and more correct understanding of Paul's mind during the last half century. It is the work of a scholar bent

upon the discovery of facts, of a scholar who is apparently free from all partizan bias. Indeed, so far as this volume is concerned, one could scarcely discover from its content that there had been theological controversies of a fiercely partizan type in which each side claimed the apostles as its authority. The author's aim is to collect the rays of light shed by recent research on Paul's environment and to restate his system of thought as affected by this light. That the restatement proves radically different from expositions of Paulinism as given even as recently as by Pfeiderer, Sabatier, or Somerville may surprise the unprogressive theologian; but it was fully expected by all students of the religions of Paul's day. The recovery of the apocalyptic literature and the new knowledge regarding the mystery-religions have made a vast difference in the interpretation of the apostle's language. It has, in fact, furnished a new background for his system, brought into view lurking features, and in general altered its perspective and arrangement. All of this refurbishing and reconstruction are presented by Professor Morgan in clear and, for the most part, untechnical terms in these Kerr lectures. The volume should be welcomed by every student of the New Testament as a much needed corrective of current misconceptions and inadequacies in our knowledge of Paul and of the world in which he moved.

The Survival of Jesus: A Study in Divine Telepathy. By JOHN HUNTLEY SKRINE, D.D., George H. Doran Co., New York, 1917. xiv-326 pp. \$2.00 net.

This is a new interpretation of the fact in the Christian religion which, according to the Apostle Paul, is the corner-stone of the faith, namely, the resurrection of Jesus. While the average Christian finds no insuperable difficulties in the way of believing this fact in view of the historical evidences, the close student is always in search of some method of coordinating it with the other facts of the world which he feels bound to recognize as such. Accordingly, every new addition to our knowledge of the world calls for new efforts to interpret the resurrection fact. Mr. Skrine's attempt at this task involves the use of telepathy and in general of the phenomena investigated by the Psychical Research Society. It is based on the denial of a bodily aspect to the resur-

rection. The narratives are viewed as largely legendary; and yet the reality of the life of Jesus after the crucifixion is insisted upon. Jesus' soul did survive the events of passion week, yet not by a restoration to a physical body of any kind. He simply made himself known to his friends and disciples and produced such a vivid impression on their minds that the story of a physical restoration from the grave was inevitable. The theory is interesting, but it can scarcely be conceded more than the value of a conjecture in a field where conjecture is a precarious guide.

Brahmadarsanam, or Intuition of the Absolute. Being an Introduction to the Study of Hindu Philosophy. By Sri ANANDA ACHARYA. Macmillan's, New York, 1917. 7½ x 5 in. xii-210 pp. \$1.25 net.

Manual of a Mystic: Being a translation from the Pali and Singhalese work entitled *The Yogavachara's Manual*, by F. L. WOODWARD. Edited, with Introductory Essay, by Mrs. Rhys Davids. Milford, London, 1916. 8¼ x 5½ in. xxii-159. 5s. net.

In India "religious life was never divorced from philosophical contemplation," so that the yoking of these two volumes, representing respectively the Brahmanistic (philosophical) and the Buddhistic (mystical) sides, follows the course of things in India, which has so fitly been called "the brain of the East." The volume by Sri Ananda embodies six lectures delivered in Christiania, Norway. The first of these describes the six (principal) systems of philosophy, the conditions of modern study in India, and the object of that study. The second lecture deals with dualism and sets forth the system of Kapila or the Sankhya system. "Theism: God and Man" is the title of the third lecture, which expounds the "scientific trend" toward Monism (Vedanta, represented by Kapila, Patanjali, Narada, Gotama, and Sankara). Lectures four, five, and six treat three aspects of Monism—Man as Aspect of the Divine, The Absolute and the Cosmos, and Realization of the Absolute Truth of Life.

The six lectures supply a lucid and remarkably simple exposition of Hindu philosophy, perhaps the most usable for an introduction to the subject since the publication in 1897 of the little volume by Dr. Garbe. Bibliographical references after each

lecture and a general bibliography at the end and an Index of Sanskrit Terms will serve well the needs of the student whose attention has been too little directed to the philosophy of India.

The *Buddhist Manual of a Mystic* is presented in a new translation. Its value consists in showing by what deliberate "method and effort" the Buddhist devotee attempts to gain "abnormal, ecstatic consciousness." The exercises consist of recitation of certain formulas (which state or recall to memory the fundamental religious thoughts of the religion), the assumption of postures and the performance of physical exercises, and the use of the means of concentration to focus the mind and finally to achieve ecstasy. The whole reveals an assimilation of the distinctive practises of Hindu asceticism applied to Buddhist aims, as well as employment of the older methods of classic Buddhism. The chief value to Western scholars of this publication is its exhibition of Buddhist methods of religious meditation bent to the purposes of what our psychologists would doubtless call self-hypnotism. To the Oriental the ecstatic state is an end, in part interpreted as the approach to Nirvana. The ecstatic state as an object of desire and endeavor is not unknown in the history of our own religion, especially in medieval times. But the modern spirit and Christianity at all times, at its best, find little value in a subjective as contrasted with a humanitarian and practical religion, and, therefore, rejects exercises so individualistic and (it may be said) subversive of service to the larger number.

The Dynamic of Manhood. By LUTHER H. GULICK. Association Press, New York, 1917. 6½ x 4 in., 158 pp. 50 cents.

The two great driving motives of mankind are stomach-hunger and heart-hunger. According to the author, it can not "be truly said that one is more important than the other, for both are essential." Those activities "that look in the main to the service of self spring predominantly from the hunger-motive, while those activities that seek their end in the joy and happiness of others spring predominantly from the love-motive."

The chapters dealing with "Hunger for a Friend," "Hunger for Woman," "Hunger for Children," and "Hunger for God" are

treated in a generous, helpful, and common-sense way; they contain the kind of advice and information that will be appreciated and valued.

The author regards the question of early marriage as "of permanent importance to the State and to the family." "The further development," he says, "of wholesome relations between the sexes is almost hopeless unless we older people step in to help make the early marriage possible. It is to be done, not as a matter of favor to the children, but as a right, just as food, shelter, and clothing when they are young. It is a necessary part of giving them a fair start in life." This is followed by two illustrations pertinent to this subject, one of which we give.

"The son of a university professor is now in his third year in a medical school. He has just married. His wife is earning one hundred dollars a month teaching in a private school. The parents of the son are giving him the same allowance they did before he was married. How much better this is—for the couple, for the parents, and for the community!"

The hunger for God, the author says, is satisfied only by meeting him personally. The experience is open to any one who will meet the conditions, which are:

"1. Take time each day to get acquainted and to learn how to speak to him. Take the best time of day there is.

"2. Study how you can be the vehicle of his love in some definite direction each day.

"3. Plan your days in accordance with his will and desires. Live at your best—steady, orderly, intelligent.

"4. It is helpful to unite with others and compare notes weekly.

"5. Ten weeks (Dr. Fosdick gives a lesson for each day in his little book entitled 'The Meaning of Prayer') are usually enough to get such results as will enable one to judge of the truth or falsity of the claim that God can be known personally and that such knowledge puts life on a higher level."

The Bible in English Literature. By EDGAR WHITAKER WORK, D.D. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 287 pp. \$1.25 net.

A book cast in this mold should have a place in the life of every lover of English literature. Here, in less than twenty chapters, the author examines "the effect of the Christian mode of thought and life as embodied in a Book upon the making and

shaping of English literature." No better authority, we think, could be cited as to the influence of the Bible on words than the late Professor Lounsbury.

"Never, perhaps, in the history of any tongue has a single book so profoundly affected universal expression as has the English Bible. . . . The familiarity of our fathers with the translation of the Bible, the intimate acquaintances they gained with its words and phrases, its constructions, its manner, have done more to maintain the purity of our speech than could have been effected by the mastery of all the manuals of verbal criticism which have ever been produced."

The reader of this thoughtful book will get some idea as to the part the Church has played in promoting the growth of literature:

"It was in the church schools that literature first flourished under the fostering care of men whose minds were steeped in Scripture."

Much has been said about the influence of the Bible on the literature of the world, for the simple reason that much ought to be said.

The Expository Value of the Revised Version. By Professor GEORGE MILLIGAN, D.D. Messrs. T. & T. Clark. 75 cents net.

The author has sketched the history of all our English versions of the Bible from the earliest day down to the present Revised Version, after which he devotes a chapter to the practical use of the Revised Version so far as preachers and teachers are concerned. From the negative point of view it removes many difficulties by arresting our attention, clearing away obscurities, and correcting erroneous ideas. Positively it adds graphic touches to many narratives, throws light on Eastern manners and customs, and establishes connections between different parts of Holy Scripture.

The Pastor. By GEORGE M. DARLEY. The Gorham Press, Boston; The Copp Clark Company, Limited, Toronto, 1916. 7½ x 5¼ in., 239 pp. \$1.25 net.

A Presbyterian minister with over forty years of pastoral service behind him exhibits in this piece of fiction some of the injustices which ministers suffer from their parishioners. Slander, disregard of long faithful service, the dead line, the bossism of a

wealthy patron, and various other thorns worry the flesh of the hero of this book. It does not make pleasant reading and will probably not be read by those who most need its lessons.

Russia in Transformation. By ARTHUR JUDSON BROWN. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 186 pp. \$1.00 net.

The author makes no pretense at any elaborate treatment of what every one conceives to be a very complex situation. All that he endeavors to do is to give a bird's-eye view of the conditions which led to the revolution in Russia and made it inevitable.

"Note the salient features of the revolution itself; take into account the serious difficulties that beset the path of its leaders, and remind ourselves of some of the fundamental characteristics of national attitude and ambition which will undoubtedly affect the policy of the new Russia, whatever may be the outcome of present occurrences."

Dr. Brown believes the effect of the Russian revolution upon Germany is "to strengthen the democratic movement and to hasten its inevitable triumph."

Belief and Life. By Principal W. B. SELBIE. Messrs. T. & T. Clark. 50 cents net.

This little volume contains eight short studies on subjects that are central in the thought of the Fourth Gospel. Principal Selbie takes the view that the gospel represents the witness of John the son of Zebedee to Jesus Christ, as communicated to and set down by some other disciple or disciples of our Lord. This makes the gospel at least two removes from the actual life and teaching of Jesus, but in spite of this it preserves the true note. There are eight chapters, the volume embracing such themes as the Living Word, Knowledge and Action, the Shepherd and the Sheep, and the Life Beyond.

The Hand Invisible. By E. B. HARRIET. The International Historical Society, Inc., New York, 1917. 5 x 7 in., 614 pp. \$1.75 net.

This book purports to be a series of communications from the other world by a disincarnate spirit over the name of Walter L. Curzon. The communications profess to begin October 10, 1909, and end May 29, 1916. Their character is that of musings and advice upon conduct in this life, all on

a high religious and ethical plane, with an occasional description of life in the other world. There is no thread binding the separate paragraphs together except the moral purpose, and the subjects discussed are as varied as the many interests of life itself. The book has something of aphoristic suggestiveness, and would better be read paragraphically when one needs stimulus or has leisure for meditation.

The Angel o' Deadman. By GUY FITCH PHELPS. The Standard Publishing Company, Cincinnati, 1917. 7¼ x 5½ in., 374 pp. \$1.50 net.

This is a work of fiction "with a moral." The scene is laid in a mining town or "camp" where the traditional vices are in bloom. Love, fighting, gambling, gun-play, contests of skill, and the full complement of "Wild West" activities abound in the story. Yet, curiously enough, the story is rather obtrusively "goody-goody." "The purpose of the book," says the author, "is to show that it is the separated life, holding to inflexible principles, that wins."

Religion in a World at War. By GEORGE HODGES. The Macmillan Company, New York. 7¼ x 5½ in., 103 pp. \$1.00.

Here are eight sermons, addresses, essays, on In the Storm of War, Easter—Memorial Day—All Saints' Day—and Christmas in a World at War, God and the World's Pain, Pain and the World's Progress, and The Everlasting Vitality of the Christian Religion. Dean Hodges talks here for "the average man and woman" with eyes open to the facts of history, and attempts so to hearten them that through the present distress they may "carry on" into times saner and better.

What Did Jesus Really Teach About War? By EDWARD LEIGH PELL. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., xv-180 pp. \$1.00 net.

Dr. Pell has answered fundamentally the recurrent pacifist argument based on certain sayings of Jesus taken out of their connections and considered apart from their occasions. "Resist not evil" and "Whosoever shall smite thee," &c., are examined in the light of a sound exegesis—taking into account the whole life and the tenor of the entire teaching of Jesus. To win this war, the author contends, is a matter of conscience. Here is virile thinking which covers

well the subjects of war and peace, the value of life, and the place of righteousness as the foundation of permanent world-tranquillity. Its lesson in exegesis could profitably be applied in every pulpit. We are giving elsewhere (page 108) a chapter from this book which exemplifies the line of reasoning.

The Christian Doctrine of Health. By the author of *Pro Christo et Ecclesia*. Macmillan & Co., Ltd. 80 cents net.

The author is a well-known Canadian lady, living in London, England. This latest work is a hand-book on the relation of bodily health to moral and spiritual health. There are four sections, dealing with such subjects as Providence and Disease, the Nature of Health, the Nature and Function of Faith, and the Practise of God's Presence as the Source of Physical Life. Some half-dozen chapters are devoted to each section, and every chapter is prefaced by a succinct analysis of the contents. The book is written from the standpoint of Christian psychology and contains several good illustrations on the power of mind to affect health in the right direction.

Where to Sell Manuscripts. By W. L. GORDON. The Standard Publishing Company, Cincinnati. 70 pp. \$1.00, postpaid.

"To write is talent," we are told on the "jacket" of this thin volume—"to sell is a problem." Perhaps the problem is here solved by telling who the buyers of talent are. Blank pages for "Miscellaneous Data" are given, and also for "Manuscript Record." Each page of the latter provides for four "returns."

The United States Post Office. By DANIEL C. ROPER. Funk & Wagnalls Company, New York and London, 1917. 382 pp. \$1.50 net.

The author of this book was first assistant postmaster-general from 1913 to 1916 and speaks from the fulness of knowledge. It is certainly an interesting and informative book, dealing with the history of the post-office from antiquity to modern times and describing the different aspects of the tremendously important work of this social agency. There is romance in everything for the man with imagination. Mr. Roper assuredly has the gift to clothe his information in attractive form. Since every one writes letters and receives papers, he may want to know the working of the post-office.

Books Received

Thoroughly Furnished. The new Westminster Standard Course for Teacher Training. First Year, Part I, The Pupil, by H. T. J. COLEMAN, Ph.D.; Part II, The Principles of Teaching, by ROBERT WELLS VEACH, D.D.; Part III, How to Teach the Life of Christ, by HUGH T. KERR, D.D.; Part IV, The Sunday School, by ROBERT WELLS VEACH, D.D. The Westminster Press, Philadelphia, 1917. 7¼ x 5 in., 64, 59, 64, 72 pp. 15 cents each, net, postpaid.

The World to Come. The Progressive Manifestation of the Kingdom of God Among Men. By ADOLPH LEHMANN, D.D. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 256 pp. \$2.25 net.

Jubilee, 1867-1917. Fifty years' work of the Baptist Zenana Mission. Carey Press, London, 1917. 7½ x 5 in., 51 pp. 6d. net.

Choice Thoughts from the Writings of Archdeacon Wilberforce. ELLIOT STOCK. London, 1916. 7 x 4¼ in., 122 pp. 2s. • net.

Seven Visions of the Coming of Christ. By RACHEL J. FOX. H. R. Allenson, Ltd., London, 1917. 7¼ x 5 in., 62 pp. 1s. net.

The Protestant Reformation and Its Influence, 1915-1917. Addresses Delivered in Connection with the One Hundred and Twenty-ninth General Assembly of the Presbyterian Church in the United States of America at Dallas, Texas, on May 19 and 20, 1917. Published by order of the General Assembly. The Westminster Press, Philadelphia, 1917. 7 x 4½ in., 150 pp. 75 cents net.

Modernist Studies in the Life of Jesus. By RAY OAKLEY MILLER. Sherman, French & Company, Boston, 1917. 7½ x 5 in., 51 pp. 80 cents net.

A Concise History of the Presbyterian Church. By WILLIAM HENRY ROBERTS. Presbyterian Board of Publication, Philadelphia, 1917. 7 x 4¼ in., 85 pp. 50 cents net.

The Land of Enough. By CHARLES E. JEFFERSON. Thomas Y. Crowell Company, New York, 1917. 7¼ x 4¼ in., 60 pp. 50 cents net.

East by West. By A. J. MORRISON. Sherman, French & Company, Boston, 1917. 7½ x 5 in., 177 pp. \$1.25 net.

The Intermediate Department. By EUGENE C. FOSTER. The Westminster Press, Philadelphia, 1917. 7 x 5 in. 40 cents net.

PROGRESS OF THE WAR IN EUROPE¹

Dec. 6.—Teutons advance on north sector of Italian front and capture 11,000 Italians and 60 guns. On the Cambrai salient British yield part of ground won, while Germans claim total of 9,000 prisoners and 148 guns in the drive. German airplanes bombard London, killing seven and injuring twenty-one. Berlin announces arrangement of a ten-day truce with Bolsheviks to cover entire Russian front. American destroyer *Jacob Jones* sunk by submarine with loss of 69 officers and men.

7.—President signs declaration of war against Austria-Hungary. Teutons carry Monte Sisemol and other positions on northern Italian front and capture 4,000 Italians.

9.—Austrian battle-ship *Wien* sunk and another torpedoed in Trieste harbor.

10.—British take Jerusalem. Armistice is signed between Rumania and the Central Powers.

12.—Austrians report capture of over 16,000 Italians and 500 guns on northern Italian front in last four days.

14.—French troop-ship *Chateaurenault* sunk in Mediterranean, ten of crew lost.

16.—As a result of three days' fighting Austrians push south of Col Caprille on the North Italian front, taking several hundred prisoners.

17.—German raiders sink British destroyer *Partridge*, six merchantmen, and four trawlers in North Sea, and damage destroyer *Pelew*.

18.—German air-raiders reach London, kill ten persons and wound seventy-five.

19.—In North Italy Austrians take Monte Asolone and 2,000 prisoners.

21.—Italians regain part of position lost on Monte Asolone.

23.—British report capture of Bethlehem (south of Jerusalem) and Bethany (southeast) with advance also north of Jaffa.

24.—Teutons take 9,000 Italian prisoners on Asiago Plateau and in Col del Rosso region. British airplanes raid Mannheim, Germany.

30.—Teutons begin series of nightly air-raids on Padua, destroying churches, damaging the Cathedral, and killing non-combatants. British advance two miles on thirteen-mile front north of Jerusalem.

31.—French storm Austrian positions on Monte Tomba, North Italy, taking 1,400 prisoners, 60 machine guns, and 7 cannon. British make new advance of seven miles north of Jerusalem. Italians recover bridge-head at Zenson on the Piave.

¹ We will continue this digest until the end of the war.

THE seven contributions in this issue on "The Church's Message for the Coming Time" will be followed by others in the next number. The symposium, when completed, will, we think, be fairly representative of the religious thought of our country.



E. Y. MULLINS



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The Devotional Hour

XIII. "From Above"

It is a favorite idea of the author of the Fourth Gospel and the first epistle of John that one does not come into full possession of himself nor participate in an adequate way in the life of the kingdom of God until he has been "twice born." In the famous Nicodemus passage (John 3:3), which has figured more prominently in theology than almost any other passage ever written, the essential word is extremely difficult to translate. It is *ἀνωθεν*, which may mean "again," "anew," or it may mean "from above." The context would imply the meaning to be "again" or "anew," but throughout the first epistle by the same author the recurrent phrase is "born of God," i.e., born from above the natural order. In John 1:13 "the children of God" are described as persons who are "born not of blood nor of the will of the flesh, nor of the will of man, but of God," i.e., they are not merely natural, empirical beings, they participate in a higher order of life; they are born from above. This writer, in every part of his interpretation of spiritual, or eternal life, takes it as settled that something from beyond the man himself, as an addition of grace, must "come" or be "received," before one can attain the type and quality of life which Christ has inaugurated.

It is plain, without the suggestion of any theological theory, that the bundle of egoistic instincts and passions with which the once-born child is furnished when he arrives does not "fit" him for the kingdom of God, if the kingdom is to be thought of as a cooperative social group-life, of mutual interrelated service, whose spring and motive and power are love. That kind of a world is not built out of beings who live by self-seeking, or self-regarding, impulses. From somewhere something "new" must come into play, something "higher" than ego-forces must emerge, if a "kingdom" is ever even to dawn. We must admit that something higher than these self-regarding impulses does "emerge" in the growing child. He begins at an early date in his unfolding life—long before he is consciously religious—to reveal a capacity for love and to show signs of self-forgetfulness, of restraint and sacrifice, and of love, at least *en crépuscule*. And as life goes on unfolding in relationship with others, the signs of "other-regarding" interests and sympathies multiply. There is an immense amount of unselfishness in this human world of ours; and with all its evil, its positive sin, and its depravity, there is much that is sublime and glorified with love and tenderness. Where do these "higher" traits come from? Are they "natural" or are they "from above" and "of God"?

In asking this question in that form of hard and fast dilemma, we are making the answer to it more difficult than we need to make it. This is one of those situations in which instead of choosing "either—or," we may take "both." There is surely something "natural" about the highest spiritual life and there is also something transcendent about it, something "from above," something "of God," something which is most properly called "grace." First let us consider the natural aspect. In the synoptic gospels Christ with the utmost simplicity speaks of the life of the kingdom as tho it were as natural as breathing. He calls his followers to live free, easy, natural, spontaneous, undisturbed lives, like that of the lily or the bird, each of which corresponds, without strain or effort, with its true environment and so grows by normal, natural increments into fulness of beauty and completeness of function. He says that the little child, uncalculating, trustful, and natural, is the consummate type of the kingdom, and that without this likeness no one can ever be in the kingdom. He puts the emphasis constantly on the part which the will plays in human salvation. When asked if many are saved, his significant answer is, "Strive to enter in." He keeps saying that in the spiritual sphere one gets what he persistently seeks and knocks for and asks for. The eager, determined, importunate will to have the highest is a main factor in achieving it. The parable of the talents, again, brings out forcibly the value of cultivating, occupying, expanding one's native capacities. Nothing is more amazing in the immortal story of the prodigal than the simple statement that he came to himself and said, "I will arise and go to my father," as tho it were the most natural thing to do. All the beatitudes attach to elemental, common, familiar traits of human nature. There is in the highest beatitude no leap from this world to some other world. Each of them starts with an every-day quality of life. We do not need to wait for new heavens and a new earth before we begin to aspire after righteousness, or before we have a sense of poverty and failure and humility, or before we practise the ministry of peace and reconciliation. His fine figure from an older prophet: "A bruised reed he will not break, and a feebly burning wick he will not snuff out," seems to mean that nothing in our human lives is so small, or weak, or insignificant that he despairs of it, nothing but can be made channels of use and power.

But all the time we have been calling these traits and qualities "natural" we have been smuggling in and implying the presence and influence of something which can never be explained or defined or accounted for in terms of matter, or in terms of purely natural, causal sequences, such as mathematical science deals with. Wherever unselfish, uncalculating love is in evidence, something from above has come in, something of God is there. Wherever ideals operate in a life and control lower instincts and carry the will straight against a course of least resistance, something not of the naturalistic order is revealed. Aristotle long ago insisted that the higher stages of thought and of the spiritual life can not be explained *θύραθεν*—i.e., by outside forces, or by naturalistic processes. They must have their source and origin in spirit and not in matter. And psychology to-day, if it were frank, would confess that brain-currents and molecular vibrations give no explanation of mental processes and give no clue to the real facts that concern us. In the last resort there is no explanation of any spiritual trait except in the light of spirit and in terms of spiritual influence.

If something divine appears in the unfolding life of a child it is because "something from above," "something of God," has come, however silently and unconsciously it may have come.

Once we supposed that God and man were sundered and separated by a wide chasm—that God was "yonder" and we, alas, "here," in an undivine world. On that theory he could reach us and assist us only by miraculous intervention. On that supposition the natural was set sharply against the supernatural, which were insulated from one another. The traits of character which were mediated to the child through the group-life in the family, by imitation and contagion of influence, by impartation of ideas and ideals—all this was natural. "Grace," which brought salvation to the child, was wholly "supernatural."

It is much truer to hold that God is always here, is always imparting "grace," is always ministering spiritual assistance to our lives, even in the most normal processes of it and where we built no altar to commemorate his presence. And where any soul reveals unconsciously the marks of grace, or has crossed the great divide without knowing it, or bears a shining face and wists not of it, there God has been working and something from above is present.

But there is still something more to say. There is another way to cross the great divide. Some cross it and know that they are crossing it. Some receive grace and recognize it as grace. Some feel invasions, are aware of a higher life which floods into themselves from beyond the margins of their personal area. They find themselves met and challenged by a voice not of their own lips. They are called out, as surely as the net-menders were, to follow the Christ whose love reaches them as a present fact. They seem to pass, by his help, from death to life, from darkness to light. Everything alters, the whole world seems changed and made new. They enter a new stage of existence and they seem to have emerged by a new birth into a higher way of living. Something of God, something from above, seems to have been added to their natural self—and so, indeed, it has been. These are consciously "twice-born" souls. Are they of a higher spiritual order than the souls who cross the great divide and do not know it? Not necessarily so. They are probably more intense, more dynamic, more confident, more convicting in their influence—but not more completely saved and not, I surmise, any more precious to the heavenly Father. Any way that makes a soul Christlike, Godlike, is a good way, and therefore is orthodox. Some souls leap from one level of life to another; others go the slow, spiral way up. But none goes from sin to glory without God and his grace; and when any one arrives there, with the new name and the shining mark on his forehead, he will be met with the joyful words: "My son was dead and is alive again, he was lost and is found." And that is enough.

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CAN WE BELIEVE IN IMMORTALITY

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THIS question of the ages has become an urgent question of the hour. Always lying latent in the universal human heart and at moments flashing into consciousness, at times it breaks up through all the crusts of life in eruptive power. The world-convulsion of war, that is now shaking the earth to its core, has brought it up out of the deeps, where along with all great things it has its abiding seat and source. Multitudes of people in many lands, whose sons have disappeared in this fiery crater or are now marching into it, are eagerly searching their own hearts or scanning the horizon of thought and literature for any word of comfort or gleam of hope on this intense point, some with the assurance of faith, and others in an uncertainty of doubt or in the darkness of despair. Any word that throws new light or puts fresh emphasis on old reasons for the great hope of immortality may be a helpful service and comfort to many souls in these trying times.

I. The most powerful objection to human immortality is the dependence of the soul on the body and its apparent dissolution in death. The mutual dependence of soul and body is close and sympathetic at every point. They develop together and keep pace with each other at every step. Every mental state or action is accompanied with a corresponding physical change in the body, and every change in the body induces a corresponding change in the mind. As the body fails in old age, the soul declines with it and sometimes becomes only a vestige or reminiscence of its former self. And in death the same crisis that stills the heart seems to extinguish consciousness and obliterate the soul forever. In short, we know the soul only in

connection with the body, and the two seem to come into existence and to perish together.

This objection gives us a pause; and yet strong considerations break and overcome its force. It is based upon our ignorance of a disembodied state, and we can not rest an argument on our ignorance. There are grounds for thinking that the body is only a means to the soul from which it can disengage itself. In fact, the soul is continually shedding the body as its dead cells and waste products are flowing away from it in a steady stream and being replaced, so that the body is perpetually dying and casting its dead self into the grave of nature and is recreated and resurrected as a new body many times in the course of life. If the soul can thus continually disengage itself from the body in life, may it not finally divorce itself from the flesh in death?

But we come upon a deeper truth at this point. Life was once regarded as a form of the body, but now we are coming to see that the body is a form of life. Life molds the body to its own shape and use in all its myriad forms from single-celled plants up through the whole scale to the highest life in man. In every seed and germ an invisible architect is at work building an appropriate tabernacle for its tenant, and this architect is life. Huxley, with marvelous insight and skill, describes this process in the development of a salamander.

"As with an invisible trowel," he says, "the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column and molded the contour of the body; pinching up the head at one end, the tail at the other, and

fashioning flank and limb into due salamandrine proportions, in so artistic a way, that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work."

If this wonderful architectonic and teleological description applies to a lowly animal, how much more aptly does it apply to man. Our biological science is now running strongly in this direction. Life thus molds the body and is not its product. The soul is the unseen architect of the body, the tenant that builds its own wondrous tabernacle. "Form," maintains a recent authoritative writer on biology, "is a manifestation of function; essence of life is activity, not organization." This fact is fully set forth in Thomson's *Brain and Personality*.

The body bears every mark of being the instrument or tool of the soul that with the wear and tear of use and age becomes blunted or broken, a worn-out machine. This crippled condition of the body is an adequate explanation of impaired mental powers in disease and old age. May not a tool become broken or worn out and be laid aside without impairing the skill of the worker? When a telegraph-instrument stops working the operator does not stop thinking. The first cable laid under the Atlantic, after operating a few weeks, suddenly ceased to transmit messages. The operators in America did not conclude that the operators in Europe had ceased to exist: they only concluded that something was wrong with the wire. So we are not to conclude that the soul has ceased to exist when it ceases to communicate through the body; the body may simply be worn out and the soul may be using some other vehicle of expression. The soul is less and less dependent on the body as it develops its inner resources. In

some instances, when the body has shrunk and withered almost to the vanishing-point, the soul flames out in the greatest intensity and power. It looks as tho the soul were gradually outgrowing the body and letting go of this crutch, while it is developing wings on which to soar into a wider and freer life.

II. The soul itself carries in its own constitution the elements and witness of its immortality. It is a personality, consisting of perceptive and reflective thought, sensibility, and responsible will. Personality is the supreme power and worth of our human world. It is a great stride forward in the process of evolution, an abrupt break and difference in kind from all that went before. This is the crown that gives man sovereignty and a scepter over creation. He captures and trains into nimble servants all the forces of nature and subdues the earth and turns the wilderness into cultivated fields and splendid cities. His soul secretes civilization, and the whole vast material structure of our human world is simply the outgrowth and extension of his personality. Character that is pure and true, good, and beautiful and blessed has value above every other possession and power, and is the supreme worth and final end to which all other things are means. This is the diamond that scratches every other stone, the inner worth that outranks and outshines all outer wealth. And character is found only in personality and is its crown.

Personality, being the highest product and final crown of life and of the universe, must be permanent, or all value vanishes with it. The long, slow, unwearyed climb, purchased at every step by a great cost of sacrifice, from the ether up to the atom, from the atom to the crystal, from the crystal to the cell, and from the cell up to man, has been struggling toward personality as its goal. Shall the atom

and the crystal and the cell be on their way to a higher destiny at the lower end of the scale of evolution, and yet personality in the human soul at the top fail of this principle and reward and fall into nothingness? Were the highest end and goal thus to perish with the means, nothing would remain to justify either end or means, and the whole process of development would come to nothing and thereby be reduced to irrationality. We can not believe that the universe is so careless and wasteful of its sacrifice and most precious product. The immense and age-long process through which God has created human souls is vindicated only as this process issues in permanent results. That personalities, the highest and costliest embodiments of worth, should be produced through the travail of divine birth only to be flung as rubbish to the void, puts to confusion all our ideas of reason and right. Evolution itself has written all over it the promise and potency of some better thing, and its long, blood-stained process is adequately completed and crowned only when the human soul, its topmost blossom and finest fruit, passes into a higher world and an immortal life.

This argument appealed powerfully to John Fiske and is set forth in his *Destiny of Man*.

"Now the more thoroughly," he says, "we comprehend that process of evolution by which things have come to be what they are, the more we are likely to feel that to deny the everlasting spiritual element in man is to rob the whole process of its meaning. It goes far toward putting us to permanent intellectual confusion, and I do not see that any one has as yet alleged, or is ever likely to allege, a sufficient reason for so dire a conclusion. . . . The greatest philosopher of modern times, the master and teacher of all who shall study the processes of evolution for many a day to come, holds that the conscious soul is not the product of a collocation of material particles, but is in the deepest sense a divine effluence. According to Mr. Spencer, the divine energy which is manifested throughout the knowable universe is the same energy that wells

up in us in consciousness. Speaking for myself, I can see no insuperable difficulty in the notion that at some period in the evolution of humanity this divine spark may have acquired sufficient concentration and steadiness to survive the wreck of material form and endure forever. Such a crowning wonder seems to me no more than a fit climax to a creative work that has been ineffably beautiful and marvelous in all its myriad stages."

And even Mr. Darwin was forced to confess:

"Believing, as I do, that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued progress. To those who fully admit the immortality of the human soul, the destruction of one world will not appear so dreadful."

III. Instincts are prophecies. They are hereditary constitutional tendencies and impulses which begin to act automatically when they are aroused by their proper stimulus, and they find in their environment their appropriate means of satisfaction; they express the most primary and fundamental needs of the organism and sustain the life of the individual and of the race. They are prophetic provisions and provisions in the constitution that reach forward into the future and meet with their fulfilment and gratification.

The animal world is full of instincts, and they are often marvels and mysteries that excite our astonishment and defy our explanation. The bee builds a honeycomb according to mathematical and architectural principles of a high order. Ants organize and carry on a complex social order involving government, officers, workers, agriculturalists, soldiers and slaves, domesticated animals and plants, that rivals man's highest political achievements. Wasps sting spiders and caterpillars in their chief nerve-centers so as to paralyze them with a skill involving anatomical and physiological knowledge which Romans said might justly be deemed

the most remarkable instinct in the world. Birds newly fledged and without previous experience make long migrations and find a more favorable climate. The golden plover, a few ounces of fat and feathers, a tiny engine with a few drops of oil for fuel, breeds in summer in arctic North America and then drives itself in a marvelous flight of upward of ten thousand miles and winters in Patagonia. Day and night it wings its way over this vast distance, much of it over the trackless ocean, impelled and guided by the mystery of instinct. Insect and bird and fish and all animals are thus moved by inherited impulses that find their appropriate means of satisfaction, and by this means they live and propagate their kind.

Man is also a creature of instincts, born with his nature packed full of them. Many instincts he has in common with the lower animals, such as act in the babe and child; others of a higher nature are peculiar to himself. Some begin to act at birth and others develop as they are needed in life; some fulfil their temporary purpose and then wither away, and others grow with our growth and persist to the end.

Human instincts have their roots and springs down in subconsciousness. All our associations, memories, habits, instincts, and impulses are stored and preserved in this hidden chamber. There is reason to think that this subconscious region is large compared with our conscious life, as seven-eighths of an iceberg is submerged beneath the surface of the sea. Not only our individual experiences are deposited in this deep, but our whole accumulated heredity. We are vastly greater and more ancient than we know. Our heredity runs back through all the generations to the cave-man and on back through geological ages to primal cells. Our souls

are stratified structures, full of fossils, like the rocky strata in the crust of the earth. There are deeply buried in us ancient submerged continents and extinct constellations of racial experience, and at times these continents push their peaks up as islands and these constellations fitfully blaze up as faint stars in our consciousness. Abnormal "multiple personalities" are also sometimes buried in these mysterious depths. This is the underground world and night-life of the soul, full of shadows and ghosts and stars.

Up out of this great racial deep of the soul comes the instinct of immortality. This is an impulse and desire looking toward a future life, which is as old and wide as the human race. It has all the marks of instinct—universality, constitutionality, priority to experience, and necessity in our life. In lowest savagery and highest civilization, grossest superstition and purest religion, in every age and under every sky instinct impels man to cry out of the depths of his heart for immortal life. That it exists or manifests itself in greater or less degrees in different individuals, and is almost wanting in some, is quite in accord with the moderate degree of variability of instinct and does not invalidate the general fact of its universality.

The human spirit shrinks from extinction and has a mighty passion for life. It stands on the shore of time, peering out over the ocean of eternity that it may discern "the green mountain-top of a far new world." This life, rich and glorious as it may be, it holds to be a poor and pitiful fragment without more life. Man buries his dead and refuses to believe that they have vanished into nothingness, but hopes to meet them again. He enters the dark shadow of death, triumphantly believing that he will emerge into the eternal morning.

"There are wondrous impulses in us," says W. R. Alger, "constitutional convictions prescient of futurity, like those pre-vising instincts in birds leading them to take preparatory flights before their migration. Eternity is the stuff of which our love, flying forward, builds its cooing nest in the eaves of the universe. If we saw wings growing out upon a young creature, we should be forced to conclude that he was intended some time to fly. It is so with man. By exploring thoughts, disciplinary sacrifices, supernal prayers, holy toils of disinterestedness, he fledges his soul's pinions, lays up treasures in heaven, and at last migrates to the attracting clime."

Instincts, as we have seen, grow out of and express the most primary and fundamental needs of life; and in nature they find their appropriate means of satisfaction. They are not lies; they are trusted and they tell the truth. The instinct of immortality, we must believe, is of the same nature. It is an expression and outgrowth of the age-long racial need of immortality as the necessary complement and completion of our life, and if it is a true instinct it must be a part which has its counterpart that fits it as the die fits the coin. The belief that it is a true instinct is an act of faith, but it is one to which the race has long committed itself, which is altogether in accordance with the analogy and promise of nature, and to which the universe has pledged its integrity. Can it be that the instinct of ant and bee and bird is true and that of man is false? Will nature lead the whole world of life up the slope of instinct and then at its very summit prove a traitor to the highest and noblest instinct of all? Will God implant truth in the heart of the very insects and then inveigle his children into trust in him only to tell them lies? The human race has ever thought better of God, however dimly and darkly it has seen his face, and it will ever trust the eternity that he has set in its heart.

Even those that doubt or deny immortality can not altogether kill this instinctive hope in their hearts.

Thomas H. Huxley, in 1883 when near sixty years of age, wrote:

"It is a curious thing that I find my dislike to the thought of extinction increasing as I get older. It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more than I did in 1800. I had rather be in hell."

And archagnostic as he was and inventor of the name, yet some belief in a personal God and a wistful if faint hope of immortality appear in the inscription composed by his wife and placed by his direction on his tomb.

The heart speaks by intimation and allusion, suggestion and presentiment, and when its yearning is denied and suppress it finds indirect ways of whispering its secret to the soul. Agnostic literature contains many instances in which men who have denied this hope have yet let it slip out of them in some byword or chance allusion. When least expected it comes knocking at the door, and before the mind is aware of its presence it has captured the soul. This is one of the marks of its truth and power.

"Just when we are safest, there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus-ending from Euripides—
And that's enough for fifty hopes and fears
As old and new at once as nature's self
To rap and knock and enter in the soul."

The poets are the prophets of the heart. They interpret its dreams and see its visions. They can play upon the thousand-stringed harp of the soul and draw from it its deepest and mellowest music; and they have ever struck upon its mystic strings the profoundest and noblest notes of immortality. The extinction of the soul does not lend itself to inspiring poetry. Atheism is not singable. But all the great poets have sung of the immortal hope. There is no snow-appled, sun-bathed mountain peak of poetry that does not reflect this light, caught from a luminary beyond the horizon of this world. An anthology

of poetry on death and immortality is a great constellation of stars. And this instinct of the heart is one of the first stars of the first magnitude in the firmament of these prophets.

Not only does the soul have an instinct of immortality, but it is an unfinished structure which at its most advanced stages in this world stands "only half-built against the sky." What it is is only a hint of what it might be and what it feels it ought to be. The whole soul is a bundle of cravings and faculties, powers and possibilities, mental and affectional, moral and spiritual, which are all more or less germinal and plastic. Some of these, such as the procreative passion, do fulfil their purpose, reach their full satisfaction, and then are sloughed off, evolution leaving them behind as withered husks. But others of them reach no such limit and are like parabolic curves which never become a closed circuit, but ever sweep a wider area. Our mental faculties are of this infinite nature, every problem they solve starting a hundred others that are not solved, so that our conscious ignorance grows faster than our knowledge. The human heart is only a bud that is yet to unfold its full bloom, and the moral nature never reaches its ideal in this world. So strong is the demand of conscience, or the "categorical imperative," for a future life as the necessary fulfilment of its needs that Immanuel Kant rested on it as a sufficient foundation for belief in immortality. All these powers and possibilities are prophecies; and if they are not fulfilled, then "the soul's proud faculties tell glorious lies as thick as stars."

IV. Can we form any conception as to what eternal life is? If we can not define life itself we can describe the condition of its continuance, and this condition is correspondence with its environment. Eternal life would be such correspondence in a perfect

degree. Herbert Spencer in his *Biology* has worked out, with remarkable insight and luminous exposition, the scientific grounds of the nature of eternal life and has not hesitated to draw the inevitable conclusion.

"Perfect correspondence," he declares, "would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet; and were it never to fail in the efficiency with which it met them; there would be eternal existence and universal knowledge."

"Eternal existence and universal knowledge"—what is this but eternal life? Here, it would appear, on the ground of nature itself we are reaching our goal. Science is at last speaking the very language of our hope.

That life depends on correspondence with environment is an obvious fact, open to the layman as well as to the biologist, altho science enormously enlarges and illuminates our knowledge of the fact. Any living organism from the lowest single-celled animal or plant up to man can exist only as it is able to adapt itself to its environment of soil and air and temperature, food and light, activity and rest, and subtle chemical and physiological conditions. The microbe has a very narrow environment and only a slight power of adjusting itself to it. It touches the world at only a few points, and a small change in food-supply and temperature extinguishes its life. As life rises in the scale from single cells to higher forms, the organism increases in complexity and is dependent on a correspondingly more complex environment with an increased power of adjustment to it.

This principle reaches its highest expression in man, whose organism stands at the top of the scale and whose environment has become the earth and solar system and stars. He also has the largest power, on the whole, of adapting himself to changes. He can live in tropic heat or in arctic cold, on the land or on the water, on

the plain or on the mountain, and can utilize an immense variety of food-materials. His mental powers also enable him to contrive all manner of artificial adjustments and substitutes and cunning inventions and desperate devices by which he can adapt himself to changes in his environment, and thus he combats heat and cold, famine and flood, disease and death. Man in a measure is master of his environment and thus he protects and prolongs his life.

But death finally comes to man. Just what is its natural cause the biologists have not yet clearly determined. Tho man may keep himself in the most favorable physical conditions, yet in time his organism undergoes changes that he can not avoid or resist and death is the result. These changes, however, are due to some lack of plasticity or power of the organism to maintain its adjustment to its environment. Could this correspondence be perfectly maintained in a perfect environment, death would never result and man would attain to "eternal existence and universal knowledge," or earthly immortality.

The earthly environment, however, is not perfect. It is never in a state of fixt equilibrium, but is ceaselessly swept with storms and waves, changes of temperature and humidity, fluctuations in nourishment and with disease, that constantly strain and rack the human body and tend to wear it out and overcome its power of adjustment and that finally compass its dissolution. And these continual, comparatively minute changes will eventually accumulate and culminate in such great changes of climatic and continental conditions as will greatly modify human life or render its continuance on this planet impossible. And finally these secular changes will destroy the planet itself and dissolve the very solar system.

Eternal life in this world, consti-

tuted as it is, is therefore impossible. Life here does not find a perfect, permanent environment, and it does not have perfect and perpetual power of adjustment. But give it this perfect environment and endow it with perfect plasticity, and then biology itself asserts that it will have "eternal existence and universal knowledge," or eternal life.

Having heard the voice of science on the nature of eternal life, we now turn to the voice of religion and revelation. What did Jesus say on this point? "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Here we have another definition of eternal life, which is yet not another but is fundamentally the same with that of science. Eternal life consists in knowledge, and knowledge is harmony and fellowship or correspondence with environment. Our human life, physical, mental, social, esthetic, moral, and religious, has its root and continuance in this correspondence.

Our life lies embedded in nature and ensphered in an infinitely wider and vaster spiritual world. The real environment of our life is God himself. All material forms of our environment, the soil and showers and sunshine, earth and sun and stars, are but elements or aspects of this wider and final environment. God is not free from us or external to us, but nigh us, even in our hearts. "In him we live and move and have our being." "Closer is he than breathing, nearer than hands and feet." This spiritual environment is perfect, meeting and matching our life at every point, and subject to no changes, but the same yesterday, to-day, and forever. And our spiritual life is capable of maintaining perfect correspondence with this perfect environment. Sinless purity and filial faith and fellowship will never permit the soul to fall out

of harmony with God, but will ever fold it closer to his heart and hide it deeper in his life. Mr. Spencer's own definition of "eternal existence and universal knowledge" is thus fulfilled in the Christian view of life. Nature and revelation, science and Scripture here unite and speak with one voice as to the nature of that life which contains no seed of decay and death and will endure forever. Eternal life is harmony with God, and this crowds the soul, not simply with years tho all the process of the suns and cycles of the stars belong to it, but with spiritual wealth and worth, with the noblest thought and feeling, sympathy, and service and song. It tunes the soul into unison with God at every point, physical, mental, social, esthetic, moral, and spiritual, so that all its strings vibrate in harmony with him and his life slips through it as music through a flute or as strains flow from an organ.

This perfect correspondence with God, however, can not be fully and finally realized in this world, because here the roots and remnants of sin remain in us and because we are now in part related to the temporal earthly and fleshy environment. But death marks the severance of the soul from this temporal environment and ushers it directly into the perfect environment of God. How much will go with the body, whether its senses and sensational experience will be shed along with the flesh and the spirit be liberated into some higher type of knowledge and life, we can not now know. But there are intimations of such higher life in both nature and revelation. Evolution has been constantly climbing the spiral from lower to higher types of life, from the microbe to the vertebrate, and from the gill-breathing water-animal to the lung-breathing land- and air-animal, and so on up to man. This line of ascent points on up to still higher forms, and

the human soul may be only a germ and prophecy of life as much above this present form as the swift-winged, gorgeously arrayed butterfly is above the slow-crawling, shaggy caterpillar.

Scripture points in the same direction. It is full of intimations and pictures and promises of a higher life than we can know or conceive. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Many Scriptural statements point to a life released from sense and liberated into pure spirit. No doubt the spirit will have a body or an organism or means of relation to its environment, but it will not be like this "muddy vesture of decay" that has been so infected and loaded with seeds of death and has been the means of so much sin and sorrow in the earthly life. Such correspondence with God will be pure life and liberty, beauty and blessedness. "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished." Then shall eternal life begun here be completed there, and "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

V.—Can we believe in immortality? We have come to the final answer to our question. We have not reached the knowledge of demonstration and must still walk by faith. The chess-board of the world is composed of bright squares alternating with dark,

and we can see any great ethical and spiritual question, in Browning's phrase, as faith diversified with doubt, or as doubt diversified with faith. We would fain see it all bright, but it is not so constituted. Something is left to our individuality and sovereignty, ethical affinity and aspiration, personal decision and action. Obedience is ever a vital organ of spiritual knowledge, and who shall penetrate to the secret of the individual will that turns the balance toward faith or doubt? Professor James said that the universe "feels like a fight," and Donald Hankey says in his *Student in Arms: Second Series*, that "True religion means betting that there is a God." The question of immortality is one of these decisive battle-fields of life. Whether we see it as a dominant faith edged with doubt, or as dominant doubt edged with faith, is something that each one must decide for himself. God has given us sufficient light for us to exercise faith and left enough shadows for us to entertain doubt.

Gathering up all lines of logic, following all gleams of light, listening to all voices and intimations of mind and heart, science and Scripture, and letting our deepest needs and finest moods speak, we join in the faith of Socrates as, taking the fatal hemlock, he said, "The venture is a glorious one"; with Job as he declared, "I know that apart from my flesh I shall see God"; with Carlyle in his "Everlasting yea"; with Paul as he declared that "this corruptible must put on incorruption, and this mortal must put on immortality"; and the Christian above all puts his trust in the Lord of life and the Master of death, who prayed, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory."

"The One remains, the many change and pass;
Heaven's light forever shines, earth's shadows fly;
Life, like a dome of many-colored glass,
Stains the white radiance of eternity,
Until death tramples it to fragments."

THE CHURCH'S MESSAGE FOR THE COMING TIME¹

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inary, New York City

To a large extent the pulpit is saying about the war substantially the same thing that the newspapers are saying. From this it is made to appear that our religion has no special or distinctive message. Some preachers, it is true, are finding a distinctive message in this: That the soldier should kill without hating. This is good, but it does not go to the roots of the present trouble. The Christian pulpit should be expected to inform the people as to the underlying causes of war, and to develop both the intelligence and the motives that are neces-

sary to bring wars to an end. When this task is undertaken it will appear that the only ground that a Christian as such can have for supporting the present war lies in its actual or probable tendency toward such a reorganization of society as will remove the underlying causes of war.

The underlying causes of war are to be found in love of the various special privileges that are maintained by our present economic system. President Wilson is right in his statement that no really democratic people is warlike. We must go on to see that the obstacles to democracy derive their power from the control of government by one or another economically privileged class. From the

¹ In response to a request from the editors, the following answers on this vital subject have been received.

Christian standpoint there is no line of division between the necessity of putting an end to the Prussian military autocracy and the necessity of putting an end to the economic injustices that abound in our own country. Both tend to war; both destroy democracy; both belong to "the world" that is the foe of the Christ.

The pulpit should see that now is a golden opportunity to strike for democracy in our own country as well as in the outside world. There is no need to postpone the gospel of man as against the gospel of the dollar. The more real democracy we get now among our own people the more ready we shall be to support unwaveringly and self-sacrificingly the democratic ends of the war.

But the pulpit should also develop among the people an intelligent demand that the war be conducted whole-heartedly upon the humanitarian basis that we have professed. Much might be accomplished if preachers would simply give careful expositions of President Wilson's utterances on this point, together with analyses of the political and economic measures that will be necessary in the peace-settlement. The problem for the Christian is this: What can I contribute, and what can I induce my government to contribute, to the organization of love both economically and politically, both at home and between peoples?

If the devotion of the churches to the present war should weaken the Church's protest against war; if the truly ethical element in the soldier's devotion and the truly glorious side to his sacrifice should blind us to the horror of killing our brothers, who are beloved of the Father; if we should so forget our Christian message as to become tolerant toward militarism as a national attitude and policy—then something worse than defeat by Germany will happen. It is not enough,

either, to administer comfort to the suffering and the bereaved, or even to soften the brutalities of armed conflict. We must expose the selfish nationalism, the intriguing diplomacy, the commercial contests, the whole exploitation of masses by classes, that we have heretofore taken for granted as the nature of "politics." We must insist that our own nation shall do, as President Wilson says, the "unprecedented thing" of placing international relations squarely upon regard for man, and not upon the basis of any selfish interest whatsoever. This will mean, on the one hand, purging ourselves of the privilege-seeking processes that reach a climax in seeking special privileges for nations, and, on the other hand, offering to set up a new world-order to which we ourselves shall submit, laying aside some of the prerogatives that we have customarily included under national sovereignty. Toward some sort of world-State must we move, but this will imply a new form of the losing of individualistic life whereby, nevertheless, we gain life.

In short, the gospel for the time must move far beyond amiable individual attitudes toward our enemies, far beyond loyalty to the State, far beyond the assuaging of suffering caused by the present conflict. We have before us nothing less than the task of finding and proclaiming the meaning of democratic love as a political principle that applies in the same sense to our domestic order and to the international order.

HENRY COLLIN MINTON, D.D., LL.D.,
Trenton, N. J.

No, the Church's message for the coming time should not be changed; but it may well be readjusted and extended. That message is the everlasting gospel of Jesus Christ, the Word of God; objectively and substantially,

it is not subject to change, but men's apprehension of it, their adjustment of it to existing conditions, changes with the conditions. The Nicene Creed served its day, but it had to be enlarged to meet the need of later days. Christian creeds change, but Christianity never.

New conditions call for and call out these new appreciations, new applications, new adjustments. Undoubtedly, the message which the Church has been giving out has been neither a false nor a vain one; but the obviously new conditions which the coming time—a time of world-reconstruction—is bound to usher in will certainly demand an enlarged application of these same truths.

Such changes, by enlargement and application, are easily named. The oneness and unity of the kingdom of God, embracing all his people always and everywhere; the inevitable inadequacy of a merely intellectual apprehension or theoretical formulation of the Christian system; the absolute supremacy of the will and law of God in the entire sphere of human motive and thought and conduct; the renewing power of the grace of God in human affairs, individually, socially, nationally—such thoughts as these will need a fuller and stronger presentation in the coming time. They will require endless interpretation; and the only sufficient interpretation of such truths is to be found in the actual application of them.

It is common to say that social service is to be the commanding note of the Church's message to the future. This may be true, to be sure. But it must be more than that. The fruit is rich, but it is impossible without the root. The Christianity of the future is to be more than merely a socially appreciated or socially applied force. Individualism has been disproportionately overemphasized in the past.

This ought to have been done, but that—the social meaning and application of it—should not have been left undone. Not that the individual unit is not primary and fundamental. Faith, motive, love, service, are all in the individual, in the heart, first. But as Emerson would say, "What is in will out." That is not only good psychology; it is good Christianity, also.

A Christian hermit is no twentieth-century saint. According to Saint Paul, charity—love—excels both faith and hope; but we commonly think of this charity as being not so much an individual grace as a social one. The invariable bond between the individual character within and the social duty or the social service without must strongly feature the Church's message for the future.

And this feature will necessitate at least three distinct lines of adjustment:

1. It will more and more affect the relations between individuals changed to be thrown together in the same group or community. No hymn of hate can be tuned to the music of such a message. If a man say he loves God and yet if he hate his brother, he is a liar, and the truth is not in him. Love is the orthodoxy of the heart, and hate is the heresy that vitiates the whole. The home, the school, the city, the Church, and the State furnish fields for the cultivation and the display of this queenly grace.

2. The nation itself is never too wide or too great for this key of Christian character and life. The State is "of God," and to the Christian citizen, Cæsar—if he also be "of God"—is not against God, but under him. The commonwealth is to be consecrated to him. The republic of man is subordinated to the kingdom of God. Not the kingdom only, but also the kingship, of Jesus Christ is to be the burden of the message. If democracy is to be safe, the Christ whose rule is

recognized will be the Savior. The State, the nation's organ, has a moral obligation, a spiritual responsibility, all its own. Other things being equal, what is right for the State can not be wrong for the statesman; and, on the other hand, under like conditions, what is wrong for the citizen can not be right for the city.

3. This message of the future has also, as are greatly needed, its international bearings, "Who is my neighbor?" This message will make it unmistakably clear that the Christian conception of "neighbor" and "neighborhood" stretches far beyond State-lines and racial limits. If it will proclaim the brotherhood of man, it will also denounce the selfish sin of race-prejudice. Neither war nor peace furnishes exemption from the imperative and universal call of plain, ethical, eternal right. Do men say that war justifies anything? "My country—right or wrong—in any case, My country" is a slogan sounded out by Satan. It is as bad—not worse—to say "Wrong is right" as to say "Might is right." War gives no warrant for disobeying God. Every one of the ten commandments is as valid in the peace-seeking chambers of diplomacy or in the secret counsels of war-lords in a continental campaign as it was for the solitary individual at the foot of ancient Sinai or for the neighbor peasants that listened to the Galilean interpreter as he enlarged and applied that law two thousand years ago.

President E. Y. MULLINS, D.D.,
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In a very real sense of the word, the message of the Church remains the same throughout all history. Fundamentally, it is a message of the incarnation of God in Christ and his

redeeming work for the world. These fundamental facts carry with them the facts of regeneration in the heart and life of the individual and of the nation. It means faith in Christ as the Redeemer, regeneration of heart and life by the Spirit of God, and as a result of the regenerate life of the individual there arises a new social order in which every human relation is adjusted in accordance with moral ideals of the gospel. In broad outlines, the above is the message of the churches for the coming age.

In my judgment, the emphasis after the present war will be upon the regeneration of the individual heart and life by the power of God's Spirit through the gospel, and then also upon the social and moral implications which go with the new birth. The European War has taught the world, as nothing else has taught it, that the unregenerate human heart is not fit for the kingdom of God; and, if the war brings us any message, it brings us the message that the heart must be renewed by divine power.

But it also brings us the great message that national relations and all social relations must be regenerated as well. The specific message of the churches, as applicable to the various phases of social, economic, and political life, will depend upon the conditions and the various circumstances under which the churches shall do their work; but we can scarcely go astray in emphasizing the above great points.

If I were to particularize, I should say that a new conception of national life will be a part of the message of the churches. The old self-centered conception of patriotism and nationalism must pass away, and the new ideal, in which the nation becomes a part of the world's life, while, of course, retaining the spirit of loyalty to the national government, will take its place.

I do not believe that socialism will prevail in the new world which will arise; but unquestionably the half-truth that socialism contains will obtain new recognition, and the world will go forward with greater rapidity than ever before. The Church should preach the doctrine of antimilitarism. By this I do not mean that it should teach nations to remain helpless; but that it should teach them that wars, to be justified, must be in the interest of righteousness, and that the lust for mere power is diametrically opposed to all that is highest in civilization and in Christianity.

JUNIUS B. REMENSNYDER, D.D.,
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The Church's message to mankind is to unfold the gospel of Jesus Christ. This is the gospel of the righteousness and grace of God, of his fatherhood, and of the brotherhood of man.

The various applications of this message are to meet the particular conditions of the age and time. Certainly, the conditions which face the Church at present are remarkable. Christendom is confronting a state of passion, of hate, of misrepresentation and prejudice, leading to war and slaughter, and making it impossible even to consider calmly peace and brotherhood, such as it was never expected we would have to see after centuries of the dominance of Christian teaching and ideals. The Church's message for the present and for the coming readjustments should emphasize those Christian truths, the violation of which has led to the awful tragedy befalling our Christian civilization.

A prime consideration is the international character of the Church. This was its chief note in the primitive age. In the kingdom of Christ "there is neither Greek, nor Jew, barbarian, Scythian, bond nor free,

but Christ is all, and in all." This, too, was the idea in adopting the word "Catholic," i.e., universal. Nations and States had their definitive, separatistic lines, but the Church united all races and States in one spiritual kingdom. Had Christians lived up to this vital Christian truth, the national jealousies and rivalries which made this world-war possible might have been subdued or wholly prevented.

Bishop Gore, at the great meeting held at Central Hall, Westminster, London, in 1917, referred to this, saying that "he felt the humiliation of the Church in that her influence had not gone down deeper into modern life. He had identified the Church and the nation, forgetting that Christianity stands for a fellowship which is international." The Church will, then, have learned from this terrible miscarriage, while urging the duty of loyalty to the individual State, to emphasize far more intensely than she has done loyalty to that spirit of internationalism, of a brotherhood in Christ, which transcends all national lines and will keep the common children of God at peace one with another.

Again, the Church of the future should see the need of urging her message of righteousness and brotherhood more earnestly upon the world of industry and trade. It is largely the unchristian aspect of modern industrial life which has nourished the temper of mind, the contentions and strifes, and the ambitious schemes of statesmen which ever, as the outcome, make war inevitable. And the more that diplomats and tradesmen have failed in their schemes, so that, instead of gaining wealth and power, they are impoverishing and ruining themselves and the world, should the Church speak with authority, showing that nothing but the spirit of Christ, and the new heart and brotherly mind begotten by the gospel, can

prevent business and politics from plunging society into similar awful catastrophes.

Lastly, the Church of the future will have been taught that she must preach more strongly the duty of justice and charity. Never in history have we seen such an exploiting of misrepresentation, falsehoods, and uncharitable judgments as in this great conflict. Christians, on both sides, have charged each other with crimes simply impossible. Generally it has been deemed a mark of a low civilization to believe such gross inhumanities. But this campaign of slander and traduction has made itself believed, and this has done more, perhaps, than all else to call out the diabolical in the human spirit and to make the war pitiless and fiendish. Dr. Jowett remarked to the writer, referring to these unchristian judgments: "Christians should, during this war, read the thirteenth chapter of First Corinthians once every week."

These reflections show how many essential points of the Church's message have been ruthlessly thrown overboard in this bloody strife between nominally Christian States, and with what renewed ardor the Church will have to assert and proclaim them. And may the Holy Spirit attend her preaching with such power that we may never see the Christian world plunged again into such a vortex of disaster!

Dean GEORGE HODGES, D.D., D.C.L.,
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The Church's message for the immediate future is indicated, I think, in the words, "That we, through patience and comfort of the Scriptures, might have hope." For the Scriptures are the record, for the most part, of the faith and courage of men who con-

fronted the conditions of a world-war and found God in all of it. Almost all of the prophets were summoned to their mission by the menace of invasion or by the oppression of their enemies. They found reasons for the distress of the nation in the sins of the people, but behind all that seemed to them to be punishment they saw the love of God. They looked forward with unfailing confidence to the time when good would come out of all the ill. And the good came, as they had promised. There is nothing in the present situation which presents a greater test of faith than the overthrow of the people of Israel by the Assyrians and by the Chaldeans. Some persons seem to think that the present war is a new disclosure of the relation of God to the world, a new argument against the doctrine of divine providence. But there is nothing in it which was not met in its extreme rigor by the prophets. The world came to an end, as they said, and began over again, as it shall begin over again when this present destruction is completed. The lesson of the Scriptures and of the histories is that civilization and religion have a vitality which enables them to rise from the dead. They have so risen a thousand times, and shall so rise again, by the grace of God, in our own day. "When these things begin to come to pass," the Master says, "then look up, and lift up your heads, for your redemption draweth nigh."

Bishop EUGENE R. HENDRIX, D.D.,
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The Church's message is the Master's "Love one another." Lord Northcliffe uttered a most significant sentence during a recent visit to Kansas City when he said: "The 'gang' who was responsible for the present war numbered only about two hundred and fifty thousand." No one could

speaking more intelligently than he, and it is important for the world's peace that we heed his statement. President Wilson, with undoubted information as to facts, has steadily insisted that the autocratic rulers of Germany, and not the German people, are to be held responsible for the breaking of treaties. This fact should shape our relations, when peace is restored, to our German fellow Christians with whom we have labored in the great foreign missionary fields for nearly a century. Let not the work of missions be halted by bitterness between the workers, for there is a world-conquest more vital than between the Central Powers and the Allies when the Son of God goes forth to war.

The bearing of the new alliances is even more vital than any that now obtain. Men of all races now fight side by side. Let them hereafter work side by side for the conquest of the world. We dare speak of a "League of Nations in the Interest of Peace." Why not plan and pray for a "League of Nations in the Interest of Christianity"? Who knows but that the things that can be shaken are removed that the things which can not be shaken may remain. We dare expect to receive a kingdom that can not be moved. Let us therefore look unto and hasten its coming. Out of the great Napoleonic wars came the challenge to Christianity which resulted in giving within less than twenty-five years the great missionary societies of the last century which have helped to recast the world. Much more if we work together will the great Christian nations help to mold a new earth wherein dwelleth righteousness. What new allies the world is seeing when the foes of a hundred years, as England and France, are in arms for the same great aims! Shall Christian nations not plan to fight together for the triumph of the cross, esteeming each

other highly in love for their works' sake?

President HENRY CHURCHILL KING,
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1. The Church's message may well be affected first of all by the fact that the war must have done something to call men away from shallow views of progress, of sin, and of creed. The mere existence of such a world-conflict should demonstrate that progress is not a matter that takes care of itself. The scientifically devised atrocities of this war would seem to make it impossible to take a rosy view of sin or to deny its existence. And in face of the tremendous consequences of the German philosophy of the State one can hardly believe that it makes little difference what the thoughts and theories of men are.

2. As I have elsewhere said, I have not been able to shake off the conviction that in this war God is sifting out the true from the false Christianity. It is being forced home upon the reasons and consciences of men to-day that a Christianity primarily theological, a Christianity primarily emotional, a Christianity primarily ceremonial, a Christianity that adopts God as a kind of national perquisite, and an Old-Testament kind of Christianity have all alike failed to stand the test of these crucial days. The only kind of Christianity, it seems to me, that can be said to have come out of this war unscathed is a Christianity that is a true reflection of the spirit and teachings of Christ. And the churches will need to be more sure than ever before, after the war, that the Christianity which they are teaching is the Christianity of Christ himself.

3. That would seem to me to mean, in turn, that the message of the Church must have a still stronger ethical, so-

cial, and democratic emphasis. Its message must be ethical through and through, not tribal, but universal in its appeal. And it must have an ethics capable of application as truly to nations and national relations as to individuals and individual relations. It will also be less possible than in any preceding generation for the Church to evade concrete and practical social applications of the spirit of Christ. And the message of the Church must measure up as never before to the inherent democracy of Christ's teaching concerning men.

4. The inner meaning of the crisis through which the world is passing suggests, too, a still stronger emphasis, in the Church's message, on the spiritual and the sacrificial. The very fact that millions of men are

fighting, not for territory or material gain, but for unseen and intangible values, gives one a new sense that men are bitterly learning that machinery and organization and wealth and science are not enough. They are learning their inevitable need of things unseen, of God and the world of the spirit.

The fact, too, that in this world-struggle common men have proved themselves capable, on a massive scale, of heroic deeds and endless self-sacrifice suggests that in this very fact they have got the key—tho they be not yet wholly conscious of it—to a new understanding of Christ's own life and death and of his ideals for men. We may expect men to respond to the note of Christian sacrifice as never before.

THE BEHAVIOR OF JESUS

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THE New Testament has a word translated "conversation," but the nearest English word to-day is "behavior." "Manners" covers part of the meaning. There is a distinctively Christian behavior, and Jesus set its perfect example. There is an instance of it in Luke's fourteenth chapter, which tells how Jesus behaved when he was "asked out to dinner."

Omitting the miracle as apart from our subject, we find that Jesus began by poking fun at his fellow guests. There are Christians who gravely discuss whether Jesus ever laughed! So resolutely do we mummify the Bible! Some of the difficult stories about our Lord yield their secret when we leave in the humor. If the first story of this chapter were taken seriously, we should find our Lord teaching this lesson—"How to be selfish successfully, or the subtle way to get the best seat!" He was really poking fun at his critics.

Consider the picture. Jesus had

been asked out to dinner that he might be watched. He knew it, but it did not disconcert him. Instead, he began quietly to watch his watchers! And this from the beginning of the meal, for the Greek really runs, "He began to tell the guests a story with a meaning, for he noticed how they were picking out the chief seats." It is a mistake, and a clumsy one, to imagine that the decorous rabbis pushed and shouldered each other. No, there was finesse in their operations. No doubt they kept the form of good manners, no doubt they hung back standing under pretense of courtesy—yet all the time they were trying each to "work his way" to a good place—a practise by no means extinct. I have seen it at public luncheons! And Jesus noticed all of it, and before they knew it the watchers were watched, the biters bit. "Why," said he, "if you really want a good seat, let me tell you how to get it. Your selfishness is not subtle enough, despite all

the appearance you make of giving way to each other. The man who really wants to feel superior should go and sit at the bottom yonder. Don't you see why? Well, isn't he the man who will get moved up?" Humor has been called the "salt of life." Jesus began by poking fun at mannerly selfishness. Surely, there was a scuttle for seats now. The Christian way of killing some small skulking self-seekings is humorously to pillory them!

Three stages may be distinguished in the evolution of "good manners." At the beginning it is just push and thrust, after the fashion of the beasts. Then there is the stage of self-repression, which easily glides into concealed selfishness, the "world's" veneer of manners. In the third stage a man "forgets himself." The phrase is sometimes used in a mean way. A mother says to her boy, "Jack, you forget yourself." This when he is obviously selfish! What she really means is, "Jack, you forget that people are looking at you." There is a noble way of forgetting oneself. If Jesus had thought of himself, he had joined in the courteous competition. But it was so usual a habit with him to "seek first the kingdom of God" that he followed this quest even when it came to sitting down at a table. To forget oneself in this way is the best of good manners and it is Christianity as well. There is no fun so delicious as the fun of the true saint.

St. Luke does not, of course, report all that was said. As true conversation is at once versatile and continuous, the talk at the table would wander, but it was still about hosts and guests; and Luke, whose interest, of course, was in Jesus, next tells us something that he said to the host. "Don't ask your friends; ask the poor." If it be taken literally, it, too, has strange issues. No more friends

to tea! But, again, see the humor in Jesus's eye. Of course what he meant was that there ought to be no self-seeking, no *arrière pensée* of self, in hospitality. Else that beautiful thing is like a rose with a worm at its heart. And there is still a good deal of such hospitality. I have heard one manufacturer say to another about a merchant's buyer: "If you want an order from So-and-so, give him a lunch and a good cigar!" There is no hypocrite like selfishness. Jesus said that even in such things as asking a man to dinner there is a place for Christianity. Yet he did not lay down any set rules, for selfishness is a past master at the evasion of rules. He said, "Bethink you of eternity!" "Recompense shall be made in the resurrection of the just." What recompense? Such recompense as becomes eternity. Not the gains of the man whose very hospitality is a bargain, but the delights of the kingdom of heaven. So here is another mark of Christian manners—to "forget yourself" and "remember eternity." And once again, this was so much the habit of Jesus that he had not to try to do it. Your self-seeker does not need to try to be selfish! It is his natural way. So, to any man who takes his Christianity seriously, it will become natural to take account of eternity even when he is asking a friend to dinner. The Americans have a phrase to describe those who naturally deal with affairs on a great scale; they say, "He is a big man." They mean that his mind is too large to be pettifogging. There is a story of a French king who once at play dropt a louis on the floor and began to grope beneath the table for it! And the Venetian ambassador lit a ten-thousand-louis note at the lamp to help the monarch to look for it! The true Christian behaves on a certain scale. Even his small acts are informed with eternity. Of course he

will not usually mention such a thing, but people will know. In the *Legend of Montrose* Scott tells how some one standing by picked out the disguised marquis by the way he handled a drinking-horn. Even in the trivial 'Christianity can not be hid.

You will notice that so far Jesus had not named God. His rule about that is easy to trace; he neither dragged God in, nor shut God out. There are some people who think that God ought never to be named in conversation unless it were as a kind of solemn duty by a minister! There are other people who introduce God by way of platitude. Such a man sat at the table. Now he had his chance. I see his broad smile and his ample hands. "Blessed is he that shall eat bread in the kingdom of God." Study Jesus's answer and you will be sure of the man. He was one of those who separate life into two parts—this life and the next; who in practise act as tho the parts had not much to do with each other. Each has its own set of rules, and we must conform to the rules of earth while we are here, just as we must conform to the rules of heaven when we get there. When a man is at Rome he must do as the Romans do. We all "hope to meet in heaven at last," don't we? God may be no more than a supine hope. "Blessed is he that shall eat bread in the kingdom of God." Jesus no more excluded the serious from his talk than he excluded the humorous. His idea of conversation was not a succession of good stories, well tho he could tell one. He turned on the man of the platitude at once. "Man," he says, "you think that there is a great day coming when our troubles and trials will be over and God will call us to his feast. I tell you that his feast is ready and the invitations are out! You have had one and refused it."

Yet Jesus did not charge his fellow guests with anything that men call sin. He simply said, "You postpone God! One of you is too busy with his farm, another with his home, to attend to him at present. Of course you do not mean to leave him out of the future. You postpone God!" Is the habit extinct? Are there no people who never partake of the Lord's Supper, as we rightly call the sacrament, because as each opportunity comes they want to get home to dinner or to go for a walk? Are there none who give Sunday to their homes and not at all to worship? None who think that in war it is waste of time to pray? And they do not deny God—they only postpone him! Do you think that God puts up with polite insolence? "Not one of those that were bidden shall taste of my supper!"

But to return to our subject—you see the third underlying principle of Jesus's behavior? He forgot himself; he took account of eternity; he "practised the presence of God." Have you noticed how sometimes every one's behavior changes when some one comes into a room? For Jesus God was always about. Even when he was talking to others God was one of the company. Principle permeates behavior. Try this last habit—the habit of recognizing the presence of God in every-day life. It will lift its whole level. There are men who will not swear in the presence of a lady or a "parson"; would they swear if they remembered the presence of God? They impudently ignore the greatest in the company. Here is a story from a well-known journal: "A Glasgow minister tells of a man of spirituality and refinement who was yet the inmate of a poorhouse. 'I don't know how you can live in Stabs Hill,' said a visitor one day. 'I am not living in Stabs Hill,' was the answer, 'I am living in God.'"

CHURCH AND STATE IN ENGLAND¹

Professor HENRY BRADFORD WASHBURN, Cambridge, Mass.

Church and State in England is a posthumous work, appearing about one year after the author's death. Had the author lived, he would undoubtedly have brought his study down through the eighteenth and nineteenth centuries. He would also have added a helpful list of references in support of his statements and in illustration of his agreement or disagreement with other writers on the same subject. As the book now stands there is not a reference of importance from cover to cover. The editor states in the preface that this "is not a text-book for beginners." If not, then assuredly there should be those helps to which the advanced student looks for corroboration of the author's assertions and also for suggestion toward further study.

I confess to disappointment in the book, altho I also confess that the disappointment may lie rather in my expectation of the possible character of the volume as indicated by the advertised title than in the book itself. In spite of the editor's warning, the volume is a text-book rather than an advanced treatise. To be sure, there are many portions of it that may not easily be understood without other books. But I doubt if there is a statement from beginning to end that could not be comprehended by one superficially acquainted with political and ecclesiastical history. The title "Church and State in England" encouraged one to expect a book of positive contribution to that aspect of English history which has hitherto been touched in its entirety by no Englishman. Instead of this we have a bare outline of the story. So far as the ecclesiastical aspect of the narrative is concerned it adds little or nothing to such an admirable outline as Patterson's *History of the Church of England*. Politically, one would find all the essential data in Ransome or other brief English political histories. The author seems to have fallen between two stools. He has done neither the special work of men like Smith in his *Church and State in the Middle Ages*, nor has he clung to the prominent aspects of the relationship of Church and State throughout a large part of English history

as in Makower's *Constitutional History of the Church of England*. He has sacrificed emphasis on the critical periods of contact between Church and State to an immense amount of information that serves to take one's mind from the crisis. The book is an outline-history of the relationship between Church and State in England. I imagine the author would have so stated his title had he lived until the time of publication.

This, however, is a criticism of title and preface rather than of the book. The contents of the volume make it of value to the beginner and also, as a cursory review, to the advanced student. Within the long period it discusses there are practically all the important historical facts. In addition to this there is a skilful description, often epigrammatic, of the vital truth emphasized by either Church or State. For example, Dr. Gwatkin brings out clearly the fact that during the negotiations for the divorce between Henry VIII. and Catherine of Aragon, Clement VII. acted as the political subject of Charles V. rather than as the independent spiritual leader of Christendom. He refers to Cranmer's belief in royal supremacy, and he allows it in good measure to account for his vacillation. He analyzes the national religious consciousness in Mary Tudor's reign and he shows how far the English people had developed from the inquisitorial and bloody methods practised by the queen, and how impatient they were with the medieval forms of Romanism. He contrasts strongly the Romanism of James II. with the national Anglicanism of the bishops. Throughout the book one constantly finds these succinct, pithy, and sufficient descriptions of the vital issue; and in all of them the author makes the nationalism of England stand out in bold relief. Furthermore, Dr. Gwatkin does not hesitate to give his personal opinion of movements and men. This is always interesting; sometimes it is illuminating. Having seen Dr. Gwatkin and having had some conversation with him I enjoy his personal reactions in a keener way than I otherwise might. But one should always remember that they are

¹ *Church and State in England to the Death of Queen Anne*. By Henry Melville Gwatkin, D.D. With a preface by E. W. Watson, D.D. Longmans, Green & Co., London, 1917. One volume, pp. 416. \$5.00.

opinions, and let the statement of them encourage to careful thought. Here are some instances. "Gregory (pope) was a statesman before he became a monk; and if the monk was dominant in him the statesman was not forgotten." "The Danish conquest of England practically came to something very like an English conquest of Denmark." "The submission of John, followed as it was by the Charter, marks a permanent change in the relations of pope and king. Hitherto they have most commonly been at variance, and the pope was often a power for good in checking tyranny. Henceforth they are more often in alliance, and ready to connive each at the other's exactions." "(Laud's) life was blameless, his sincerity beyond question; and theologically he was less narrow than the puritans. . . . He

could be patient with waverers, but he had no charity, for it never crossed his mind that a resolute puritan might have a conscience as good as his own." These and countless other sentences are full of the suggestion to agree or to disagree; at any rate they challenge thought. The book is packed full of the author.

If, then, one is not misled by title and preface, and if one has not for a long time been looking for an exhaustive treatment of the relationship between Church and State in England, and is therefore laboring under some disappointment, he will find a great deal of value in the present book. Possibly the present volume might serve as the basis for more extensive study on the part of Dr. Gwatkin's pupils. England still lacks its historian on Church and State.

THE LATEST CONCERNING ARMY AND NAVY CHAPLAINS

The Rev. WORTH M. TIPPY, Executive Secretary of Commission on the Church and Social Service, Federal Council of the Churches of Christ

IMPORTANT developments are taking place in the work of the chaplains. In the Navy Department Chaplain J. P. Frazier, who has been brought to Washington by Secretary Daniels to organize more fully the chaplains' work of that department, is creating a chaplains' corps. He is personally scrutinizing all candidates, is arranging for their training under the experienced direction of older chaplains and also under his own supervision, and is following up their work with personal inspection. The Secretary of the Navy is ambitious for the efficiency and *esprit de corps* of the naval forces and he has set out to place the chaplains' corps on a par with other officers.

In the War Department the original difficulties experienced by the General Committee on Army and Navy Chaplains have been succeeded by an attitude of sympathy and cooperation. Major John Gregory, Jr., who has been assigned to the department of chaplains to succeed Colonel Murphy, has suggested a conference for the training of new chaplains, a request which was refused in August. The Department is also sympathetic to the creation of a chaplains' corps with a chaplain-general in command, altho this has not yet been decided upon. Nothing that could be done would mean

more than the creation of such a corps, placed on a par with the medical corps.

The War Department notified the offices of the Federal Council on January 18 that one hundred new chaplains are desired at the earliest possible date. The General Committee is now at work in selecting these men.

An agreement has also been reached by which denominational quotas will not be adhered to strictly in the selection of Protestant chaplains. Some communions have not been able to supply their quota, and the General Committee has agreed that under such circumstances the churches having men ready shall be asked to send in their names.

The reports coming in from the work of the new chaplains continue favorable. This has doubtless heartened the War Department to encourage the development of the chaplains' corps. The Secretary of War has announced that he would favor the Congressional law, which passed the Senate but has been held up in the House, to authorize the appointment of one chaplain for every twelve hundred of the entire personnel of the Army. Chairman Dent, of the House Committee, is also favorable to this legislation, so that there is now little doubt of its passage. Whether this bill passes in its present form or not, the churches are

assured of a large increase in the total number of chaplains. This came about through a suggestion of Dr. Macfarland, general secretary of the Federal Council of Churches, to the Judge Advocate General

and the Secretary of War, that inasmuch as the President has power to appoint additional officers in cases of necessity, these appointments may be under chaplains, who are commissioned officers.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

The Revival of Adventism

AMONG the many signs of the times which characterize the religious world to-day none is more symptomatic than the return of many men of the evangelical school, mainly within the Church of England, but also in the free churches, to the doctrines of Adventism. It is inevitable that at a time of general upheaval and confusion such as this, when old landmarks are being removed and a sorely tried Church realizes its weakness in the face of complex anarchic forces, eschatological and apocalyptic considerations should loom largely in the minds of those trained in a literalistic view of the Bible. At such times an exhausted and pessimistic church has always declined upon apocalyptic prophecy and always to its detriment, because of the obscuring of the vital elements of the gospel. An Adventist manifesto, signed by an influential group of Low-churchmen and some non-conformists, provides a correspondent of the *Christian World* (London)—whose style betrayeth him to be none other than Principal Forsyth—with the text for a shrewd and trenchant homily. He forcibly points out that what evangelical Christianity needs, if it is not to fail, is conversion to the kingdom of God.

"It does not matter," he says, "how much spiritual facility we may have, nor how much we speak of our conscience, if we have not the moral weight of the kingdom's righteousness. Both spirituality and conscience can become obstacles to the kingdom of God. Preoccupation with futurist visions has the effect of impairing the true note of the kingdom."

He has scant patience with those who would "refurbish the apocalyptic livery of the first century" while their

"scenic imagination releases on the public sacred films of the futurist drama. Such a type of Christianity can not teach the conscience of the nation, much as it may exercise the fancy of groups. It can not

fire the people with the passion for public and universal righteousness which made the passion of Christ. It robs the gospel of the moral power that judgment was meant to bring."

A Dangerous Half-Truth

It is high time that some check were put upon the indiscriminate self-depreciation in public to which the leaders of the churches are unduly prone at the present day. A writer in the *Commonwealth* (London), edited with such characteristic ability by Canon Scott Holland, justly deprecates a habit which on the surface seems the inevitable outcome of honesty and humble self-discernment, but is in reality one of those dangerous half-truths which are harder to fight than the worst of lies. We have blazoned the failures and the defections of the Church abroad until they have become a catchword among the unthinking and the malicious. We need to be reminded of the timely warning of the late Archbishop Ullathorne, who, in writing to Cardinal Newman, said that "they only can safely know the weaknesses which Satan sows in the Church who know the force of her graces. The feeble in faith and the faithless will fasten upon the first as a ground for withholding consent to the second." Honesty is a priceless virtue, but is our wholesale self-denunciation entirely honest? Does the newspaper-reader who is regaled with endless confessions of the Church's weakness and exposures of her wounds really get a fair and honest view? One might as well claim that a true view of the state of our normal family life can be obtained by studying the divorce-court columns of the newspapers. It is not merely our wisdom, but our duty, to make sure that those outside the churches are provided with a fair opportunity for getting to know something of her strength as well as of her

weakness and, above all, of the unfailing source of that strength. "Let us," concludes the writer, "rather bend our energies to teaching the feeble in faith and the faithless the force of the graces of God, instead of constantly discouraging them with the advertisement of our private failures, which amounts by itself after all to little more than preaching the power of the devil."

A Splendid Quest

There has just died one of the most heroic and unostentatious of men, whose life-work, little known and scantily appreciated, sets him among the pioneers of Christian world-conquest. A. C. Madan was a brilliant young college don who suddenly, when he had just been elected to a tutorship at Christ Church, Oxford, was impelled to abandon all chances of a brilliant career and offer himself to the Universities' Mission in Central Africa. When asked what had moved him to take so drastic a step, he said, with characteristic humility and reticence, that he felt some one must go, and no one else would, so he was going. Not another word could be dragged out of this shy and self-effacing young man who made the freshmen of his day wonder how any one so undeniably good could look so anxious and apologetic. Counting himself unworthy to take holy orders, he occupied a quite subordinate position on the mission staff. It was only when he had become a master of the Swahili language that he found himself. He wrote a grammar of Swahili and organized it as a literary language. Then, finding himself out of touch with the mind of his superiors, he quietly set forth alone into the interior to do the same for other native dialects. Unmarked and unaided he worked on, giving tongue after tongue a real literary existence. He delved deep and patiently till he came upon the secrets of the native mind behind the dialects, bringing a loving and patient understanding to its intricacies, excavating its subconscious life, and giving it a first literary expression. He became, as Canon Scott Holland aptly phrases it, "the father by whom the dark, hidden races of Central Africa were born into the historical family of humanity and made their own contribution to the literature by which man has found self-expression. He opened up the

secret heart of Africa, and he did it alone." It took thirty-three years to complete his work. Then he came back to the Oxford he loved to see his books through the press, had a sudden stroke, and passed peacefully away. No panegyrics blazoned his name abroad, yet his was a heroic feat—an adventure as strange and beautiful as any recorded in the annals of missions.

A Voice From India

Among the religious journals of India none is better worth reading and pondering than the *Indian Standard*, the organ of the Presbyterian Church in India. In the current issue the editorials deal with the question of the evangelistic function of the Church and represent a view of that function which is sufficiently significant. Treating of prayer and intercession as a vital part of our preparation for a spiritual revival, it reminds its readers that true intercession involves a strenuous effort to get into touch with those for whom we pray, an endeavor to see them as God sees them, and an offering of ourselves to supply the help they need. Such prayer, and such prayer alone, will bring "the Spirit from on high." Coming to evangelism proper, it takes the view that an evangelistic campaign does not mean preaching only. Social service is as powerful a witness to the reality of our evangel.

"We want to feel and emphasize our common humanity. Mere preaching often has a separatist tendency. . . . It is worth the Church's while to make it clear to her own membership as well as to those that are without that we care more for the reverent use of all good literature than for any hard-and-fast doctrine of the inspiration of the Bible; that we consider the divinity of human nature a thought of greater ethical significance than a belief that Jesus Christ was a being different from the rest of mankind; that we aim at awakening men to spiritual life rather than at winning converts to our Church; that loving service of our fellows in so-called secular things is a truer test of character than the most punctilious observance of religious rites. When we identify ourselves as Jesus did with the common life of mankind, we are witnessing to the deepest thing in our religion. . . ."

The whole attitude, whatever objection may be leveled against it on the theological side, is eloquent of a new endeavor to get at the heart of religion. It is interesting

to note that the Presbyterian Church of South India is pursuing the same line of conviction in inaugurating a remarkable "campaign of good deeds" designed to afford scope for the greatest diversity of gifts.

The Appeal of Japan

The *Mission Field* (London) has in its current number some interesting comments upon the Japan of to-day. The writer tells how near his home a site had been chosen for a new spinning-mill. On that site stood a beautiful field of barley, but altho it only wanted a few weeks to harvest, the green ears were ruthlessly cut down and a group of priests engaged to bless the site. This is a picture of what is happening all over the country, so rapidly is the old agricultural life being crowded out by industry. Japan is a country in haste to be rich. Profits are enormous, and sweating, especially in home industries, is rampant in spite of the new Factory Act. Children of the poor are known to be pasting paper on match-boxes—both the outer cover and the drawer—for five cents per thousand, and finding their own paste. Yet many Japanese companies are working on lines of economic justice, and a social sense is growing within the Christian Church. Japan needs our help to-day as never before. It has never appealed to us with the same immediacy as China with its vastness, or India with its wistfulness, or Moslem lands with their impenetrability. Yet its intellectual position demands our best thought, and its social problems call for our most sympathetic help. Moreover, as the only colonizing power in Asia, it should make a special appeal to Anglo-Saxon Christians.

Religion and Esthetics

A recent article in the *Churchman* (London), pleading for a larger recognition of beauty in public worship, has evoked a protest from a reader who goes so far as to say that "with all its attractions and inspirations, art is yet of the earth earthy, and

in actual relation to religion it is an embarrassing ally and an indifferent servant." He makes much of the fact that while we read in the Old Testament of the beauty of holiness, no mention is ever made of the holiness of beauty, and that in the New Testament the word "beauty" does not occur, nor is art alluded to, except with reference to its perishable nature and its antagonism to the spiritual life. He believes that all material "aids" to worship, whether they be architecture or painting, sculpture or music, exercise a fatally distracting influence over the imagination and thoughts of the believer, and, so far from assisting sincere worship, are often positively destructive of it. Quite apart from the narrow Hebraism of such an attitude which sees God as the Good only, and not as the synthesis of the good, the beautiful, and the true, these strictures would apply equally to eloquence and all the artistry of words in which orators, poets, and spiritual writers have spontaneously clothed the gospel. One readily admits that an overcrowded and overelaborate symbolism, or a conception of beauty which overloads the sanctuary with meretricious ornamentation, belongs to the sensuous rather than to the spiritually suggestive. But to exclude man's deathless instinct for beauty from the house of God is to introduce a dualism into the universe against which every free and healthy spirit must rebel.

Missions in Africa

A VALUABLE tabulation of Protestant missionary operations and the results in the "Dark Continent" is presented in the *Missionary Review of the World* for November. It appears that work is conducted by 119 societies, employing 5,365 foreign workers and 29,651 natives, in 6,767 organized churches having 728,967 communicants, 337,927 Sunday-school scholars, and 724,658 pupils in all schools. There are also 121 medical missionaries serving 95 hospitals and 228 dispensaries. The native contributions amount to \$1,127,928.

Editorial Comment



SUCH was the first Easter, a bright sunrise after a night of despair. It brings a lesson of cheer to-day. Imagine that situation :

Light Out Jesus had died. His disciples believed him descended into
of Darkness an underworld to dwell till a distant "last day." Suddenly he reappeared among them, saying, "Peace unto you." So "the disciples were glad when they saw the Lord."

He had risen indeed sooner than they were aware. There was no underworld. His body had gone down into the tomb. His spirit had risen from the cross into the world of spirits. His real resurrection had preceded visible manifestation of its reality. Its glorious truth needed the demonstration of which Easter is for all generations the precious memorial "of life and immortality brought to light."

Easter now bids fair to dawn on Europe's wo-worn democracy with a growing light prophetic of glad days.

Nineteen hundred and fifteen was dark indeed. Nineteen hundred and eighteen opens with growing light. Doubly glad should this year's Easter be—commemorating both the ancient light that glorifies our human nature, and the new light now upspringing out of darkness. For both together "thank God, and take courage."



"PLENTY of sermons, but not enough ministers or Christianity to go around." The immediate cause that wrung this sentiment from an agitated heart was the plight of an outcast of society who, in
The Visible Supply her way, had asked the pathetic and perfectly natural
of Christianity question of her kind, What are you going to do with us? Pilate once asked concerning the Holy One, What shall I do with this man? The answer was unmistakably unpromising: Kill him! And the unholy ones are just as much of a problem with their uncomfortable queries and diseases and lures and menaces. But even the most rabid eugenist would hesitate to suggest the Jews' expedient.

"Plenty of sermons"—and some would add, more unkindly in spirit, "plenty of ministers"; but the standing charge is that there is not enough true religion to go around. In the days of social readjustments and new constructions much is found wanting which once satisfied the judgment of men. The want is certainly not in the messages, the offices, the missions. There are plenty of sermons. But are sermons sufficient to steel the world against the grimness of reality? Are ministers multiplied until there is a visible and uncomfortable oversupply? Evidently not. Alas for the rarity of Christian charity under the sun! And it is only with rare weapons that the devils are cast out.

In a biological sense, too, sexually and socially, the world is getting out to the raw edge of things again. The glozing method is no cure. The "conspiracy of silence" doesn't work. Many hard words have been spoken, and many more will have to be spoken shortly about the animal in man. They will not make very polite reading; they will be utterly unsuitable as material for the "plenty of sermons," and Mrs. Grundy will be shocked. But they are going to be spoken, for the safety of the race is at stake. The white man is not different, in nature, from the Algerian and the Moor of North Africa, whose physique is sapped and decaying like a rotten apple. Plenty of sermons have not availed, nor have the plenty of doctors who, as is well known, have more vigorous ways of driving home their messages.

It is quite easy to heap up words, mountains of words, about what ought to be and what, theoretically, ought to be done. The pure gospel of Christ has been proclaimed in untold millions of sermons—often in the gentle manner of the Nazarene who stooped to write on the ground when the pure Pharisees called for immediate action; often with considerable noise and throwing of the contumelious stone. But the woman still stands in our midst, wondering: What are you going to do with me? She will not go away; alas, she is more pestiferously obtrusive than ever before. It is plain that we can not stone her, and plenty of sermons are not going to reform her—she is not very fond of churchgoing. We can not relinquish the job to the ministers for a dozen reasons (one being that there are, *horribile dictu*, not enough to go around!). And we can not ignore nature, human nature, man nature. We say that Christianity is the cure of all human ailments. So be it. But we shall have to have more of it than the world can flatter itself with possessing just now. The visible supply of real Christianity did not last very long when ruin was turned loose upon mankind. The real article—the life of God in man, the religion of Jesus—is sufficient unto all ages, unto men and women whose vitals are decaying. There is plenty, somewhere, to go around. But the men of faith must start it going around and must keep it going around. Else it will never work.



POLITICAL democracy was born in the Declaration of 1776. Imperfect still, it must be born again into industrial democracy. This, after a long period of gestation, is evidently near. War is the *accoucheur*.

Industrial

Said Mr. Charles M. Schwab, January 24, 1918:

Democracy

"We should be keenly alive to a situation which is to come after the war, a social renaissance of the whole world. It is a leveling process. The workman without property, who labors with his hands, is to be the man who will dominate the world."

Equally remarkable is the welcome to this renaissance given by Mr. Schwab, who, be it remembered, is the wealthy president of the Bethlehem Steel Corporation:

"It is to be a great hardship to the owners of property, but, like all revolutionary movements, it will probably work good. The sooner we realize this, the better it will be for America. We must not fight this movement, but we must educate it."

With these excerpts should go Mr. Schwab's declaration, "My possessions are for the good of my countrymen."

Our British kinsmen are in close accord with his forecast. The poet, John Masefield, now official historian of the British army in France, reports:

"Our army is democratic. . . . A good many of the lords have become democratized." He predicts: "Our next Parliament will be a Labor Parliament. It will take unto itself the intellectual workers as well as the hand-workers. England will be saved by the Liberal with his intellect and the Labor man with his power."

This is evidently Mr. Schwab's hope for America: "Educate." "We must go among the workers and mingle with them, learn their thoughts and feelings." This, of course, for a good mutual understanding. That the next Parliament will be a Labor Parliament seems assured. Six million voters, men and women, have been recently added to the electorate.

"We must educate our masters," said British university men in 1884, when the third Reform Act had extended to many workingmen the right of suffrage. It has been done with good effect. Memorable in the annals of the British Labor Party is its statesmanlike January message to the Russian people, with its well-timed appeal to the people of Germany, stating its aims in war and in peace after the war in full accord with those of Mr. Lloyd George and President Wilson. Under Mr. Gompers' lead, American labor, tho more widely fringed with revolutionaries, will doubtless do as well.

*

The Kaiser, early in his reign, raised an alarm-cry, "The Yellow Peril"—chiefly meaning Japan. Anthropologists class Japanese and Magyars together as "Northern Mongols," "white" on the unexposed parts of the body. That alleged peril has now paled before the **International Mischief-Making** real white peril embodied in the Kaiser.

A public danger demands exposure of public enemies. Such enemies are now insisting on "white race world-supremacy," the "inevitable conflict of the white and yellow races for world-domination," and are fostering animosity to Japan as now planning for it and for its leadership. This is precisely what the chain of Hearst papers have been accused of doing for years. Here are specimen excerpts, taken from a two-column editorial in the *New York American*:

"Americans . . . must be deeply alarmed by the success of Japanese diplomacy and the situation created."

"We do not know whether there is danger of the Japanese joining with Germany . . . or whether our government is merely unsuspecting of the very obvious designs of Japan. . . ."

"The only battles (of the past) which count are the battles which saved white races from subjugation by yellow races. The only thing of real importance to-day is the rescue of the white races from conditions which make their subjugation by the yellow races possible. . . ."

"The war in Europe . . . is merely a family quarrel compared to the terrible struggle that will some day be fought to a finish between the white and the yellow races for the domination of the world. . . ."

Now for the truth. Last August the Japanese mission, headed by Viscount Ishii, effected complete accord with our government for active cooperation in the war, the conservation of China's territorial integrity, and justice to her as well as to her great partners on the coasts of the Pacific. Reporting this to the Japanese Parliament, January 22, Viscount Motono, Foreign Minister, referred

to the efforts of enemies to create antagonism between the two nations, and said: "The outcome of the negotiations demonstrates that the relations which already were cordial have been cemented more closely." Our government has already made a similar announcement.

American and Japanese societies for preserving the traditional friendship of their nations have for years been striving to defeat the efforts of yellow papers in each country to embroil them. The success now secured needs clinching by a campaign of education. In season and out of it expose the foe by showing up his falsehood.



1. There are some specific ways in which the church can be of decided help in these war-days. First of all, we would call the attention of our readers to a matter of the first importance. The General War-Time Commission of the Churches, at the request of war-missions of several communions, has issued a call to the churches throughout the United States for the joint observance of the month of March as a time of special penitence and prayer and intercession.

The Church and the War

2. Considering the fuel conditions throughout the country, many communities are carrying on union church services. This will prove a profitable means of fellowship and unity and will cultivate a wholesome community spirit.

3. War-saving societies should be formed wherever possible in every church, Sunday-school, and other organization connected with the church. This is a matter in which every minister ought to be deeply concerned. Mr. Elihu Root recently said that "the best way the people in America can get the message across to the boys in the trenches, that they are squarely behind them, is by saving and buying; buying War Savings Stamps and certificates and subscribing to Liberty Loans."

4. A Third Liberty Loan will be announced before our readers get this number of THE REVIEW. It has been well said that soldiers are not the only factor in winning the conflict that will probably decide the world's future this year.

"The billions of dollars of the American people are going to fight along with their fighting men, because every dollar adds just that much strength and volume to the unbroken flow of military power going forward to the Entente Allies' armies with which this country is standing side by side in the fight against autocracy."

"Your fifty-dollar bond bought here means that, altho you are thousands of miles from the front, nevertheless that fifty dollars' worth of military strength can be thrown at once into the fray for its full value, because the commanders will know that they can use what they now have in absolute certainty that more will flow forward to fill the gap. Your dollar here means victory over there."



THE Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has sent us an advance copy of the "War-time Program" for local churches.

War and the Pastor

In a letter accompanying the program, the executive secretary says: "The danger now is that a great majority of local churches will not definitely organize and create an adequate program of war-time service. They will do some of the things that are asked of them, but they will have no real program that brings out all their power for the country.

"We look with a degree of alarm at the restlessness of many pastors. They seem to feel that the only place of significance is that of chaplain or Y. M. C. A. secretary. They manifestly fail to see that a pastor can not have a greater opportunity during the war than in his own pulpit, if he really meets the crisis and the emergency in a thorough manner."

Professor Moffat, in his treatment of the topic, "Jesus Ministering to the Multitude" (page 227), has a timely and suggestive word on the conservation of food.

A Prayer Before Preaching

FATHER of our souls, grant me a true vision of the souls to whom I am now to speak in Thy name. As Thou dost value them, so let me value them. As Thou dost love them, so let me love them. As Thou dost forgive their many sins, so let me forgive them all their pettiness and all their evil; and may I hold back from them nothing that I possess of Thy riches of grace. May they be willing to hear me as their brother, not because I bring them a discovery of my own, but a message from Thee.

Release me, O Lord, from all fear as I speak Thy truth. May the face of man have no power to weaken the accusation against sin, nor to check the declaration of Thy changeless moral law. May I forget the tongue of criticism and think only of the hungry heart as I speak of Thy bounty. May the bonds of self be broken and Thy refreshing waters find free access through the channels of my being, imperfect as those channels are. In freedom from all fear may I speak the truth that holds the world together, supports the stars, and guides the tides, yet stops at the doors of the humble to comfort the weary and the mourning.

Thou Living Word, consecrate to me anew the mystery of spoken thought. May the joy of the right word in the right place be mine in this hour of preaching. May bungling choice of phrases not be allowed to darken or confuse the crystal glow of Thy truth. May no pride of speech tempt me to decorate Thy message with borrowed colors that conceal rather than reveal its beauty. May no word enter into the ears of the people that, being misunderstood, shall hinder the message itself. Grant me the effective and compelling power of simplicity and the force of natural speech that come from Thy boundless depths. May simple words offer no foothold for shallow thoughts or surface feelings, but rather unfold the deep mystery of the Christ.

Grant purity of heart, O Master, as I feebly guide others to Thy purity. Help me to cast off the lurking evil desire or thought and to speak for Thee as one who, tho knowing evil, has, for this hour, been lifted by Thee to a divine radiance. Cleanse me of all the wounds of my own battle against sin that I may declare Thy healing unto the people; and through me, imperfect, may they see the All-Perfect Man, Christ Jesus, and be purified by Him.

Rid me, O Lord, of all selfish ambition as I speak. May no lust of power over the wills of men be consciously or unconsciously in my heart. But may the humble joy be mine of delivering truly a message which has first been delivered unto me.

May I be, O Lord, a man of my own times as I speak, knowing the actual lives of the people and the life of the world of to-day. May I be a man of eternity as I speak, that the people may remember that the world and its glory soon pass away.

And now, O Father of men, I commit myself and the people unto Thee. Unite my scattered self. Temper every word and look and motion to Thy purposes and may Thy word freely spoken find free approach to Thy children's hearts. I am all unworthy to speak Thy matchless worth, but such as I am I pray Thee to use me as seemeth best to Thee; and may the people all be drawn to the Word who was in the beginning with Thee, even Jesus Christ. Amen.

George L. Parker.

The Preacher



THE PREACHER AND SEEDS FROM EGYPTIAN TOMBS

A RECURRENT claim in the pulpit, especially in sermons that deal with the future life or the resurrection, is that seeds from Egyptian tombs and mummy-cases thousands of years old have been planted and have germinated. The editors of *THE HOMILETIC REVIEW* have been led, on scientific grounds, to doubt this. They therefore wrote to Professor L. H. Bailey, for twenty-five years connected with horticultural and agricultural affairs at Cornell University, for ten of those years as director of the College of Agriculture, asking him concerning the truth or probable truth of the statement. A part of his reply is as follows:

"I think you will find all the statements about the germination of seeds from the catacombs and tombs of Egypt to be erroneous. I understand that it is the practise to substitute modern seeds for the ancient ones."

We wrote also to Mr. E. Brown, botanist in charge of the Seed Laboratory, Bureau of Plant Industry, United States Department of Agriculture, Washington, and his reply is as follows:

"Your letter of September 4th, calling attention to the frequent claims that seeds taken from mummies and graves of extreme age germinate and produce plants, is received.

"We have not had an opportunity to test out any samples of this character, but the best information we can get is that germination is not possible after the lapse of hundreds of years. We do know, however, that seeds will lie dormant in the soil for many years, doubtless fifty years or more, and still germinate. The two questions, however, are in quite different categories, and we believe it is not possible for seeds to remain for the long periods that would be necessary in the case of mummies and prehistoric graves, with mechanical decomposition destroying the life of the seeds."

A third letter, from Mr. Carl Vrooman, assistant secretary of the Department of Agriculture, is as follows:

"I have your letter of August 29th. Numerous cases have been reported of the germination of wheat (usually the species

emmer) taken from the mummies of the Egyptian pyramids; also of kernels of different cereals associated with ancient human remains from Peru. In no instance known to our specialists, however, has the germination of cereal-kernels known to have existed for so long a period been effected under specified conditions by competent scientists. At the same time it is known that seeds will retain their viability in the absence of oxygen, moisture, and growing temperatures for a much longer period than under other conditions; and the climate in the two regions referred to is very dry and therefore favorable to unusual retention of viability.

"It must be admitted that there is a lack of extensive experiments on the viability of seeds, particularly the cereals, covering a sufficiently long period and with a sufficient number of varieties and species. Such experiments and observations as have been made, however, make it extremely improbable, if not impossible, that wheat-seeds or any other seeds should germinate after 3,000 years, or even 1,000 years, altho apparently reliable cases are reported of other seeds germinating in forty to fifty years. There appears to be no reliable report of the germination of wheat held for a longer period than ten years.

"In the report of the Canadian Experiment Farm for 1903, p. 44, Dr. Saunders gives the results of experiments on the viability of cereals covering six years. Wheat of the 1897 crop germinated 80 per cent. in 1898—supposedly at time of sowing in Canada (about May 1), tho not stated; 82 per cent. in 1899; 77 per cent. in 1900; 47 per cent. in 1901; 15 per cent. in 1902, and in 1903 only 6 per cent. Two of the three varieties tested lost their vitality entirely in the sixth year, the third variety germinating 17 per cent. Experiments of this Department have not been conducted sufficiently long to determine the limit of viability, but we and others have found that germination usually is best one year after harvest, after which it gradually decreases."

After the foregoing was in print there came into our hands a baccalaureate sermon on "The Immortality of the Whole Man," in which the following passage is found:

"Not so many months ago an English archeologist, digging in the land of the silent sphinx, unearthed an ancient mummy. Certain marks of antiquity indicated that twenty centuries had rolled around since lov-

ing hands had wrapt it in the garments of burial. With delicate anticipations the fragile fabric of sepulture was tenderly unwound. As the swarthy face of the long dead subject of the Ptolemies was neared, there alipt into the hand of the archeologist an uncouth bulb as ancient as the mummy, if judged by its looks and location. The Englishman wondered if its vitality had been handed down through the ages. Soil, moisture, and sunshine were furnished the uncanny thing. In due season there came breaking through the friendly soil the green sprig. Soon from the stalk a suggestive bud lifted its green mantilla into the dazzling light of the Southern sun. Then there came the morning of its glory. The grand dahlia glistening in the early dew presented to the wondering watchers a blaze of crimson glory."

We took the liberty of sending the sermon, with the passage marked, to Mr. Vrooman, and the following is his comment:

"This interesting allegorical account of the development of the dahlia can hardly be true, because of the fact that the dahlia was unknown to the civilized world until the discovery of America. In fact, 'The dahlia is a native of Mexico, where it grows in sandy meadows at an elevation of 5,000 feet above the sea, and whence the first plants introduced to England were brought by way of Madrid in 1789 by the Marchioness of Bute. These having been lost, others were introduced in 1804 by Lady Holland. These also having perished, a fresh importation was made from France, when the continent was thrown open by the peace of 1814. The first introduction into France had taken place about 1800; and the plant was cultivated there for the sake of its tubers, which were said to be eatable. Owing, however, to their acrid and medicinal flavor, they found no favor with the human species and were rejected by cattle.

"From what I have quoted from page 380 of the *Treasury of Botany*, by John Lindley, professor of botany in University College, London, you will see that it would have been impossible for this root to be in any way associated with an Egyptian mummy."

Finally we reproduce an article by the noted Egyptologist, Dr. W. M. F. Petrie, in *Ancient Egypt*, kindly transcribed and sent us by Miss Marie N. Buckman, of the agency for the Egypt Exploration Fund in this country.

"One of the most frequent questions asked about Egypt is concerning 'mummy wheat,' reputed to be the produce of wheat which is stated to have been found with a mummy. From the results of keeping modern wheat we should not expect that any ancient wheat, or other seeds, could germinate. Even three or four years will kill a large

number of wheat-grains, and ten or twelve years leave hardly any alive. Hence, it is unthinkable that centuries or thousands of years should not destroy the vitality.

"When I was at Hawara, in the Fayum, twenty-five years ago, I found a great store of corn. It was only late Roman in date; a period from which a large quantity of complex organic matter usually remains, enough to putrefy when wetted. It was not therefore nearly so likely to be sterilized as wheat from earlier ages. There was a large amount, many bushels, so that the oxygen would not act so much on the middle of such a mass as on a small quantity. I took the fullest and finest grains and planted them next day, so that there should be no time for subsequent changes by exposure. I planted the seeds in rows, in every degree of moisture, from soft mud to merely damp earth, in a sheltered place by a canal. Every possible chance was thus in their favor. There was not a trace of sprouting; and in two or three weeks merely spots of brown decay stained the earth. At the same time I planted some dozens of grape-stones, which, being hard and woody, might be supposed to resist oxidation. The result was equally negative.

"It may be asked how the belief in the germination of ancient seeds has arisen; how it can be possible for many reported cases to have been all mistaken. Without knowing every stage of the history of a case, it is difficult to see where an error may have crept in. At least we may mention the sources of error in a few cases, which are already traceable. Some unopened mummy-coffins were presented to a great personage by Ismail Pasha. On being opened in England some wheat was found inside; it was planted; it grew and bore seed; so a fresh stock of 'mummy wheat' arose. I heard from a resident in Egypt that he remembered seeing those coffins lying in the stables, with the corn-heap run over them. Doubtless some crack, or warp under the lid, allowed grain to slip in, and thus recent grain would be found in a coffin which was yet unopened.

"Another source of mistakes springs from the habit of dealers at Thebes making up little pots of corn to sell to tourists. A common little brown pot—quite worthless—has corn put in it and a lid plastered over it; to be more attractive, the lid is sometimes a scrap of painted cartonnage. Then, shaking the pot, the dealer tells the tourist to listen to the rattle of the 'mummy wheat.' It is soon bought and taken home to plant. A fresh belief in 'real mummy wheat' is the result, as the owner is certain that he took it out of a sealed pot himself.

"In yet another way errors arise. The late Sir Joseph Hooker told me that when the seeds were recovered from the ancient rubbish of the Laurion mine in Greece and were exhibited in London, he saw visitors taking up some of the ancient raspberry-seeds and some of the modern seeds which

were shown for comparison. After full examination the hand was just shaken out over the tray again and the modern seed went among the ancient. When the trials of growth took place, the extraordinary vitality of the seeds in this tray, labeled ancient, astonished the cultivators.

"Besides these risks, before the seeds reach the hands that plant them there is obviously another opening for error. When the master returns with some corn from Egypt, gives an interesting account of the possibilities to his gardener, and hands over the seeds to be planted with the greatest care and every advantage in the greenhouse, it would require a stern moralist to deny him the satisfaction which he fondly anticipates. The appeal may be made to the fact that the growth differs from that of ordinary plants; but unless there are control experiments to prove that it differs from that of any modern seed under the same changed conditions, this evidence is not valid. As a rule, these appeals are based on a larger and richer growth of the supposed ancient strain. As in every case, it is found that cultivation and selection have greatly improved species in the last two or three thousand years, an unusually fine product is really evidence that the strain must be modern, and the special excellence is due to the kindly circumstances of the advantages given to it by the experimenter."

The editors of THE REVIEW therefore wish to submit to preachers the question whether it is not well for them to avoid making this claim in the pulpit until the fact of germination of such seeds is demonstrated in experiments carefully guarded from error or fraud. A doubtful assertion in argument may vitiate the entire course of reasoning.

The "Sympathy" of God¹

"THE whole creation," says St. Paul, "groaneth and travaileth." There is nothing of the mere puppet to be seen in that creation. God, surely, has his work in and with it, and in all its affliction he too is afflicted. The burden of things is his burden, the life and the nature of things his life and nature. And their promise lies in that sublime fact, the promise that they shall be borne by him into more and more of his divine life according to their measure and the height of their desire. Men and their world are being redeemed at men's desire. It is no shadow-drama, for itself or for him. From the least to the greatest he works in and with all workers and suffers.

¹From *Providence and Faith*. By William Scott Palmer.

Where there is conflict he is greatest on the side of the great, whose sword is against all that conflicts with greatness. This is his providence, against which in the long run constraining evil fights in vain.

Individual and Communal Christian Experience¹

CHRISTIAN experience is not isolated or individualistic to the point of excluding the communal experience. Here is where Martineau and his school of thinkers break from the great teachers of the historic Church. Personal experience, just because it is personal, must be supplemented and balanced by other personal experiences in order to group the whole human spiritual experience. Here appears the value of the Church and the general creed. But however valuable the communal experience, it is still true that truth, to become commanding, must be judged, accepted, and lived in a person in order to command and enthrall his soul. It is this fact which makes theology a progressive science and religion a life.

Clean Air

DR. JOSEPH PARKER once suffered in the City Temple from ill ventilation and appealed to have the windows opened. The windows could not be opened, however, so the great man said: "If you can't open them, break them, and I will pay the damage. I must have clean air."

Paul suffered from this handicap when Eutychus fell asleep in the preaching service at Troas. Think of it, sleeping while Paul preached! Bad air was the cause of Eutychus falling from the gallery of the synagog and being taken up for dead. The wonder is that casualties of this kind are not common now. Perhaps the average worshiper can stand more bad air than they could in those early days of the Church.

Empty Benches

A PREACHER told me that he made seven calls one morning before breakfast and prayed in every home. I didn't wonder that he had to do so much hard preaching to empty benches. I knew another who asked a woman about her husband's health two years after his death.—E. P. BROWN.

¹From *The Need of a Restatement of Theology*. By Edwin Heyl Delk.

The Pastor



THE SMALL TOWN CHURCH-PROBLEM AND ITS SOLUTION

CHARLES E. BLANCHARD, D.D., Marshall, Mich.

IN one of the counties of southern Michigan is a town of about one thousand population. Until a little over two years ago this town supported three churches, each having its church building, parsonage, and pastor. Each organization was small and weak and the "support" each could command adequate only for the barest necessities. Pastorates were short and the ministers who served the churches were usually students not yet ordained and with little or no experience, or elderly men incapacitated for fullest activity and ready to retire.

As a consequence the life of each church was feeble and no one of them was able to attract more than a very few outside its own members or to exert any noticeable influence upon the community. It happened at length, however, that in each of two of the three churches there was a man of broad enough mind and of sufficient perception to see the weakness of the situation and the way out. Through their exertions the people of these two churches came together and organized a "federated church." The third could not be induced to join the movement, altho the attempt was made. In the organization former customs were intentionally ignored and new methods were followed as far as practicable. A new governing body composed of two members of each of the churches was elected, the pastor being the fifth. He presided at all meetings and had the deciding vote. Up to the present time the former board of trustees of each church continues to hold the title to its property. New members may join either of the denominations represented or the federated church, as such, as they prefer; but further than this the individuality of each has largely disappeared.

When both churches had become vacant a new minister was secured as pastor of the federated church. As was to be expected,

he belonged to one of the two churches, but has been wise enough to sink his denominational preferences and to become a real pastor to all, and at the same time has been found to possess sufficient ability to devise new and interesting features and plans of church work and to be a leader in them.

The disposition made of the church buildings is interesting. The one best adapted for religious services was retained for these purposes, while the other has been fitted up as a parish or community house. The pews were removed, a kitchen equipment installed, the floor refinished and arranged for basket-ball and other games. Other changes were made to adapt it to its various new uses and here suppers, socials, entertainments of a general nature, and any gatherings of a proper sort desired by the community are held. The building has thus become a social center much used and enjoyed. It is probable that it may soon be further utilized as a public rest-room, the town as a whole helping to defray the added expense. Being always under the supervision of representative people, this building can be kept free from all objectionable features, and even very particular parents are willing that their children should attend entertainments there from which they would keep them if held in a public hall. It is now proposed to purchase by public subscription a moving-picture outfit and to furnish this form of entertainment at a nominal price two or three times each week.

The parsonage belonging to one church was sold and the proceeds employed to put the other house and the church buildings in excellent repair.

So successful has been this amalgamation of forces that all doubt of the wisdom of the plan has disappeared, while those who opposed it when it was brought about (as of course some did) have swung into line

and are cooperating in carrying on the joint work.

One gratifying result of the plan and its successful outworking has been to attract attention to the church and to arouse interest in it. The pastor of the federated church—a man of greater ability than could be secured by either church alone—is able to direct the united energies of a considerable body of leading people of the town, and many have been attracted to the church and enlisted in its work largely through this fact.

Of course in a town of this size nearly all are acquainted and most are friends and associates. The fact that those before separated by denominational lines can now work hand in hand gives an added pleasure and produces an enthusiasm which has proved contagious.

The rivalry, not always of a sincerely friendly sort, has now changed to hearty cooperation, and this in itself brings greatly added strength to the united work. Within the past year gatherings of each

denomination represented have been entertained by the federated church, and it has been impossible for visitors to tell to which one any particular family belonged except by direct inquiry. All speak of "our church" and "our work" with scarcely a thought of the two bodies carrying it on.

It is within the possibilities that a new church building can be erected soon. It is found that not a few townspeople are proud of the success of the plan and interested in pushing it forward and that they will contribute liberally to a new and more creditable building. If this is erected, it is likely that it will become a community church that the majority of the townspeople will attend, and which will also command general support.

This is one very successful example of a form of union between different denominations which in many localities might prove the solution of a discouraging situation, thus bringing greatly added power to the efforts of Christian people for the upbuilding of their community.

THE FAMILY ALTAR LEAGUE

THE great outstanding need of the Church to-day is a revival of genuine home religion. Said a prominent statesman of our country recently, "We will never be able to save America until we press the force of our endeavor across the threshold of our American homes." Prominent pastors and laymen all over our country are waking up to realize this fact. If we get the homes right, the Church will be right and society will be right. There has been a perceptible decline of spiritual life in the churches of our country during the past few years, and it is more pronounced to-day than ever. This decline began when the family Bible was placed on the shelf and the fires on the altar dampened. Social problems are baffling us to-day as never before. The consensus of opinion among social-service workers is that these will never be permanently solved until we get the homes right. As the home, so the community, and, as the home, so the Church. The crisis in our country at the present time, brought about by the war, has made evident more than ever the need for religion in the home.

A great revival of interest is now being

aroused in the subject of the family altar. . . . Requests for information and literature are coming from all over our country and abroad. In response, 316,000 cards for signatures of those covenanting to establish the family altar have been sent out, 70,000 new family altars have been established, and at least 250,000 are now being daily touched by this blessed work. During the past year campaigns have been conducted in hundreds of churches, in communities, in counties, and thousands of covenant-cards and wall-cards have been sent out. In view of this revival of interest the time has now come to launch out into bigger things. The League is working out plans for State-wide campaigns, and it is hoped that this will be the beginning of a country-wide movement. To meet this opportunity, the League must have a larger supply of literature and covenant-cards, and some provisions must be made to respond to the invitations from individual churches and from various religious organizations to have the program presented by some one representing the League. The general secretary stands ready to address congregations and ministerial

associations and to conduct conferences on this important subject. Information, literature, and covenant-cards may be obtained

by addressing Rev. R. Howard Taylor, general secretary, The Family Altar League, 402 Marquette Building, Chicago, Ill.

THE DUTIES OF THE HOUR

As members of the Church of Christ the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness.

To steady and inspire the nation.

To keep before the eyes of ourselves and of our allies the ends for which we fight.

To hold our own nation true to its professed aims of justice, liberty, and brotherhood.

To testify to our fellow Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ.

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come.

To be diligent in works of relief and mercy, not forgetting those ministries of the spirit to which, as Christians, we are especially committed.

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God.

To hearten those who go to the front, and to comfort their loved ones at home.

To care for the welfare of our young men in the Army and Navy, that they may be fortified in character and made strong to resist temptation.

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion.

To protect the rights of conscience against every attempt to invade them.

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God.

To guard the gains of education and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war.

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given himself in supreme self-sacrifice for the redemption of the world, and invites us to share with him his ministry of reconciliation.

To such service we would summon our fellow Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and to make of the kingdoms of the world the kingdom of the Christ.—FROM THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

MINISTERIAL ABNEGATION¹

"THE doctrine of *kenosis*, in reference to the person and the incarnation of Christ, is an abstract and abstruse, a highly metaphysical and mysterious doctrine, difficult of comprehension. The act of *kenosis*, however, is concrete and practical, an entirely plain and intelligible thing. It is an act capable of being performed, and needing to be performed, by every Christian person; to be performed once at the beginning, and continuously

throughout the process, of the following of Christ. To no one is this experience more necessary than to the minister of the gospel. He, in a special sense, needs to 'become poor,' to 'make himself of no reputation,' to 'empty himself.' To have done so, or to be doing so, will be his strength and safety in the midst of the difficult and perilous work in which he is engaged. There are certain things which he will do, in particular there are certain

¹The Rev. J. Spangler Kieffer, D.D., LL.D., in *The Reformed Church Review*.

things which he will refrain from doing, because he has performed, because he is performing, in his poor, dim, blurred, far-off way, in imitation of his Master, an act of *kenosis*.

"The minister of the gospel who has passed, or is passing, through this process, will have little to say about himself and his own affairs. Not that he will never, under any circumstances, speak of himself personally; occasions may arise when it will be justifiable, and even necessary, to do so. Such an occasion arose in the life of St. Paul, when, being compelled to do so in self-defense, he spoke, with passionate brevity, of himself and his own affairs, actions, and experiences. We may well be thankful for that occasion; for to it we owe that swift, vivid, immortal account, given in the Second Epistle to the Corinthians, of the labors, privations, and sufferings of the great apostle of Jesus Christ. Such occasions, however, are rare; in the life of the average minister they may never arise at all. Ordinarily, the minister of the gospel will have little to say, whether in the pulpit or out of the pulpit, about himself. It is probably little that his people will know about him from what he himself has told them. It is well that it should be so. It is a mortifying reflection that the least interesting subject on which we can discourse to others is that of ourselves and our own affairs. As a rule, perhaps, the less that is said about ourselves the better. Let the minister learn to practise reticence about himself; let him learn to be a good listener. For of necessity he will hear much of the affairs, and especially of the trials and troubles, of his people; let him listen to the recital of these patiently, interestedly, sympathetically, that he may be a helper and comforter to those by whom they are communicated to him. But, as regards his own trials, annoyances, anxieties, perplexities, whatsoever these may be, it is best that these should be kept to himself. Least of all let him make reference in the pulpit (as we know sometimes to have been done) to the state of his health, to his physical ailments and complaints. What boots it that these should be so much as mentioned? What has the mention of them to do with the preaching of the gospel? The minister will magnify his office as an ambassador of Christ; he will

not magnify himself. When he is asked, 'What sayest of thyself?' he will probably reply as was once replied to that question, 'I am a voice.'

Strong Churches or Weak

THE following excellent illustration of the comparative values of strong and weak churches, and of the way "overchurching" works in rural communities, is furnished in an article on "Overchurching and Its Results" in the *Missionary Review of the World*:

"The Department of Church and Country Life of the Home Mission Board of the Northern Presbyterian Church, in connection with other agencies, made an exhaustive investigation of four sections of Ohio, taking an average of about five counties each in the northeastern, northwestern, southeastern, and southwestern sections of the State, that their field of survey might be thoroughly representative, and including in it the open country and all towns and villages of 2,500 population and under.

"A study of the 1,515 churches in nineteen counties showed that where the membership is

"1-25, 2 per cent. of the churches are growing.

"26-50, 17 per cent. of the churches are growing.

"51-100, 48 per cent. of the churches are growing.

"101-150, 58 per cent. of the churches are growing.

"151-200 and over, 79 per cent of the churches are growing.

"The report says: 'The regularity with which the increase of efficiency and ability to survive parallels the increase in membership is very striking.' It was further found that of the churches enjoying the full time of a minister 60 per cent. were growing, while of those with one-fourth his time, or less, only 26 per cent. were growing.

"The report finds that in settled and mature communities 80 per cent. of the churches having fifty or fewer members are losing ground, and that in such communities not till a church has at least one hundred members does it have an even chance to grow. It names overchurching and non-residency of ministers as the chief troubles."

Religion and the War

A PREACHER of the gospel defended his family when they were besieged by a guerrilla band in the days of bleeding Kansas. Into

his little cottage he had gathered around him not only his family, but the wives and children of several of his neighbors. Before the siege was lifted, seven members of the guerrilla band had fallen before the unerring aim of that preacher's rifle. Afterward some pacifist asked him how he, a preacher of the gospel, could justify his killing of seven men—how he could still retain the title and office of a messenger of the Prince of Peace. Mark well his words: "I never was more conscious of the help of God than when I saw those enemies of his and of freedom fall in the dust. I prayed God to give me a keen eye and a steady nerve and to speed the bullet to its mark. Of course I prayed for my enemies, too, 'God have mercy on their souls!'" Perhaps that man was in error. Perhaps he was misled by zeal for the abolition of slavery and for the founding of a free State on Kansas territory. But there are some people who still believe sufficiently in the moral value of the Old Testament to believe that God, Infinite Righteousness and Infinite Justice, as well as Infinite Love, taught that man's hands to war and his fingers to fight.

Have you read the address of General Pershing to our men in France the other day? Would that these words might reach every soldier's mother and father. They remind us of the days when men went into battle with their knees dusty from having knelt in prayer. So fought the Scotch at Bannockburn:

"To the American Soldier:

"Aroused against a nation waging war in

violation of all Christian principles, our people are fighting in the cause of Liberty.

"Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Savior will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."—CHARLES CARROLL ALBERTSON.

Card Suggestion

SUMMER SERMONS

By the

REV. DYSON HAGUE, M.A.

In the

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July 15—11 a. m. "Christ Cheering a Young Man" Matt. 9: 2

7 p. m. "Christ Cheering a Troubled Woman" Matt. 9: 22

July 22—11 a. m. "Christ Cheering Anxious Men" Matt. 14: 27

7 p. m. "Christ Cheering the Downcast" John 16: 33

July 29—11 a. m. "Christ Cheering the Man in the Castle" Acts 23: 11

7 p. m. "The Man Christ Cheered" Acts 28: 15

If you know of any depressed, or discouraged, or downcast ones; any needing comfort and uplift, any longing for courage and help,

BRING THEM

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

Mar. 3-9—The Call of the World (Missions)

(Acts 16:9)

THE world-soul is often inarticulate. It does not always know what it needs, and requires to have its needs interpreted. Today its call is definite and specific. And never was it louder or more urgent. This call is the call upon the strong to help the weak, the enlightened to help the ignorant, the privileged to help the disinherited, the prosperous to help those who have been disappointed in their social hopes. Obligation is measured by ability to respond. The

growing bitterness of the toiling masses shows that we are not meeting our social obligations; and the fact that in the last decade our wealth increased twenty per cent., whereas our contributions to missions increased only five per cent., shows that we are not meeting our religious obligations.

A band of Christian missionaries in Troas had something which the people of Macedonia needed; so when Paul, their leader, saw in vision a man of Macedonia praying, "Come over to Macedonia and help us," he reasoned that the Lord had assuredly called them "to preach the gospel unto them." Silver and gold they had none, but

such as they had they were ready to give; and what they had was of all life's gifts the goodliest.

The world-cry is generally for the supply of material needs; but below its loudest worldly overtone there is often a deep undertone of spiritual desire. Man can not live by bread alone; and never can the deep hunger of his heart be appeased until he finds God. In Christian ministry to the world spiritual interests come first. Modern Christian missions are broad in their sweep and include the whole range of human needs; but it is a reversal of the true order when the Church becomes more concerned about the things of the body than about the things of the soul. From ancient Macedonia there comes to-day the old-time cry for help. Macedonia lies within the war-swept zone and is typical of many devastated regions. When the war is over it will need help of many kinds, but it will especially need the healing, comforting, restoring gospel of Christ. Our ministry to it will be incomplete if we carry the loaf in one hand and fail to carry the gospel of Christ in the other.

Before the day of foreign missions, when the legislature of Massachusetts was discussing the question of sending the gospel to the heathen, one of its members put forward the objection, "We have no religion to spare from among ourselves." He wanted to keep what they had for home consumption, failing to see that religion is a commodity of which the more we export the more we have, and that the only way to keep it is to share it with others.

Mar. 10-16—The Sympathy of Jesus

(Heb. 4:15)

True sympathy has in it a substitutionary element. By it one puts himself in the place of another. To do this it is not necessary to duplicate his experience; what is necessary is to be able to put oneself in his soul's stead.

That he might be a faithful and merciful high priest, it behooved Jesus "in all things to be made like unto his brethren." In all the generic experiences of the race he was one with us. Many of our specific experiences he never knew; yet he fathomed all of them, and identified himself so completely

with us that we are never afraid that he will not understand us or that he will fail to sympathize with us. Not only did he become one with us in our essential human experiences, but he went through the fiercest fires of suffering, enduring a depth of agony that no other has ever experienced, that through suffering he might learn sympathy.

"When in trouble commend me," exclaims one, "to a bruised brother, a broken reed, a man of sorrow." From a callous, stoical nature we instinctively turn away in the hours of direst distress. A fellow sufferer is the only true consoler. Sympathy is a distinctively Christian grace, as the absence of it from character is a grave defect. Any religion that dries up the stream of sympathy is unchristian. The soul of sympathy is love. Without love expressions of sympathy are counterfeit coin, hollow dissimulation. Because Christ loves us he sympathizes with us; and we can never fathom the depths of his sympathy until we can fathom the depth of his love. Both pass knowledge.

As love is the cause of sympathy, infirmity is its occasion. Infirmity calls forth sympathy. Christ is "touched with a feeling of our infirmity" as the parental heart is touched with the feeling of the infirmities of a defective child. Christ does not despise us because of our weakness. It is enough that we need him. This is a case in which "the soul's want is its wealth."

The craving for sympathy is instinctive and among life's bitterest disappointments is the failure to find it where we had a right to expect it. An eminent clergyman was in his study engaged in the preparation of his Sunday's sermon, when his little boy toddled into his room and, holding up his pinched finger, exclaimed, "Look, papa, how I hurt it." The father, impatient at the interruption, replied, "I can not help it, sonny." The little fellow's eyes grew bigger, and turning to go he said, "Yes, you could. You might have said 'Oh.'" He might have said more. He might have said, "My sermon be hanged," and, taking the little fellow into his arms and pressing his tear-stained face to his bosom, he might have left in his young heart a precious memory, outweighing in moral influence the most eloquent sermon he could have penned.

Mar. 17-23—The Heroism of Jesus

(Luke 9:51; John 18:1)

The exercise of the highest faculties involves effort. Many physical functions go without effort, even without consciousness. The functioning of the spiritual nature takes place only when there is a conscious and definite forth-putting of will. To do the best things in life we have often to spur ourselves to action when desire is absent, acting from principle rather than from feeling, doing a thing not because we want to do it but because it is right to do it. Sometimes we have even to oppose feeling and desire and act in opposition to them. Virtue means self-denial, from a high motive giving up what we like. We must make ourselves do hard and disagreeable things, crucifying self, by compelling our selfish nature to act contrary to inclination. This is the essence of heroism, and it is by this soul-discipline that character is developed. The very difficulties and dangers which we vainly would banish out of life furnish the occasion and the opportunity for the display of heroism. Without them heroism could have no existence.

An old artilleryman stood by his gun in the crisis of a terrible battle. His companion, observing how pale he was, twitted him, saying, "You are afraid." "Yes," he replied, "and if you were only half so much so, you would have taken to your heels long ago." He is a true hero who beats down his rising fears and sticks to his post in spite of a quaking heart.

When the supreme struggle in his life had come, Jesus set his face like a flint to go to Jerusalem, going forward without hesitancy, but not without shrinking, to meet the gathering storm. The disciples who bore him company had no share in the deep emotions which agitated his heart. He trod the wine-press alone, as all have to do in the great crises of life. The die was cast when Jesus crossed the Kedron. With dauntless courage he hastened to enter Gethsemane, not allowing fear to gather force and sweep him from his purpose.

To the heroic element in human nature Christ appeals. He calls us to take up our cross and follow him. In every sphere of life there is room for heroism. The military hero is not the only type. Victor Hugo

says, "Man's greatest actions are performed in minor struggles. There are subtle and mysterious triumphs which no eye sees, no renown rewards, and no flourish of trumpets salutes." These minor struggles are made sublime when the heart is swayed by a great passion.

The ancient Church had a significant device representing a bullock standing midway between a plow and an altar, with the inscription, "Ready for either." This is the attitude of those who have responded to the divine appeal of Calvary. They are ready to serve or to suffer: to drag and swelter in the field of service or to bleed on the altar of sacrifice. Who can say which of these two forms of action involves the greater sacrifice?

Mar. 23-30—The Suffering of Jesus

(Luke 24:46; 1 Peter 2:21; Heb. 2:10, 18)

Suffering is the lot of all. It has been said that God had one Son without sin, but none without suffering. Even his only-begotten and well-beloved Son, Jesus Christ, was no exception. It "behooved Christ to suffer," that through suffering he might accomplish his redemptive work,

"The blood for our cleansing, the balm for our smart,
Were great drops of agony wrung from his heart."

Suffering was necessary to the perfecting of his manhood, just as it is necessary to the perfecting of ours. He possessed a true human nature which could be made perfect in no other way. "What made you a poet?" the writer of some of our sweetest songs was asked. "Suffering," was his reply. To attain perfection in anything we must pay the price of pain. Never has there been in this world a mature or full-grown character that did not receive the ripening touch of suffering.

By suffering Jesus was fitted to be our example. Peter reminds us, "He suffered for you, leaving you an example, that you should follow his steps." By entering into our lot in life he showed us how to grapple with life's difficulties, breast its billows, and become noble by resisting its evils. His sufferings were necessary also to the perfecting of his Saviorhood. He "suffered for us," vicariously, "the just one for the

unjust," that he might bring many sons with him unto glory.

"Without the shedding of blood there is no remission." "The great redemptive power in life is the love of a suffering heart." The warden of an asylum for inebriates declared that he never knew a man permanently cured who had not a sister, wife, or mother who wept and prayed for him at home. Suffering has a place in the scheme of life. It is not to be ignored or denied. Banishing it from one's philosophy does not banish it from the world. However, it is an intruder and is to be got rid of in Christ's way and by his power; and while it exists, it is to be turned to moral uses.

During the first four hundred years of the Christian era there was not in Christian art a single representation of the suffering Christ, the prevailing figure being that of the good shepherd leading his flock and carrying the lambs in his bosom. But after years of persecution the shepherd Christ became the suffering Christ; the shepherd's crook was displaced by the cross, the nimbus of glory by the crown of thorns. A similar change may be expected to-day.

Tissot, the French artist, gives a picture of Christ which touches a responsive chord in the hearts of many. He represents a sorrow-stricken man leaning up against the thorn-crowned man of sorrows as they sit together by a ruined wall. Unfortunately, the Savior's face, while sympathetic, is weak, and the cloud on the lonely sufferer by his side remains unlighted. What the painter ought to have done was to show the power of divine love to conquer and transfigure human grief.

Mar. 31-Apr. 6—The Spiritual Conquest of Jesus (Easter)

(Acts 2:24; 1 Cor. 15:57)

Easter is a festival joy. It gives us back the Christ of whom the grave had robbed us; it assures us that he is "alive for evermore" and that our relation to him can continue unbroken throughout all changes. The Christ of Easter is a spiritual Christ, a Christ who has transcended the limitations of the earth-life, a Christ whom we know after the flesh no more, whose coming is distinguished by "omnipresence, inwardness, and permanence"; a Christ who is as

really with us as if palpable to the senses.

The Christ of Easter is also a victorious Christ. He has vanquished sin and death and has thereby brought deliverance to the race. His victory is ours. "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." The Moslem convert who said, "Jesus is alive, Mohammed is dead; how can a dead man save?" reasoned well. None but the risen, living Christ is able to save. And this Christ stands at every sinner's side.

Looked at from the human point of view the death of Christ was a failure; but it was in reality a victory. By dying he conquered death; and when he rose from the grave the everlasting gates swung back that the triumphant King of glory might enter in.

The Christ of Easter is not a defeated man, crushed by his foes, but a mighty conqueror possessing invincible power. Conscious of possessing life in himself he could say, "I am the resurrection and the life." The hope that men have built on him as the Giver of life to body and soul is securely founded. His resurrection power is now in exercise. He is loosing the bonds of death and raising the whole humanity, of which he is part, into the light and glory of that ideal life of which his life on earth was the perfect expression. With ever-increasing force the risen Christ is carrying on the work "which he began to do" when here among men in bodily form. In the present great world-crisis he is at the head of the host of righteousness, going forth conquering and to conquer.

Easter proclaims Christ as King. Looking no farther than his cross one of the Cæsars exclaimed, "The Crucified! may his name be blotted out." Looking beyond his cross to the empty tomb Julian the Apostate exclaimed, "Galilean, thou hast conquered."

"The head that once was crowned with thorns

Is crowned with glory now;

A royal diadem adorns

The mighty Victor's brow."

The cross has become a throne from which the risen Christ reigns through the power of his sacrificial love, fulfilling the fondest Messianic hopes, winning signal victories over the forces of evil, and establishing among men his everlasting kingdom.

Social Christianity



WEALTH AND POVERTY

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

March 3—The Creation of Wealth

SCRIPTURE LESSON: Ps. 112: 1-3.

FACTORS IN THE CREATION OF WEALTH:

Economists usually speak of three factors necessary for the creation of wealth—land, labor, and capital.

Under the term "land" are included all natural conditions which in one way or another contribute toward the production of wealth. Most important is, of course, land proper with all its various qualities. There are almost as many differences in the qualities of land as there are among human beings. The various chemical elements which are found in one soil may make it suitable for the cultivation of corn or wheat, while those of another may make it more adaptable for the olive, apple, or orange-trees. And for the same crop one soil may contain all the different elements in the right proportion, making a rich soil, while another piece of land may contain only some of these in a sufficient proportion, making a poor soil. The rich and deep loam of our prairie States is better suited to general farming than is the sandy and gravelly soil of New England. In addition to land proper, there are other natural conditions, such as water, wind, temperature, and anything else supplied by nature without the aid of man. These conditions are of the utmost importance, since the potentially richest soil may produce absolutely nothing without water or sunshine, while a comparatively poor soil may produce fair crops with a sufficiency of water and a suitable temperature. The vast irrigation-projects in our own West prove that where geographers formerly located the "great American desert" there are now thousands of farms, and hundreds of thousands will be located in the future simply by procuring water. The great fertility of tropical lands is not always due to chemical richness of the soil, but chiefly to the vast amount of light

and warmth of sunshine. Owing to the number of conditions necessary to make land productive, the first factor in the creation of wealth is sometimes called "nature," because they are her gift to man.

The second factor in production is labor. This term includes all possible activities of a useful or economic kind, whether manual or mental. Since labor is supplied either directly or indirectly by human beings, this factor is sometimes called "man," because all activities are connected with personality. It is evident that men vary greatly in their ability to work. Mere physical strength is of little avail, since many animals surpass man in this respect. With even a little addition of mentality a slave is more productive than the strongest ox or horse, and the price of a slave before the Civil War was frequently three or four times that of the most useful domestic animal. The higher a man rises mentally, the better worker he becomes. Intellectual keenness and broad comprehension, quickness and alertness, adaptability and circumspection increase a man's productive power. Moral qualities are likewise of the greatest importance. Trustworthiness, temperance, promptness, and willingness are great assets to any worker, whether in the bank or on the farm. It is significant that the temperance movement has received a great impetus in recent years through employers, showing that sobriety is an economic asset. Some railroads demand abstinence on the part of their employees, not only while at work, but also while off duty. Many forms of religion have increased the working power of nations by insisting on sobriety, either voluntary or enforced. Here one may recognize the close connection between religion and industry.

The third factor in production is capital. Man can get but little from nature with his unaided hands. The instruments which assist him are capital. Every man-made product, all the way down from the ocean leviathan of civilized man to the humble club

of the savage, which is held or used for the production or acquisition of wealth is capital. This term includes, then, all tools, machinery, business buildings, transportation systems, raw material, and the knowledge for utilizing them. The objection has often been made that all of the things mentioned are themselves the result of labor and we should, consequently, consider capital as stored-up labor. This contention is true, but with limitations. No one would maintain for a moment that all forms of machinery, and even knowledge to use them, are the result of work or exertion; it is nevertheless true that something else is necessary in order to get capital. Only in the most elementary and primitive forms of production does a worker get immediate results so as to sustain himself during labor. When a savage goes out to look for berries, he does not carry a basket with him to gather them for a "rainy day." He eats them as he picks them. That is, he consumes as fast as he produces; hence, he lives literally from hand to mouth. As long as he continues living in that way he remains a savage and can not progress much above the animal stage. Progress begins when he saves some of his food for future use, allowing himself time to devote some hours and days to other pursuits, such as making a bow and arrows in order to be able to kill animals more easily. With good luck and fair skill his new weapon will enable him to kill a deer or an antelope, providing food for many days. This leisure he may use again to build himself a little hut for better protection against insects and rain. The better health insured in this way will make him stronger and fleetier physically and more alert and circumspect mentally, and he will thus be able to think out and realize better schemes for further improvements. What should be noted here is the fact that the moment he saves some food and constructs the simplest kind of a weapon he becomes, economically speaking, a capitalist, because he employs the products of past labor for further production. This is the simplest possible form of capitalism, because employer and employee are combined in one person. In this case only is capital stored-up labor and nothing else.

But even this case contains the elements of something else than mere labor or physical exertion; for those who speak of labor

usually mean physical exertion along economic lines. These elements are time, saving, and planning. The lapse of time removes satisfaction from exertion; saving replaces a present satisfaction by one in the future; planning means an arrangement by means of present efforts for greater and more numerous satisfactions in the future. These qualities imply a man more highly developed, since they indicate more self-control and more intelligence; they form the basis of modern capitalism.

Since present effort is always necessary in order to future satisfaction, the lapse of time involves an element of risk which but few people are willing to take. This means a differentiation in character and mental caliber. There are persons who now live from hand to mouth, since no matter how large their earnings they spend them as soon as received, hence they can never become capitalists. The present wasteful and extravagant spending by many highly paid laborers is an illustration. Unfortunately this class has always been in the majority. The minority possess the necessary mental and moral qualities, saved, planned, and took risks. It was inevitable that in the course of time they should get possession of most forms of capital and that the majority should lose even the simplest means of production, such as tools.

THE MEANING OF WEALTH: It will be clear from what has been said that wealth is not money, but the various means of production. Whether we look at labor or capital, the human material is the most important item in the production of wealth. This is true even in regard to land. Whole regions of the most fertile parts of the tropics are inhabited by tribes who are constantly menaced by famines, while some of the poorest endowed regions are throbbing with the life of happy and energetic men and women, and humming with productive machinery. This is the reason why John Ruskin defined wealth as the number of physically, mentally, and morally well-equipped men and women, rather than as the economists define it—the amount of economic goods above immediate needs. The churches must take the sociological view of Ruskin, since they have the mission to make men more moral and spiritual and, as far as possible, more intelligent and self-controlled. The training of the intellect has now largely

passed into the hands of the State, but moral training still rests with the Church.

March 10—Distribution of Wealth

SCRIPTURE LESSON: Prov. 30: 7-9.

IN THE PAST: There is no statistical evidence as to distribution of wealth among peoples of antiquity, for the simple reason that statistics is a modern science.

Among people of prehistoric times it is fairly certain that the distribution of wealth was comparatively equal, for reasons which may be mentioned briefly. There was, in the first place, very little wealth anywhere. The almost chronic condition of those peoples was one of starvation or, at least, underfeeding. Food was sufficient neither in quantity nor in quality; if food was scarce, other things must have been still more scarce. We are practically certain of this condition, because we know what the situation is among contemporary savage, barbarous, and even semicivilized peoples. Famines are frequent among them, and these are evidence of a general scarcity. Where poverty is general and abject, no one can be rich, since wealth even on the part of a few persons indicates a fair surplus. The second reason for equal distribution of wealth, or rather of poverty, was the lack of machinery in industry and agriculture. Manufacture, that is, making with the hand, has always lagged in production far behind manufacture, or making with a machine. The latter excels the former anywhere from twenty- to a thousandfold. Production by hand rarely exceeds the actual needs of the individual. A chieftain might have a hundred slaves, but they could not produce much more than they themselves needed so as to be kept at a fair level of efficiency, and what the chief needed for his family and entourage. Another reason for this poverty was the great destructiveness of frequent wars among the tribes. These not only destroyed what little property there was, but discouraged production. The summing up may be done best in the words of the Russian prince, Peter Kropotkin: "Antiquity was mighty glad if it reached the end of the year with an even balance, for usually there was a deficit."

When we are well within historic times the picture changes completely. There was

inequality of distribution to such an extent that all those who worked—and this was the vast majority—had in many cases less than the bare necessities, while the few were in proportion to the total national wealth extraordinarily rich. This inference can be made safely on the basis of the luxurious habits of the few rich. Examples of this luxury were given in the November, and especially in the December, lessons. Other cases are well known and need merely be referred to. The names of Lucullus and of Nero are a byword to this day for wasteful luxury. The "hanging gardens" of Babylon and the pyramids in Egypt furnish other illustrations of equally foolish expenditure. With the comparatively simple methods of economic production these luxuries must have become possible through subjection and deprivation of the mass of the people and must have produced a corresponding inequality of distribution. The Roman historian Tacitus remarks that all Italy was pillaged, the provinces were plundered, and every foreign ally was compelled to contribute. The very gods were taxed, their temples were robbed of their treasures, and their statues were deemed lawful prey.

IN THE PRESENT: There are two views in regard to the distribution of wealth in the present; one holding that there is a greater concentration, the other that there is a more equitable distribution than formerly. Before giving the arguments for the two views, a few considerations may be in place. If the population increases and the relative wealth of the different economic classes remains the same, the number of rich persons must of necessity increase. Suppose that in 1850 there had been fifty persons possessing \$1,000,000, that 350 persons had from \$750,000 to \$1,000,000, and that 800 persons had from \$500,000 to \$750,000. If the population had remained the same and every one's wealth had been doubled, in 1900 there would have been one thousand millionaires; and if the population at the same increased fourfold, with the relations among the new populations the same as in the old, we should then have four thousand millionaires, without any tendency toward concentration. Another item to be considered is the greater productivity of a more general use of machinery. In 1820 the list of the United States census considered as very rich per-

sons those possessing \$20,000; in 1846, property of \$50,000 was considered very large; in 1855 it was \$100,000; in 1892 it was \$1,000,000. The income tax has revealed that in 1916 there were 22,696 millionaires in our country, a number nearly 8,000 more than in 1915. In 1917 the number was larger still.

During the decade of 1892-1902 about 3.5 per cent. paid about 33 per cent. of the income tax in Prussia. Mr. G. K. Holmes found that in 1900 about 91 per cent. of the people owned 29 per cent. of the wealth in the United States; 8.97 per cent. owned 51 per cent.; while 0.3 per cent. owned 20 per cent. In England conditions are similar. If to these data the statement is added that ten of our millionaires had incomes each of \$5,000,000 in 1916, and that 376 persons paid taxes on million-dollar incomes as against 120 in 1915, 60 in 1914, and 44 in 1913, the case for the concentration of wealth seems complete.

On the other hand, we find that wages have risen enormously during the last three years. In the Pittsburg steel-mills, for instance, the lowest wages are paid to the boys who assist the catchers; they are \$3.50 per day. Wages of adults run from \$10 to \$30 per day for expert workers such as rollers. The objection may be raised that prices have risen, too, and have more than equalized wages. It may be well to measure the purchasing power of wages by two articles—sugar and automobiles. Less than three hundred years ago sugar was hardly even tasted by the great mass of the people, while to-day even the poorest laborer can not do without it. The writer remembers a friend, well connected and well-to-do, in 1898 entertaining for over an hour half a dozen college graduates, all in business, with his experiences on his first automobile-ride in a millionaire's car. To-day in the Pittsburg district laborers are often seen riding about in their own machines, and skilled mechanics all over the country frequently go to work in their own trucks and have pleasure machines besides.

March 17—Causes of Poverty

SCRIPTURE LESSON: Prov. 10:15; 13:18; 23:21.

THE PROBLEM: Before discussing the causes of poverty it will be necessary

at least briefly to indicate the attitude which must be taken. There are two general points of view which may serve as indications of one's attitude—a person may lay the blame for poverty on the environment or social conditions, or on the poor personal endowment of the individual, due either to bad heredity or to bad personal qualities. In discussing poverty it makes a great difference which of these views we take, or whether we take either, because the whole argument will and must be colored by it. The difficulty with both of these view-points is that each represents a theory rather than the facts. The defender of either theory is bound to misconstrue facts so as to make them fit his theory, since he is biased. Much academic discussion is for this very reason useless, if not futile and dangerous.

Life is controlled by facts, not by theories. A man is born into a given environment with certain qualities. If both environment and qualities are favorable, the chances are for a successful life; if environment is good and qualities poor, what will happen is largely a matter of future circumstances; if heredity is good but environment unfavorable, the individual has in many cases a hard struggle; while if both are of a negative character, but little can, as a rule, be done. The question arises, moreover, what is meant by environment. Is it riches or poverty? Is it moral conditions in the family? Is it the intellectual atmosphere? There are ample facts to prove that mere economic affluence does not constitute a favorable environment and may be rather a handicap to a person. Other facts prove that where physical heredity is good and the family environment is mentally and morally sound, economic handicaps can but delay the ultimate success of the individual. These personal qualities count so much that some one defines capital in its essence as the capacity for doing things combined with strict integrity; this means ultimately character and capacity (*The Creation of Wealth*, by J. H. Lockwood, p. 28).

THE CAUSES OF POVERTY: These may be divided into two groups: those that emphasize individual responsibility, and those which emphasize social responsibility.

According to the first group poverty is the penalty of inefficiency, whether due to poor heredity or to individual habits. A person born with a weak constitution, per-

haps a predisposition for specific disease, has no physical stamina to endure the regular and systematic exertion demanded for work. If he be born with a mental handicap, *e.g.*, feeble-mindedness, he is unable to do any but the crudest and, consequently, poorest paid work. If, again, he is born normally but takes to drink and dissipation, he must either become poor or remain so. No one can be blamed for this situation but nature, which distributes her gifts unequally. More specifically, he may blame his immediate and remote ancestors for his poor endowment. Success, on the other hand, is the result of personal qualities, either inherited or acquired, perhaps both; it is the reward of efficiency. Idleness and worthlessness among the rich are looked upon as exceptional and soon lead to the dissipation of fortunes. The large expenditures of the rich are excused on the basis that owing to their efficiency they produce more than they consume and that they do not, at any rate, deduct from the income of the poorer classes.

According to the environmental explanation of the causes of poverty, society is largely responsible for the distress of many persons. There are all kinds of special privileges which enable the few to levy toll on the many; and most fortunes, it is claimed, originated and are maintained under the shelter of some monopolistic enterprise. This unequal distribution causes poverty, and, consequently, inefficiency, since poorly fed persons can not endure the strain of regular exertion. Society must help them to improve their economic condition by more equitable distribution, by better remuneration or more regular employment, and by teaching them trades. They should be taught to live wisely and to utilize industrial opportunities better. It is conceded that differences in ability exist, but such differences are supposed to produce entirely disproportionate rewards owing to artificial privileges. Fortunes are not so much the result of individual ability as of social opportunities. Take the present war as an illustration. Munition-makers and steel-manufacturers and many others have reaped rich rewards through causes for which they were not in the least responsible. Recall the addition of nearly 8,000 men to the list of our millionaires in one year (see preceding lesson).

The discussion has, thus far, dealt with ultimate causes. The immediate or primary causes are directly or indirectly dependent upon them. Rowntree, in his book on *Poverty*, claims that 15.63 per cent. of the poverty in York, England, is due to the death of the chief wage-earner; 5.11 to illness or old age of the chief wage-earner; 2.31 to chief wage-earner being out of work; 2.83 to irregularity of work; 22.16 to family being too large, *i.e.*, more than four children; 51.96 to low wages in regular work. He does not mention drink, altho that is estimated by others as high as 20 per cent.

Another question that needs to be answered is concerning the meaning of poverty. A few years ago the standard of living among workingmen was stated to require \$600 per year as an absolute minimum, \$700 as a minimum, and \$800 as a bare sufficiency. These figures have since advanced at least \$500. We find on the other hand that, in 1906, the average salary of clergymen was \$663 per year; of 25.72 per cent. of teachers in towns of 3,000 inhabitants or over, less than \$600; of 36.71 per cent., between \$600 and \$800. In the executive civil service of the United States, for the year 1907, the earnings of 16.7 per cent. of male employees were less than \$720; of 11.8 per cent., between \$720 and \$840; of 6.1 per cent., between \$840 and \$900. Neither ministers, nor teachers, nor civil employees are looked upon as poor. Workingmen with similar incomes are so considered. Is this because the former manage their resources better? Or is it because the latter are all married? The first explanation is nearer right, because most Protestant ministers are married, and both teachers and ministers have to maintain a higher standard of living than most laborers. The question of poverty can not consequently be answered in mere terms of money; the problem is chiefly one of character and intelligent management.

March 24—Wealth, Poverty, and Spirituality

SCRIPTURE LESSON: Luke 16: 19-31

INTRODUCTION: Perhaps the most striking proof of the theory that moral rules are made by society is the doctrine that prospective happiness and righteousness are

supposed to go hand in hand. Society could not have existed without the belief that righteousness and well-being are inextricably united, for without vision the people perish. The brutal facts of life in those early days when might was right compelled men to invent a theory that morality was after all justified and that its tenets would help men to live a better life. The idealist had to save his soul by this belief or despair. Since society is built essentially on the ideas of mutual helpfulness and co-operation for the improvement of all, it must of necessity adopt this theory to maintain its own courage to go on living and progressing. Yet the facts of life were generally opposed to it. Intelligent men who lived not in dreams, but faced facts, had to recognize the discrepancy between theory and practise. The psalmist is troubled at the prosperity of the wicked and confesses that "their eyes stand out with fatness; they have more than heart could wish" (Ps. 73). The violator of ethical rules too often escapes the punishment he deserves; the wicked flourish like a green bay-tree, while the righteous begs his bread. But society could not live without the ideal that virtue must ultimately be rewarded and the punishment of the wicked was transferred into the future life. The problem which puzzled the psalmist could be solved only by a reference to an eventual reversion of present facts. "Until I went into the sanctuary of God; then I understood their end. Surely thou didst set them in slippery places; thou castedst them down into destruction."

The upshot of the whole development, which can only be referred to here, was that the notion came to be entertained that this world was given over to wickedness and that a rectification must take place in a future life. The parable of Lazarus was taken to describe an actual event; the rich must have been wicked, because under no other conditions could he be conceived to have amassed a fortune. The economic distinction between rich and poor came to be eventually the equivalent of a moral difference—an idea which was almost universal in Old- and New-Testament times and is still prevalent among the poor classes. To put the matter bluntly, the poor is supposed to be poor because he is righteous, while the rich is rich because he is wicked. Scientific-

ally this notion has been translated into the theory that environment and special privileges are responsible for the success of one man and for the failure of another.

1: THE MEANING OF SPIRITUALITY: Owning to the clash between the idealist and the practical man, as pointed out in the preceding section, and the inability to reconcile the two views, spirituality came to mean aloofness from the world, contemplation of the future without troubling about the present, and immersion, so to speak, in the perfect love of God. A negative character was thus given to spirituality; it came to mean inaction, receptivity instead of creativeness, dependence instead of self-reliance. This was primarily an oriental doctrine which had permeated not only India, but the countries around the Mediterranean. It continued to exercise its influence in the Christian world long after it had been repudiated by Jesus. It has survived in the form of monasticism to this day, but found its climax in the mendicant orders of the Middle Ages, *e.g.*, the Dominicans, Franciscans, and others. The vow of poverty meant a distinct repudiation of wealth and of the activities creating it. The majority—and the poor are always a majority—naturally adopted this view and came to look upon the rich as unspiritual. By the same twist of logic they considered themselves as spiritual, because they did not engage in money-making activities but strove merely for a living. This view had taken such a firm hold on the men of the Middle Ages that many rich persons divested themselves of their wealth at least a few days before death.

This monastic conception of spirituality is, however, utterly repudiated by Jesus. All life is intended to grow more perfect according to its kind. Social life purposes to make us more perfect human beings by cooperation in all things. This can be done only by action, not by inaction. The idler and the parasite have no place in the kingdom of God, because that is conceived after the analogy of the human organism, where each member must do its part (see Prov. 6: 6, 18: 9; Romans 12: 11; Heb. 6: 12; where idleness is reproofed). Jesus wants a positive, not a negative morality; the doing of good things, not the omission of evil acts. As the author of *Ecce Homo* says: "The sinner whom Christ habitually de-

nouncees is he who has done nothing; the priest and Levite who passed by; the rich man at whose gate Lazarus lay while 'no man did aught for him'; the servant who hid his talent in a napkin." The Master wanted efficiency, productiveness, and social, i.e., useful activity.

THE RICH MAN: If the idea just developed is clear, the condemnation of rich men is easily understood. What did a man do in those days when he had become rich? Dives "was clothed in purple and fine linen and fared sumptuously every day." The other rich man (Luke 12: 13-21) said unto himself: "Take thine ease, eat, drink, and be merry." Such men become idlers, parasites, and profligates, and hardly enter into the kingdom of God, perhaps with more difficulty than the camel through the eye of the needle—not because they are rich, but because they are not exercising their God-given faculties for their own and their fellow men's development. Riches as the cause of self-indulgence are condemned; as a means of further service they are praised. It is, after all, character that counts in the kingdom; and the rich man with a sense of responsibility and a willingness to serve has as good a chance to be spiritual as anybody else.

THE POOR MAN: No man is spiritual by virtue of his economic condition, not even the poor. Poverty has its own temptations. There are envy, hatred, and malice toward the rich. There is the tendency to let some one else make provision for the poor, because the "world owes him a living." If the test of useful activity as a measure of spirituality be true, it is applicable equally to the rich and the poor. Within his own opportunities the poor man has as good a chance to attain to spirituality as the rich. He has the same expectation with his two talents, properly used, as the man with five or ten talents. And within his own sphere he has as much of a chance to be harmful as the rich. Sabotage, "loafing on the job," watching the clock, and other shortcomings are as effective obstacles to developing spirituality as the "deceitfulness of riches."

Poverty, as such, has indeed no claim either to less or to greater spirituality than wealth. It is a matter of character, which may develop in the cottage as well as in the palace.

March 31—Is Equalization of Wealth Possible and Desirable?

SCRIPTURE LESSON: Luke 15: 11-32. Two sons of the same parents were brought up under the same conditions. Yet how differently they handled their property. It is not strange that the prodigal repented when he found what he had made of himself by his profligacy. The same share produced very different results.

IS IT DESIRABLE: There is practically no difference of opinion about the desirability of a more equitable diffusion of wealth, at least in theory. When it comes to application, opinions differ widely.

The evils of too great diversities in possessions are numerous. There is always a danger that the poor may become subservient and the rich arrogant. Either is injurious to character, and, if Ruskin's definition of wealth is correct, the greatest harm would result. This is especially true in a democracy. It is significant that the vast majority of the waiters in our hotels and restaurants are either foreigners or children of immigrants. Practically every American who has traveled abroad is disgusted with the obsequiousness of servants and waiters. A democracy demands that a man should do his work properly and be paid for it adequately, and ask no favors.

There is, perhaps, a still more important reason for a more equitable distribution of wealth. Society needs the development of every talent for its own sake as well as that of the gifted individual. The progress of society depends on this, for all initiative and originality come from individuals. Much misery and heart-burnings could be avoided, moreover, if individuals with some special gift had a better opportunity for developing their talent. The long, weary, and exhausting struggles of many talented men should be avoided. It is an intolerable situation that men should spend ten or fifteen years in trying to make a living while developing their talent when it could be done in fewer years more effectively with a little more money, while sons of the idle rich spend large sums on indulging their whims. The talented who are able to offset their handicaps are generally those who have been endowed with unusual vitality;

those not so blessed frequently succumb, and society is the poorer for their failure.

A political democracy is a mere sham if sufficient economic independence is denied to the citizen. Universal suffrage has failed to meet the expectations of its advocates for this very reason. There has been too much vote-selling, directly and indirectly, on the part of those who must hold their job.

These are but a few reasons making a more equitable distribution desirable.

IS IT POSSIBLE: We have deliberately avoided the term "equalization of wealth," since that is plainly impossible. Too many practical experiments of a communistic nature, including that of the first church at Jerusalem (see Acts 4:32-37), have been utter failures to place any belief in the trustworthiness of the theory.

A more equitable distribution is also impossible, as claimed by some, because they believe that under the competitive system there is, on the whole, a diffusion of wealth according to merit. A different apportionment of wealth would do more harm than good. Each individual must bear the consequences of his conduct, since that is necessary as a disciplinary measure. If the children of the shiftless receive, through thoughtless or various systems of poor-relief, the right to eat the substance of the efficient and the prudent, the community will lose both the capital and the good qualities under which that capital was created. This argument is borne out by numerous facts, for instance that many laborers who get very high pay at present either spend their earnings foolishly or work only a few days per week. Some employers have found it necessary to pay off their workmen in the middle of the week, since Sunday and Monday were frequently used for wasting the week's pay given on Saturday. Charity workers have found that in many cases families which were helped year after year failed to improve and developed into paupers without self-respect or sense of responsibility.

It is held by others that under modern conditions there is no possibility of discovering with any approach to accuracy how much each man's contribution toward a

given output is. They claim that it is an arbitrary procedure on the part of the employee and middleman to keep the lion's share of the profits and give the remainder to the worker. They also aver that the present high incomes of some ultra-wealthy men are not necessary to stimulate enterprise, since if incomes were limited to, say, \$100,000 per year, men would strive just as hard to get into that class. They, finally, refer to the fact that the right to private property is not absolute, since it is a social institution.

MEASURES ACTUALLY TAKEN TO CURTAIL THE ACQUISITION OF WEALTH: Whatever the merits of theoretical discussions may be, most civilized countries have already taken measures to modify the acquisition of wealth. Some of these try to prevent improper methods of accumulating wealth. The high taxing of the unearned increment in land and the control of monopolistic enterprises fall under this head. So-called "get-rich-quick" schemes are gradually being eliminated, and a demand is made that favoritism shall be abolished, so that income shall not be wholly out of proportion to need or service. The graded income tax and the surtax on specially high profits, particularly when accruing from temporary but imperative demands, and the inheritance tax tend to limit too large fortunes.

Other methods for modifying the acquisition of wealth endeavor to strengthen those "less favored by nature." Here we have advocacy of smaller families, and of better methods of education so as to increase the productivity of workers and make them wiser spenders of what they receive. Social insurance, either voluntary or compulsory, and better means of providing employment, have been helpful in some countries to establish greater stability of character and thus to prevent extreme poverty. The establishment of postal savings banks has been the means of teaching providence and has proved helpful in making an eventual better distribution of wealth possible. Most important is the increasing attention paid to health and sanitation, since sickness and consequent early death of the chief breadwinner have been the cause of much poverty.

The Book



THE GOSPEL OF THE SON OF GOD¹

STUDIES IN MARK

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Mar. 3—Jesus Bringing Peace

(Mark 4:35-5:20)

THE point of the first story (4:35-41) is that in the presence of Jesus, when men are doing what he bids them, they need have no anxiety. Faith, if it is real, is the basis of peace, and faith means an absolute assurance, in spite of all appearances to the contrary, that Jesus does care for his own. There is much in life to excite the contrary emotion of fear, the nervous fear that we are left to ourselves, even in our religious work and position. And such fear is apt to produce the wrong kind of prayer, the appeal of the disciples in the swamping waves to One who needed, they implied, to be awakened to the situation. This prayer is common in times of panic. But it is a reflection upon God. A frightened man is of no use for anything; he is not even any use for prayer. He can not see that the Jesus whom he professes to trust is thoroughly competent to provide for his own, and that if he tells his disciples to cross to the other side he will see to it that they get there. The conviction of this competence of God is the source of peace, and in the company of Jesus, as he implied in his reproachful words, men ought to possess it.

The second story (5:1-20) illustrates the peace brought by Jesus, not to a man's relations with his situation, but to his divided inner nature. The demoniac was left to himself, an outcast from society. Jesus brought him relief by "showing him pity." After his cure he is bidden go home and tell "all that the Lord has done for you and how he took pity on you." Jesus saw that there was something to be done for the lunatic, and he did it with compassion as well as with skill and strength; the torn nature was restored to unity with itself, the man regained his sober senses, and the vio-

lent disorder of life was a thing of the past. Jesus landed on the beach, having proved his power over nature; before he set sail again he had proved his power over human nature in one of its most turbulent forms. In both cases the quiet, calm authority of the Lord comes out. We see him moving unruffled through confusion and imparting something of his own self-possession to others, by inspiring them with confidence in himself and restoring them to harmony.

The golden text sums up the attitude toward such deeds of God; the impression they should produce is gladness, gladness that such a deliverer is ours. The disciples, when the calm came, were overawed. That is a right impression to begin with, but it must ripen into joy, the joy of thankfulness and confidence which says, "We are glad." The lunatic came nearer to this. He wanted to accompany Jesus; he could not bear to think of being left alone again. But Jesus gave him a commission to witness for him, and that commission was to be the best way of showing his gladness for the cure. Jesus had no fear that the cure would not be permanent, and he realized that the man would be most at peace if he were obedient and if he were glad enough to spread the news of what he had received from the hand of God. For the real gladness is not self-congratulation; it is an impulse to make known the good thing that has come to us and to bear witness to the fact that this peace is possible for others as well as for ourselves. "The Lord has done great things for us, whereof we are glad"—and glad that what he has done for us can be done for others. "No one could have any confidence in a God of favorites. Moral peace depends on a God who is not selfish or narrow, and it is held only by those who are ready to do what they can to have it transmitted to their own circles for which they are responsible.

¹ These studies follow the lesson-topics and passages of the International Sunday-school series.

Mar. 10—Jesus Restoring Life and Health (Mark 5:21-43)

Among the crowd which thronged round Jesus on his return to the eastern side of the lake there was one man who had a special and private need. Jairus wanted the healing power of Jesus, rather than his teaching. His little girl was dangerously ill, and Jesus instantly agreed to accompany him to his house. He had just cured a man. Now he was to cure a girl. But, on the way, he found himself able to cure a woman. This cure is dovetailed into the story of the other miracle, in verses 25-34. What we should notice in this familiar tale is that it is an illustration of faith. Jesus feels the difference between the clutch of the woman and the pressure of the crowd, but he will not let the woman go without bringing home to her the fact that her cure was really due to her faith. It is not a Holy Coat miracle. "Thy faith has saved thee." It was her faith, even in a half-superstitious form, which had brought her into touch with his healing presence. And Jesus insists on her publicly acknowledging this in spite of the modesty which had originally prevented her from betraying her woman's complaint, in order that she might realize this supreme factor of faith and also because he knew that confession in public would be good for her.

When we resume the story of Jesus and Jairus, we find that faith is still prominent. Jairus's faith was tried, first by the delay caused by this incident, and then by the bad news which he received immediately. His daughter had died, so the messengers told him. He did not tell Jesus that it was no use for him to go any farther; if he thought of that, he had not time to say it, for Jesus at once "ignored the suggestion of the messengers" (this is the meaning of verse 36). He saw Jairus downcast and rallied his faith. Only, observe that this was a supreme act of faith upon the part of Jesus himself. Even in the face of death he was not daunted. All he does is to dismiss the crowd, who were probably quite willing to go, now that the death of the girl was announced, since they no longer expected any cure from the great teacher. What he says to the poor father is, "Stop being afraid"; he noticed the downcast look on the man's face. "Only believe."

Then, for the first time, we have the inner circle of the disciples mentioned—Peter, James, and John. These alone he takes with him, not only to the house, but into the house along with the parents of the girl. He will not have any beside him who are not deeply and personally concerned. There is a distinct avoidance of anything like sensationalism, and this is further emphasized by the prohibition in verse 43. He does not wish the miracle to be a mere subject of conversation and of excited comment. He had insisted on the woman with the hemorrhage making her cure public, but in this case perhaps he felt that the resurrection of the girl would be taken as a sign of his Messianic career and that it might provoke a premature agitation. There was no need for publicity and, indeed, there might be a danger involved in it. He did not want it talked about. Let them call it a swoon, if they chose!

The golden text conveys the impression of absolute sympathy made by Jesus upon his disciples. The cures he wrought and the forgiveness which he won were due to a love that entered into the situation. He did not drop help from a high heaven into the needs of men, but identified himself, as far as that was possible, with the human lot; in a real sense, power went out of him, he was exhausted by his very contact with the world's trouble, for he relieved it in no professional or official way but by taking on his loving heart the pains and woes of men. As Dr. James Denney has put it, in his posthumous book on the doctrine of *Reconciliation*, "He was not sick or infirm himself, but he felt in genuine sympathy what sickness and infirmity meant to others, and in love he made their burdens his own. He had no medical science, no professional skill; when he healed it was through his personality and at a personal expense; virtue went out of him, and he felt the drain upon his strength."

Mar. 17—Jesus Sending Forth the Twelve (Mark 6:1-31)

The cold reception accorded Jesus in his own district, whither he had gone to do mission-work, is told in a passage (verses 1-6) which contains one or two points of special interest. Thus, it is plain from verse 3 that part of the hold which Jesus gen-

erally had over the people lay in the fact that he belonged to the working classes and knew what it was to earn his living. But at Nazareth this very fact provoked a carping spirit. The local people could not understand how one whom they knew so well could teach so powerfully, since there was nothing in his birth or upbringing to suggest such capacities for public work. Their amazement deepened into a sense of repulsion: they took offense at him. Jesus understood this feeling; he knew that familiarity was apt to breed contempt in certain low natures, and he allowed for the influence of jealousy in his compatriots; but he does not excuse their attitude and, in fact, it amazes him. We are told that this spirit of skeptical repulsion prevented him from doing more than heal a few sick people. The limitations of God are due to human unbelief. If men do not give him scope to work, he can not do for all of them that he could and would. "How often would I . . . and ye would not." That is the simple statement which underlies experiences like this in the ministry of Jesus, and it represents the attitude of the plain gospels to a problem which moderns often darken with their counsels on free-will.

The resolve to send out the twelve disciples in six companies of two each (6-13) was probably due to the very success of the mission. The work had become so engrossing and had developed so largely as Jesus toured the village synagogues, and it had met with a reception so far beyond what the experience at Nazareth had suggested, that the Master felt obliged to multiply himself, as it were. Also, he may have felt that the time was short and the work so urgent that the most must be made of the opportunity which had presented itself. He transmits to his delegates the power of exorcizing evil spirits, but his main instructions are to preach the advent of the kingdom, involving (verse 12) the call to repent (as in chapter 1:15). The methods and equipment are described with some detail. In general, they are to adopt poverty and to trust to the good-will and hospitality of the people as they go up and down the country. "Without such gospel-passages," says the Jewish scholar Montefiore, "St. Francis could not have existed," for apostolic poverty was not known in Judaism. They are forbidden, for example, to take a

wallet, because a wallet was the bag used by mendicant orders like the Cynics for collecting alms or provisions; they are also prohibited from taking more than one shirt, since two shirts were a mark of prosperity among Orientals. They are not to be fastidious about their accommodation in the villages. Hospitality was one of the main channels of propaganda in the East, and the disciples are bidden to use it simply: in the case of an unfavorable reception at any village, they are not to scold or threaten, but, as they leave, to disclaim solemnly any responsibility for the consequences. Jesus evidently anticipated, after his experience at Nazareth, that there might be similar fortunes occasionally in the path of his followers, and he assures them that it is the churlish inhabitants alone who will be to blame for the rejection of the gospel message.

The mission was a great success; so great that it interested Herod. And this leads the evangelist to record the previous murder of John the Baptist by that ruler, whose conscience was now shaken by some superstitious fear. He imagined that he had put John out of the road, and now he feared that the Jesus whose name and authority were behind this new movement was no other than John *redivivus*.

Once the mission is over, the disciples gather at some rendezvous to report progress to Jesus (30-31). We are not told where this rendezvous took place, nor what Jesus had been doing in the interval. But he immediately retires with the disciples, withdrawing them for a rest after their exertions. He feels, with a kindly concern for their welfare, that they require a quiet time. Perhaps, also, this retreat was due to the sense that Herod's attitude was threatening, and that the ruler might be inclined to treat Jesus as he had treated John the Baptist. At any rate, Jesus plans to give the disciples an undisturbed period, altho his plan was frustrated by his very popularity.

Mar. 24—Jesus Ministering to the Multitude (Mark 6:32-56)

The first impulse felt by Jesus at the sight of the crowd which had thronged to surround him and the disciples was one of pity for their forlorn condition (verse 34). So he began to teach them. Guides and

teachers they had in plenty, rabbis and priests, but that kind of teaching left them, in the eyes of Jesus, pathetic objects, people who had no satisfying relation to God and no clear ideas about his will. We note here another instance of the unselfishness of our Lord. His first thought, when he saw the disciples on their return from the great mission, was that they looked tired and in need of rest; his first thought, at the sight of this crowd, was what he could do for them in soul and mind. He had meant to be alone with his chosen circle of disciples. But, tho the crowd interrupted his plans, he did not repudiate them or disappoint them. A further proof of his genuine interest is then given in verses 35-44. He recognized that they needed to be fed as well as instructed. When the disciples proposed calmly to let them provide for themselves, Jesus interposed and carried through the feeding; he arranged to be their host as he had been their instructor. To do so, he requires the co-operation of the disciples and such resources as they possess. It is only as they put what they have at his disposal that he is able to work the miracle. It is with what they provide that he provides, far more effectively than they could have dreamed of, for the vast crowd.

The golden text brings out the thought of the unselfishness of Jesus in this connection. But for ourselves to-day the mention of the economy in verse 43 is of special significance. The crowd, we are told, had enough to eat, but there was no waste; the broken pieces of the bread and fish were carefully picked up, so that there was no waste of the precious materials. From an incident like this we may almost take the command, "Thou shalt not waste." It applies, of course, to all our life, for whatever we receive from God, in the shape of bodily or mental powers, of time and strength, is bestowed upon us to be used, and not squandered. But it literally applies to our use of food in these days. God gives us this gift that we may have enough for ourselves, yet we must think of others too and remember that we have no right to throw aside or waste such a gift. The great religious motive for economy of our food just now is that it does not belong to us; it is given us by God, and his gifts are too precious to be squandered. We hold it as

a gift from him, and we are under an obligation to refrain from letting any part of it drop to the ground. We must not think simply of our personal and immediate requirements. "It seems," one has said, "as tho to most men the real motive for saving what is their own is not that it is God's gift, but that it is their own. Men are so apt to take every blessing as their due and to see no harm in wasting that which they do not care to use themselves. Indeed, they incline to measure their own importance by what they can afford to waste." Jesus taught the disciples and this crowd, by the gathering up of the fragments, that they must look beyond the present day and their own immediate needs; he showed them that what they had just eaten was part of God's bounty to them, and that as such it ought to be husbanded. For it is only thus that we can provide for others. Every bit of food that we waste in these days is so much taken from the provision which God is making for the maintenance of his cause on earth. Some he calls to serve that cause personally, in the field; but all of us can and must take our share in the great service by humble and unostentatious economy. The eyes of our great Captain are upon us as we eat and drink, no less than upon us as we fight for freedom.

Mar. 31—Jesus Our Example in Service (Phil. 2:1-11)

This word upon the person and work of Christ rises out of an appeal for unity and harmony in the church at Philippi. One of the greatest obstacles to unity is pride. There can be no cooperation or mutual service when men are secretly thinking of their own importance first of all or thinking that they are too good for certain forms of service. Paul felt that this temper was threatening his church at Philippi, and he drives home his counsel of common service by a reference to the spirit which had actuated Jesus, a spirit of thought for the interests of others, which determines the whole course of one's own life and prompts one to any sacrifice on their behalf. The words of the golden text mean more than they seem to mean in our English version; we ought to render them like this: "Treat one another with the same spirit which you experience in Christ Jesus." They carry on

the thought of verse 4, "not looking each of you to his own things, but each of you also to the things of others." Our own interests have their place, but they are not to absorb us to the exclusion of thought for the interests of other people. Now, self is one of the things which disguise their ugly shapes; people may excuse selfishness or miss its form by pleas like those of justice and so forth. We are all alive naturally to our own interests, sometimes too much alive; our own interests do not require as a rule to be put before our eyes or to be kept there. But the interests of others do need to be interpreted to us and by us, for they are not always so obvious, and sometimes they clash with our comfort and position. The focus for seeing them is humility, that is, a willingness to regard ourselves as at the disposal of God, and to hold all that we have and are as his, for the sake of his ends, not ours. This is the way in which we are treated, Paul writes, by Christ. He is set forth as the supreme example of self-sacrifice. He was willing to forego his heavenly prerogatives, in order to carry out the saving will of God for men. Instead of clinging to his dignity in heaven he emptied himself and took the nature of a servant; "born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross" (the cross being the punishment particularly reserved for slaves or servants in the empire). Then this self-dedication at all costs to the will and service of God is rewarded by the exaltation which raised him to his present height of worship and adoration.

This passage is full of phrases which have been and are the subject of theological speculation, but the apostle meant them to carry home to the conscience of Christians a lesson which can be learned in the public schools of intercourse and human life. Through the mystery of the incarnation Paul traces a great moral and spiritual current running, which he wishes Christians to allow to flow through their own lives. It is the current of obedience to God for the sake of carrying out his purpose on earth. God needs sons who are servants, who think of others and are prepared to sacrifice themselves for others, constrained to this by the overpowering thought that they owe their very salvation to one who so treated them.

Such obedience involves humility. For humility is not thinking we are bad and poor; it is not calling ourselves names and abasing ourselves. It is simply recognizing that we are in the position of servants before our Father in heaven, and that we must be prepared to be called upon for the same discipline as that which was laid upon Jesus Christ, to work for others in spite of ingratitude and opposition, in spite of hardship and injustice, without expecting praise from them or reward. Humility of this kind, which never allows itself to imagine that it is too fine or good to suffer, is among the active powers of life. Without this high and loyal temper no work for others can be achieved, and there is no place where we can catch its inspiration better than at the feet of Christ himself.

God and the Individual

IN speaking of God, it is noticeable that Jesus chiefly emphasizes God's interest in the individual, as giving the real clue to God's nature. On the whole, there is very little even implied, still less explicit, in the gospels, about God as the great architect of nature—hardly anything on the lines familiar to us in the Psalms and in Isaiah—"The sea is his, and he made it; and his hands formed the dry land" (Psalm 95: 5)—"He taketh up the isles as a very little thing" (Isa. 40: 15). There is little of this in the gospels; yet it is implied in the affair of the storm (Matt. 8: 26). The disciples in their anxiety wake him. He does not understand their fear. Whose sea is it? Whose wind is it? Whose children are you? Can not you trust your Father to control his wind and his sea? Of course it is possible that he said more about God as the Author of nature than our fragmentary reports give us; but it may be that it is because the emphasis on God's care and love for the individual is hardest to believe and at the same time best gives the real value of God that Jesus uses it so much. Perhaps the Great Artificer is too far away for our minds. He is too busy, we think; and yet, after all, if God is so great, why should not he be at leisure for his children? He is, says Jesus; a friend has leisure for his friends, and a father for his children; and God, Jesus suggests, always has leisure for you.—*The Jesus of History*, by T. R. GLOVER.

Sermonic Literature



"CONDITIONING GOD'S GIFTS"

W. QUAY ROSSELLE, D.D., Philadelphia, Pa.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.—John 20:22.

EVERYTHING that God has made is a gift to the people who live upon the earth. We sometimes hear people say such things as this: "All I have I have worked hard for; nothing ever came to me as a gift." A moment's reflection will show the folly of such a claim. Where did you get the air you breathe? Where did you get your springs, your rivers, lakes, and seas? Where did you get your body with its brain, its strength, its power to serve your personality in so many ways? Where did you get your thought, your feeling, your will, your capacity for loving, hoping, rejoicing? Where did you get your sunlight, your starlight, the space in which you move? What are the things you have earned for yourself when you consider them along with the things that have been given you?

We are accustomed to refer to people who possess unusual abilities as "gifted" persons. And herein we express our instinctive recognition of the fact that our greatest possessions come to us as gifts. But is this true only of those who have extraordinary endowments? By no means. All persons are gifted persons. You say that you have earned all you have; did you earn your you? Whence came the thing that does the earning? And, ultimately, what is the origin of the things earned? We are indeed all gifted people. We ourselves are gifts to ourselves.

Our great business in this world is receiving what God has given. There are two conditions to every gift—its bestowal and its reception. The first of these is God's part, the other is ours. God places his provisions at our disposal, but they become his gifts only when we receive them. Is it not therefore true that we condition God's gifts by our willingness or unwillingness to receive what he offers us? Some

things we are practically obliged to receive. The earth on which we live, our bodies, and the like, we must receive. And yet even here we may limit the Creator's gifts. We may receive only a little of the world in which we have been placed. We may receive only a little of the physical endowment to which we are entitled. There are multitudes of people who are abortive and partial in their bodily possessions to whom God offered a full and abounding vigor and skill.

The higher we go in the scale of human possibilities the greater apparently is our power to receive what God offers us or to reject it. Whether we shall be well informed or ignorant depends largely upon ourselves. Whether we shall be gracious or churlish we ourselves decide. Whether we shall be generous or mean depends almost wholly upon our own volition. Whether we shall all our days live servile slaves to material interests, or rise to sublime developments and function into being all the grand spiritualities and moralities which constitute the dominant and triumphant life which Jesus called "blessed" and "eternal," we ourselves determine. All of these things are placed at the disposal of all of us; they become the gifts of God only when we receive them.

God's supreme gift to men is the Holy Ghost. The noblest act of a human personality is just this—receiving the Holy Ghost. All other things which men accomplish are practically futile if this great thing be left undone. The Holy Ghost is God realized in human experience. God, the Father, is the Creator and Sustainer of the universe, ourselves included. We are his offspring, and in him we live and move and have our being. The universe is the extension of the divine personality, and thus we see that God sustains it by the continual giving of himself. The crowning achievement of the Creator is the human race, in which he has sought to reproduce

himself. We are created in his image and after his likeness are we fashioned. The real person is the spiritual element in us, and this it is that is like God, yea, that is God reproduced in us. And this is the Holy Ghost.

It was difficult, if not impossible, for men to grasp this great truth and so God found a way to enlighten them. Christ is the way, the truth, and the life at this point. God put Jesus, his Son, into the human race that in the terms of our own personality he might translate himself to us. Christ was a personality whose spiritual fulness made of his consciousness at once the consciousness of God and the consciousness of man. In other days much was heard of the “two natures” in Christ—the human and the divine. The inference seemed inevitable that there was more or less conflict between the two. But there is no evidence in the gospel records that he had any consciousness of possessing two natures. He called himself the Son of man, and men came to see that he was God manifest in the flesh. He was God’s eternal exposition of the fact that a human personality, complete in its spiritual fulness and perfect in every spiritual function, is at one with himself. In all that he was, in all that he said, in all that he did, Christ was a disclosure of God in the terms of a human personality and experience. The divine revelation in Christ was “as a shining light that shineth more and more unto the perfect day.” It began to appear in his childhood, it grew ever more luminous through the days of his ministry, it flashed forth in the incidents which gathered about the closing days of his life, it blazed from Calvary’s cross, and in superlative glory it burst out in his resurrection from the dead.

Do we not recall that Jesus was continually reminding his followers that it was their privilege to share the life of God which he exhibited? Did he not repeatedly tell them that he would still be with them after they were no longer able to see his bodily presence? He told them that he would come again to them to be with them all their days. He spoke of the Comforter or the Holy Ghost and identified himself with it. The fulness of the divine life in him was the Holy Ghost, and this it was that they were to have also in themselves.

Why should we have any trouble with the Trinity revealed by Jesus—God the Father, God the Son, and God the Holy Ghost? Can not we see that these are one and the same thing seen in three different exhibitions? The Holy Ghost therefore is the life and consciousness, which were in Christ, established in our personalities. Perhaps we could put it in some such way as this: God, the Father, is God over us; God, the Son, is God with us; God, the Holy Ghost, is God in us. The Holy Ghost is therefore God in us, and in receiving it we receive God. In giving us the Holy Ghost God gives us himself. God has no other gift for us comparable with this gift of himself. He places himself at our disposal; it is our privilege to receive him.

I have said that the greatest achievement of a human being is to receive God. When a person does that he makes his own life divine and becomes at one with God. This is the true atonement—the atonement of man and God. This is what Jesus was and it is what we all may be. We may receive this kingly gift, and, on the other hand, we may reject it. God’s ability to give is conditioned by our willingness to receive. We may thwart his efforts to enrich our lives or we may make his efforts effective. Here the Master says, “Receive ye the Holy Ghost,” and if we would have God we must receive him. This is not a passive but an active and strenuous thing. When a young man goes to the university for an education he is well aware that it is the school’s work to give and his to receive. It is equally clear that receiving is not passive but active. Those who have been through it know that receiving what a school has to give is a most laborious occupation. We are called disciples. A disciple is a pupil, a learner, one who is under discipline. The very word “disciple” throbs with suggestions of active toil. So is it in the school of Christ. You see a person who is unusually sweet and tender and you admire him and desire to be like him. Do not permit yourself to think that these gifts came to him without effort on his part. Through tribulation and trial he came to his place among the white-robed company. You see another who is full of faith and love and courage. He has received these things from God, but the receiving meant effort,

struggle, patience, sacrifice. These things do not come as the rains come down out of the clouds upon us; they come rather as the harvests come in the fields we have tilled and tended. All the radiant qualities which so bless and adorn the noblest people you know were offered to you on the same terms. If you have them not it is because you were not willing to endure the sacrifice of receiving them. There is nothing that gleamed in the character of Christ that may not appear grandly in our own.

When we read our New Testament we are impress by the fact that it was expected that the people should receive the gift of the Holy Ghost after they believed on Christ. When we are rightly related to Christ we are in union with God and the work of reproducing in us the divine life is begun. The intelligent exercise of faith in Christ is the beginning of spiritual growth. Faith in Christ does for our spiritual natures what the sun of spring does for the earth—it causes the latent life to spring forth in a marvelous amplitude of beauty and fruitfulness. And there is no limit short of the stature of Christ to the possibilities of these lives of ours. "By their fruits ye shall know them." Apply this to the Spirit of God as realized in our own experience. "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." If we have the Spirit, we shall have these. If we have not these, why should we seek to delude ourselves into believing that we have the Spirit? Our aim should be, not to do what Jesus did, but to be what Jesus was. A spiritual nature functioning forth all these qualities has a knowledge of its own, and will always know the right word to say; it has its own ethics also, and always knows the right thing to do.

Let us be honest with ourselves. We need not pray God for an outpouring of his Spirit upon us. The Spirit is poured out in every law and energy of the universe, in every impulse and aspiration of life, in every inspired utterance of prophet and seer, in Christ and his cross and his empty grave, in the hunger of our hearts, and in our spiritual capacities. We would not pray for rain when the rain is falling in torrents. The Spirit is ever pouring upon human life; it is our task to receive it into

our lives. Do you want to have your life filled with love? Very well, receive it. It will give pain as it tears away long-entrenched selfishness, but if you would have it you must take it. Do you wish a joyous spirit? Then take it. There is plenty for you. It will cut as a surgeon's knife your gloomy nature, but if you will have it, you must endure the early pain it brings. Do you covet courage? You may have it, if you will receive it. Your long-harbored cowardice will suffer under the assaults of courage, but if you would have it you must take it. At first receiving the Spirit is a chastisement, not joyous, but grievous, but later it indeed yields the peaceable fruits of righteousness. Once these great spiritualities become established in us they begin to grow in power until we are filled with their noble enthusiasms and living becomes a delight and a perpetual triumph.

Here it is said that Jesus breathed on them as he said, "Receive ye the Holy Ghost." In other records the command was accompanied by the laying on of hands. From such acts we learn that spiritual endowment and progress come through personal contacts. It is a vast pity that these records have been so construed as to make of official and mechanical acts sacramental rites for imparting the Spirit of God. Every wholesome contact which we have with noble souls is sacramental and brings spiritual endowment to us. A friend's hearty hand-shake may have more virtue in imparting inspiration than a priest's benediction. Hands were not laid upon people's heads as a magical act, but in token of soul-unity with God and loving fellowship with each other. When I was a young man of twenty a layman took me into his store and talked to me for half an hour in a kind and encouraging way and thus revolutionized my life. What he did without knowing it was to breathe his spirit upon me and say, Receive thou the Holy Ghost. A member of our church told us in a recent session of our weekly prayer service of a boy in whose welfare he is interested. That member had the boy with him in church the following Sunday and, while it may have been officially irregular, the boy took the communion. That man is the boy's true priest. What he is doing is laying his hands upon the boy's head and say-

ing, Receive thou the Holy Ghost. Upon any other life God's life will flow through the life of any person who knows and loves him. The way is open to all. All about us there are homes of wretchedness that may be turned into homes of gladness if we but carry thither the Spirit of God by the life-ful.

Oh, people of God, can not we get our religious thinking out of the foggy regions of the magical and the official into the higher realms of the real and the vital?

Let us stop thinking of the Holy Ghost as something creepy and uncanny, when it is the life of God as exprest in the good, rugged elements of real and winsome manhood and womanhood. Let us believe that we may have these grand traits of character if we will but endure the sacrifice of receiving them. And let us believe, too, that it is the grand privilege of every one of us to pass this life of God on to other hearts which are bereft of it.

"LOVE YOUR ENEMIES"

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Ye have heard that it hath been said, "Thou shalt love thy neighbor and hate thine enemy." . . .

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5: 43-48.

WHO is this that presumes to lift his voice against the teaching of "them of old time"? Behold a man in homespun arrayed against the world and the centuries! This "I say unto you" intimates either infinite presumption or divine authority. Which shall it be? In the logic of history it appears that this word of the unaccountable Man not only went crashing like a thunderbolt through the corridors of the past, but that it has come down along the passing centuries like the rising of a sun that has been and is likely to keep on shining brighter unto the perfect day. Who is this that presumes to formulate new policies for nations and a new rule of action for all the children of men? The conclusion is inevitable; he was either the most grotesque charlatan that ever aimlessly beat the air, or else he was what he claimed to be, namely, the sovereign Son of God. There is no middle ground to stand on.

But who had ever said, "Thou shalt love thy neighbor and hate thine enemy"? You will not find it in the Old Testament, which was the Bible of the Jews. In the Levitical law it is written, "Thou shalt love thy neighbor as thyself"; but we must search elsewhere for the addendum, "Thou shalt hate thine enemy." The greatest day of all the year in Israel—the day of atonement—was set apart for the healing of grudges, the forgiveness of injuries, and the right adjustment of all mutual relations in the in-

terest of peace. It is only among the *Toloth* or "traditions of the elders"—with which Jesus says the scribes and Pharisees had "made the law to be of none effect"—that we shall find any suggestion of personal hatred toward those who have wronged us.

This, however, is the teaching of the world. Not only barbarous tribes, but even the most civilized of non-Christian nations have been and are ruled by the *lex talionis*, "An eye for an eye, and a tooth for a tooth, and burning for burning." In the golden age of learning in Greece, "mother of arts and eloquence," a magnificent statue of Nemesis, the goddess of vengeance, was erected by the Athenians in the very midst of their philosophic schools. The resentment of personal slights and the avenging of personal wrongs were regarded as a matter of course. And the rule of exact retribution still prevails in regions that lie outside of the charmed circle of Christendom.

It is recorded that when Tamerlane led an army of a hundred thousand men to reduce the city of Bagdad, which had offended him, he gave orders that no man should return from the final charge without the trophy of a human head; and his victory was commemorated by a pyramid of skulls. Not long ago Bagdad was again besieged and taken by the Entente Allies; but no such pyramid was reared beneath its walls. Why not? Because of something that happened nineteen hundred years ago. We have reason to lament a thousand deeds of frightfulness in the warfare of our time; but roll all of them together and the record of a single day of Nero or Caligula will force the

conclusion that the gospel of Christ has brought in a better order of things.

He taught us to "love our enemies." It is easy enough to love one's friends: but to love those who are bitter against us, ay, there's the rub. Yet this is imperative for those who follow Christ. We may not be able to like them; indeed we are under bonds not to look with approval on the unworthy; but to love them is quite another thing. It may be necessary in the interest of the public good that they should be put out of the way; but in our private capacity we have nothing to do with it.

He taught us to "bless them that curse us." Behind that blessing always lies forgiveness; and with forgiveness goes forgetfulness of personal wrongs. To say "I can forgive but not forget" is to betray an utter insincerity. There is no room for a grudging pardon in the teaching of Christ. And Peter said, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" Jesus answered, "I say unto you, not until seven times but until seventy times seven!" That is, we are to forgive and forget without reserve and to the very end.

He taught us to "do good to them that hate us." These words are amplified by Paul where he says, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." This is a literal quotation from the Proverbs of Solomon which were written a thousand years before the beginning of the Christian era (Prov. 15:20). In the reference to "coals of fire" there is no suggestion of personal revenge, but rather of good-will: for there is no discipline like the grace of forgiveness, which burns like purifying fire to bring one's enemy to repentance and a better mind.

He taught us to "pray for them that despitefully use us." If one can pray for his enemy, all else goes with it. How can a man intercede for one at the throne of grace and feel unkindly toward him.

In the time of our Revolutionary War an old Quaker named Miller was persistently wronged by one of his Tory neighbors. It chanced that this man was presently arrested as a spy and condemned to death. The Quaker thereupon made his way to Washington's headquarters and interceded for him. The General said, "I should be

glad, in view of your loyal services, to do anything within reason for your friend, but—" Just there the Quaker interrupted him. "He is not my friend; but I am his. He has inflicted grave injuries upon me; but I am a Christian. I have been praying for him; and therefore I entreat you to spare him." This is "the mind that was in Christ Jesus"; and the mind that was in Christ Jesus must also be in those who profess to follow him.

But what becomes of justice in this case? If all wrongs are forgiven, would not our social fabric be at loose ends? Not at all. Justice must be administered, but not by you or me.

This is a divine prerogative. "Vengeance is mine, saith the Lord; I will repay." Righteousness and judgment are the habitation of his throne. A day is appointed when all the obvious inequalities in human affairs shall be finally righted; and the hand that holds the scales will hold them so evenly that in all the universe, even among those who pass into outer darkness, there will be no complaint. All will unite then in paying tribute to the even-handed justice of God.

In the meantime the administration of justice is committed to the "powers that be." It is for this that they are "ordained of God." The imprecatory psalms are in evidence, and such other portions of Scripture as call down vengeance upon the unrighteous. It was in their magisterial capacity that the inspired writers indicated with approval the exact justice which is certain to be administered upon all who impiously run upon the bosses of the divine shield.

If the avengement of wrongs were a personal matter, what room would there be for the magisterial office or for courts of justice? It is true, as Hamlet says, that "in the corrupted currents of this world, Offense's gilded hand may shove by justice"; nevertheless it remains that, in the interest of social order, personal retribution must yield to official arbitrament. Yet even here there is no ruling out of love. A magistrate may be constrained for the general good to send a culprit to the electric chair; but in his personal capacity he may and should feel kindly toward him. The judge who, in 1849, passed sentence of death on Professor Webster for a sanguinary crime

did so with tears running down his cheeks: "You and I were classmates," said he, "but the law must have its course!"

A nation like ours may be forced, in the interest of humanity and the world's welfare, to engage in war: but that does not mean that our armies on the march should keep step to the grim music of the "Hymn of Hate."

It is recorded that President Lincoln when looking over the bloody field of Gettysburg said in a broken voice, "This is awful—awful—but it must go on!" A soldier on the thin red line may, in the line of duty and for the putting down of evils which menaced the public welfare, fire at his adversary without ceasing to love him.

So far as we are individually concerned, however, love and not justice must control us. What do we know about justice anyway? Can we discern the motives which lie back of the actions of men? "Who knows the heart; 'tis he alone decidedly can try us." We always fail when we undertake to administer justice for the vindication of our personal rights; but we make no failures in dispensing love. A few days ago I had occasion to go into a delicatessen store where the German proprietor, after waiting on me, asked if I remembered how cheerful his wife was when I last saw her. "She now lies," he added, "in the Lutheran churchyard. A few days after you were here she suddenly lost her mind and became so violent that we had to take her to the hospital; and now she's gone: and I and my three children are very, very lonely without her." When I asked how she happened to lose her mind he replied that it was brooding on the war and on the loss of former friends who turned their backs upon her. Alas, how true it is that "man's inhumanity to man makes countless thousands mourn!" And by that fact it becomes more and more obvious that, so far as we personally are concerned, "love is the fulfilling of the law."

The new rule of action was not introduced by our Lord without his giving good and sufficient reasons for it. Observe how he placed the approval of the triune God behind it.

1. "So shall ye be the children of your Father which is in heaven." In the distribution of the gifts of Providence there is no respect of persons. "He maketh his sun to

rise on the evil and on the good, and sendeth rain upon the just and upon the unjust." All alike are sinners, yet all alike are beneficiaries of his bounty. Even the most malignant infidel is permitted to bask in his sunlight and breathe his air. Thus God is love; and he that loveth not, in like manner, is not born of God.

2. It is thus that we vindicate our calling as disciples of Christ. It matters not whether he be accepted or rejected, he "tasted death for every man." His followers are called "a peculiar people" because they try to be like him. This is implied in the words, "If ye love them that love you, what reward have ye? Do not even the publicans the same?" By this it would appear that Christians are expected to do "more than others." And this "more" is specified in the ministry of love. Christ himself, in his capacity as a man among men, declined to administer justice. He said, "The Son of man is come not to condemn the world, but that the world through him might be saved." On one occasion the rabbis dragged an adulterous woman up the marble steps of the Temple and threw her before him, saying, "Moses in the law commandeth that such should be stoned; but what sayest thou?" He stooped and wrote on the dust of the pavement, "Let him that is without sin among you cast the first stone at her." When they had gone out "one by one, beginning at the eldest," he asked of the woman, "Hath no man condemned thee?" She answered, "Nay, Lord." Then said he, "Neither do I condemn thee; go and sin no more!" This does not mean that he condoned her offense; only that his earthly ministry was not magisterial. And in thus speaking he marked out a definite rule of action for all who profess to follow him.

3. In the ministry of love we are led by the Holy Spirit along the pathway of sanctification to the fulness of character. This is intimated in the words, "Be ye perfect as your Father in heaven is perfect." It is true that we can not attain to the absolute perfection of our divine Father; but under the influence of the sanctifying Spirit we may grow in grace and in the knowledge of Christ so as ultimately to reach the perfection of love; and, so far forth, we shall be like him.

For a life thus lived in "labor of love

and patience of hope" there is a great reward even here and now. Love is indeed its own reward. There is no warming of the heart like that which Cowper calls "the generous pleasure of a kindly deed." Let Portia speak:

"The quality of mercy is not strain'd:
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that
takes."

But there is another sort of reward awaiting us at the great day. Our Lord said, "Judge not that ye be not judged; for with what measure ye mete, it shall be measured unto you again." We never offer the Lord's Prayer without saying, "Forgive us our debts as we forgive our debtors." In that little word "as" we call God to witness that we ask no better treatment at his hands than we are now according to those who trespass against us. This is our plea:

"The mercy I to others show,
That mercy show to me!"

And there is still another consideration for all who desire to make their lives tell for the betterment of things; namely, that by this ministry of love we enter into co-operation with God himself in the bringing in of the golden age. Our deeds of kindness are the "coals of fire" which are destined to burn out all those personal animosities which provoke wars and rumors of war.

It is for us to say when the Prince of Peace shall come. Let private vengeance cease and never more will red beacons blaze upon the headlands of the earth. When every Peter puts up his sword into its sheath, the swords of all nations will be beaten into plowshares and the "Hymn of Hate" will give way to the Old Hundred. Welcome the truce of God! Welcome the parliament of man! Welcome the day when the whole world shall give back the song which now the angels sing, "Glory to God in the highest and peace on earth and goodwill to men!"

U S ¹

ON the wall over the desk of a prominent business man in his private office I saw one day a large white card on which were printed in red ink the two letters:

US

"You seem to be patriotic," I said, indicating the card.

"Yes!" he replied. Then he continued: "That may stand for the 'United States' or for 'Uncle Sam,' but here it means something else."

"It means?"

"Universal Spirit."

"Queer thing for a business office!"

"Yes, but why not?"

"I did not know you were a religious man."

"I'm not precisely what is usually meant by that term. I'm a good Episcopalian, as far as that is concerned, and pay my pew-rent, but not what you would call pious.

"But," he went on, musingly, "I had that sign made and hung up there because it brings to my mind the biggest thought in the world.

"There is somebody or other who is running the whole universe, sitting in the

private office of the universe, and having the last word about everything, shaping the policy of all creation, just as I manage my concern.

"I am his clerk. I get my day's wages. What he says goes. I can't cheat him, dodge him, or beat him.

"Sometimes I get foolish and tend to forget that. Then I look up at that card."

I asked, "But why don't you say 'God'?"

"I might as well, I suppose; only the word 'God' implies too much. It's all grown over with barnacles of heathenism and superstition and bigotry.

"Because U S has a flavor of the United States it seems modern. And I like to think of the Universal Spirit as a modern, present, live, actual being."

"What good does it do you to have this card here?" I inquired.

"It reminds me of obligations no one else sees.

"It reminds me that I am a human being, just as all my employees are, and keeps me from treating labor as a lifeless commodity, as coal or iron.

"It reminds me that my profits are not

¹ By Dr. Frank Crane. See p. 260.

mine; they are his; I only have the use of them, and some day I will have to show my books.

"It reminds me to live simply. He will stand no padded expense-account from me, even as I will not allow such a thing from one of my traveling salesmen.

"It reminds me of the very thing that makes modern business possible—the conscientious human factor.

"An employee that does not feel the US in his life is of no value. I want men I can trust, who can be honest in the dark.

"The other day I called a young fellow in here and told him what that card stands for. Then I set him down in front of it

and told him to look at it for an hour and to think.

"He had been getting a little frisky. I just left him alone with that card awhile. When I came back to the room there were tears in his eyes. That US thought had smashed into him.

"I never said a word to him. I hate preaching. But that hour struck in. It changed him.

"I tell you that US thought rolls in every man's heart like the boom of the ocean, as Victor Hugo says.

"When a man accustoms himself to listen to it he slowly gets in line with the big, deep truths of life."

WITH CHRIST IN THE GARDEN

The Rev. REECE EVANS, Penmaenmawr, Wales

Did not I see thee in the garden with him?
—John 18: 26.

ANY other place than the garden, and Peter might have replied differently to his questioner. Had his questioner said, Did not I see thee with him when he raised a dead man to life, or when he gave sight to a blind man, or when he argued with the rulers and discomfited them?—then Peter might have said "Yes." He would not have resented the question. He would have been proud of the opportunity to acknowledge his association with Jesus on such memorable occasions, proud because on these occasions Jesus had revealed his mighty power, proved his worth. But the servant of the high priest told Peter that he had seen him with Christ in the garden; and Peter did not like the reminder. It crushed his spirit. He became a coward, a piteous sight.

I. THE QUESTION AND THE ANSWER OF THE APOSTLE ARE SUGGESTIVE. We may say that the garden stands for that part of our religious life of which we are often most ashamed before the world. The garden was a favorite resort of the Master and disciples. Jesus oftentimes resorted thither with his disciples. It was there the disciples had gathered round the Master and he had spoken to them of things present and things to come. They looked forward to reaching the place; they regretted the hour when they had to leave it. It was sacred to them. The atmosphere of the garden was not more heavily laden with the fragrance of the

flowers than with the prayers of the Master. Had the place not been a garden it would have seemed one to these men. The beauty seen with the inward eye, when the heavens opened and the angels descended and ascended, would have transformed the common objects. The angels speaking to their souls would have been as the singing of innumerable birds at daybreak in spring. The peace that came to their hearts would have transformed the market-place, with its raucous voices and swift-moving figures, into the silent desert. When the servant said that he had seen Peter in the garden, the apostle suddenly remembered what the garden meant to him and to the other disciples and to the Master he had forsaken. The garden . . . prayer! Peter thought of the hours spent there, of the impassioned longing for the coming of God's kingdom, of the times when, rising from the ground in spiritual ecstasy, he felt that success must attend their efforts. God would not deny them the longing of their hearts. Peter knew, as did the other disciples when they looked on the face of Jesus, that in the Master they had one who could not fail. And now here was Christ before an earthly judge to be tried for his life! A base end seemed inevitable. With the death of Christ must go his and their dream of God's coming and all-conquering kingdom. Of what use, then, had been their prayers? The hours in Gethsemane had been wasted. They had been mocked, and mocked by God.

Master and disciples had been deceived. They had agonized in vain. The garden . . . prayer! Perhaps, as the servant challenged Peter, he felt that the time spent in the garden would have been better spent in organization, the dazzling of the world by Christ's unquestioned power, schemes of compromise with earthly rulers, more talking and preaching. Peter would be ashamed of having been seen in the garden. He was lowered in the eyes of the world. His insight was sneered at. His private life was known, and he resented the reminder. Praying in the garden—was that the way to conquer the world? Perhaps, mused Peter, the world is right. The time was wasted; and whether the time was wasted or not, I hate to think that this servant fellow has looked into my private life and that the world sets me down as a sentimentalist, a simpleton—me, who thought to sit in high places. Who boasted of my powers, from whom so much was expected. Did I not see thee in the garden with him? The garden . . . prayer!

II. THE INMOST PRIVACY. The garden stands for that part of our religious life of which we are often most ashamed before the world. There can be no religious life without prayer—that is, effort to put ourselves in a right attitude toward the Almighty. It is a private matter, for nothing so reveals a man as his prayers. By our prayers we get in touch with the Infinite. We become identified with the man next door and souls in a far continent. Without prayer we can not live as men and women. And yet to many prayer seems effeminate, a waste of time. The worldly wise criticizes the practise of prayer with a curl of the lip. He has no time for that sort of thing; he has to get his living. He associates prayer with little children, anemic women, and men with one foot in the grave. Prayer does not seem manly; above all, it does not produce anything he can handle and label. We are aware of the world's conception of, and attitude to, prayer. The average Christian, however regular and sincere in his devotions, has an uneasy feeling that prayer, if it does not make him less a man, makes him seem so to others. He does not care to talk about prayer, and when he does he finds it difficult to define its nature and explain its working. He is quite sure of its necessity and worth, but he can not argue about it, and he represents the worldly wise knowing of his prac-

tise and of being found in the attitude. He is uneasy in the presence of the man who says: "Did not I see thee in the garden with him?" The average Christian is unlike the Mohammedan and Buddhist in this matter. It would seem they have no fear of the question. Did not I see thee in the garden? But the world has put the question to us. What have your prayers done for you? How many of them have been answered? Look at your perilous state—your mean home, your sickly frame, your humiliating occupation! Are you not one of the millions who have been praying for peace on earth? What have these prayers done for you and others like you? Is your Master in a less deadly position to-day than when he stood before Pilate to be tried for his life? Does it not seem, twits the world, that you have prayed in vain, and are you not now persuaded that the time spent in the garden with Christ was wasted?

III. THE LURE OF THE GARDEN. We can not argue easily about our experiences in the garden; we can not always say why so many of our prayers have been unanswered. We know that many Christians have been in the garden when they ought to have been in the market-place, substituting prayer for labors; asking God to do something miraculous for them when they ought to have done something prosaic for themselves. We know that prayer has often been the last resort of the lazy Christian. Because of the conduct of others in the garden, because of our own conduct we have often been ashamed before the world. What then? Must we forget our experiences in the garden and determine not to go there again? We can not do it. The lure of the garden is too powerful. Its fragrance has been about our lives too long. Like a man who counts sacred the spot on which his loved one has stood and who is drawn to it by invisible but strong cords, so we are drawn to the garden of prayer. We are compelled to it by the facts of life and the needs of our soul. What helped Christ to face Calvary? His experiences in the garden. What made him brave in the hour of death? The word that came to him in the garden. If Christ had prayed less he would not have been able to do so much. Had he not resorted to the garden he would have had no message for the market-place, no word of comfort and help for those who are weary and heavy-

laden. He went to the garden for his own sake and for the sake of the world to be saved. There are many facing death daily, and facing it calmly and bravely because of their experiences in the garden in the time of peace and because of the garden they make around their life in trench and on battle-ship. If any one should say to them, in scornful tones, Did not I see thee in the garden? they would reply, quickly and cheerfully, "Yes, you did. I am not ashamed of having been in the garden. Without the garden I can not face death. I know, too, that those who agonize in the garden at home are not wasting their time. The power they bring down from heaven reaches me, and the fragrance of their devotions wraps itself around my soul." War has come upon the world, not because we have spent too much time in the garden, but because very often we have not had faith to believe what we heard in the garden; because, when we left the garden, we left behind our message from the Father; because of the traitor in the garden with us.

IV. THE TRAITOR IN THE GARDEN. Did not I see thee in the garden with him? Peter answered "No." The garden was the place where Master and disciples prayed; and the garden was the place where Judas betrayed Christ. When the servant put the question to Peter he remembered the betrayal and he did not care to be associated with one who had acted so basely. The question of the servant meant to Peter that the world had noted the self-interest in the little company; noted that there was not perfect unanimity between those who profess a common belief—the redemption of the world. There were only twelve of them, but one was not above making money out of his association with men who said they lived only for others. There was dissension in the little company, but Peter hated to think it was common knowledge. He would have given much to have the secret locked up in his own heart. Did not I see thee in the garden with him? Are you not a friend of the man to whom we gave thirty pieces of silver? What do you think of him? Maybe you are open to be bought. You and yours—you are no better than other men. You have your price. That was what the question meant.

Again I say the garden stands for that part of our religious life of which we are

often most ashamed before the world. Here, at least, there is something of which to be ashamed. There is a Judas in every garden, a betrayer in every church and heart; one who makes our religion smell rank and look contemptible in the eyes of the world. We are reminded of Gehazi, the servant of Elisha. Elisha had cured Naaman of his leprosy. Naaman was prepared to pay, but the prophet would accept nothing. They parted. Naaman, with his skin like that of a little child, returns to the Syrian court. Elisha, with his servant, goes another way. Prophet and soldier give God thanks—one for what had been done for him, the other for what he had been able to do in the name of God. The servant of Jehovah had made a great impression upon the Syrian; but the impression was spoiled by Elisha's servant. He could not bear the thought of parting with so much wealth. I will run after Naaman, he said to himself, and take somewhat of him. This remark of Gehazi jars on us. It spoils the impression. It reveals a man who was not worthy of his master, and, as I have said, reminds us of the betrayal of Judas. When Christ is betrayed in a sacred place it will not be long before he is ridiculed in a public place and crucified in a public place. That was what followed from the betrayal of Judas. Let the cry of the traitor go up, "Hail, Master," and soon there will be heard the tramp of many feet over the sacred ground; loud and commanding voices will take the place of the voice of the Master. We have read of this and perhaps we have seen it. The greater our love for Christ and his kingdom, the more devouring our shame. The wrangling and the self-interest, the bloody deeds done in the name of Christ and for the advancement of his kingdom, the puerile and long-drawn-out debates when the poor have cried for the bread of heaven, a smug satisfaction with one's own personal safety—we have looked on these things; often we have tried to keep the world from possessing the knowledge of that which has shamed us to tears. But, like Peter, we have heard the question of the worldling, now sarcastic, now contemptuous, now rapier-like in its thrust at our heart, now thunderous in its condemnation—Did not I see thee in the garden with him? Are you one of those who protest overmuch their love of the highest but are not above selling it?

V. BETRAYALS THAT WEAKEN FAITH. The betrayal by Judas had a far-reaching and disastrous effect upon the other disciples. They were not only ashamed of their identification with Judas, but their allegiance to Christ was weakened. I think it was the base treachery of Judas that made Peter lose his temper when he attacked the servant of the high priest with his sword. It was not the coming of the soldiers that aroused the anger of Peter, but Judas bringing them. It was too much for Peter. He loved Christ, but just then he did not love him wisely. His faith wavered. It was the betrayal that made possible the denial, for, you remember, it was immediately after Judas betrayed Christ that Peter denied him. The treachery of the one weakened the faith of the other. Indeed, the betrayal affected all the disciples. What they had seen Judas do in the garden filled them with despair and accounts for the pathetic line in the gospel record—"they all forsook him, and fled." The desecration of the garden made a wilderness of the heart of each disciple. When one denies Christ many will forsake him. Not only will the sacred place be profaned, but the blossoms will be blighted. The faith of many, especially of young people, will be affected by the baseness of one. I do not know that anything much can be done except to see that we do not desecrate the garden, make cheap our religion, bring dishonor on the name of Christ. We must try to remember all the garden has meant to us, all it meant to Christ. Certainly we must not stop "resorting thither." We must also be prepared to suffer to some extent, as did Christ, because of the betrayal of others who may be identified with us in a common cause.

VI. THE WORLD'S LONGING FOR THE GARDEN. "Did not I see thee in the garden with him?" May we not see in this question a direct challenge to the Church of Christ to say what we ought to say and to act as one ought to act who follows the Man of Nazareth? The question reveals a world that expects something from those who have been in the garden with Christ; it reveals a heart yearning to share our secret blessings and to live in the light

which has fallen across our souls. Is not the question, looked at in this light, a rebuke to our timidity, a condemnation of our fear that the world is not interested in Christ? In 2 Kings, chapter 7, we read of the four lepers who, because of starvation in the city of Samaria, went to the Syrian camp. They expected death—and fared as kings. When they arrived at the Syrian camp they found it deserted. They sat down to a banquet and then loaded themselves with silver and gold. We read: "Then said they one to another, We do not well: this day is a day of good tidings, and we hold our peace. . . . Now therefore come, that we may go and tell the king's household. So they came and called unto the porter of the city . . . and they told it to the king's house within." It had been a day of good tidings for them, and they were prepared to share the good news with the starving city of Samaria. "Did not I see thee in the garden with him?" The question is asked of the Church more often than we think. The world, especially in these days, wants to know what Christ has said to us in the garden. Men and women are eager for light and consolation and encouragement; and they know now, if they have never known, that these can come only from the garden of Gethsemane. "Did not I see thee in the garden with him?"—with the friend of sinners, the Savior of the world, the fearless lover of duty? What did he say to you for me? Has he anything to say to a man who has spoiled his life and made hard the lot of others? Has he anything to say which will help me to live without one who has been taken from me on the field of battle? Do not keep silent. I, the world—we are waiting for your message. We need to hear the word Christ has spoken to you when you were with him in the garden. Share with us—the hungry, the perplexed, the sinful world—the good news. It is the world's challenge to the Church. More eyes are turned to us as we leave the garden than we imagine, and more hearts are eager to share our blessing than we can count. "There are many who say, Who will show us good? Lord, lift thou up the light of thy countenance upon us."

THE RESURRECTION OF THE BODY

The Rev. E. W. BARNES, Sc.D., London, England

It is sown a natural body: it is raised a spiritual body.—1 Cor. 15: 44.

At such a time as the present it is natural that many should wish to hear these topics discuss in the pulpit. Many have been led by the tragic circumstances of the war to meditate upon the Christian doctrine of immortality and to weigh with anxious inquiry its probability. They desire to know whether the conclusions of modern science and the speculations of modern philosophy are destructive of the traditional Christian hope. Is, in fact, the modern outlook upon life hostile to the teaching of our Lord? The background, as it were, of our minds is different from that of men in the time of Christ. Yet have we, perchance, another proof of his religious genius in the fact that his revelation, in spite of this change, appears to be as necessary as ever to a complete understanding of the universe? Tho we admit that some of St. Paul's reasoning has lost its old cogency, tho we abandon beliefs once widely held in the Church, is authority of Christ's teaching thereby weakened? I am confident that the answers to all these questions will be wholly satisfactory to the Christian inquirer, and I will try briefly to put my reasons before you. In my present sermon I will limit myself strictly and merely discuss two topics: What do we mean by the resurrection of the body? And why should we accept the doctrine?

We have just recited the Apostles' Creed, which ends in an assertion of belief in "the resurrection of the body and the life everlasting." But do you accept the first half of this clause, and what idea precisely does it convey to you? There are, I know, numerous members of Christian congregations who to such questions would reply: "I do not believe in the resurrection of the body. My body consists of particles of matter, many of which change constantly. When I am dead these particles will possibly pass into other bodies; the same material may be used again and again. It is absurd to say that I shall rise at the last day with my 'flesh, bones, and all things appertaining to the perfection of man's nature.' The

clause in the creed should be altered. As it stands, it is dishonest to repeat it; we can do so only by giving to it a non-natural interpretation."

You will, I am sure, admit that I have here put fairly an attitude of mind which is not uncommon. And let me say at once that, if the real meaning of the clause is that which my imaginary objector has put forward, we can not accept it. We know too much elementary chemistry. But is such an assumption as to its meaning correct?

Let us first make an admission; without frankness we shall not remove obscurity. The meaning which my imaginary and somewhat indignant Christian has given to the phrase "the resurrection of the body" was one widely held within the Church. It is unnecessary to inquire whether such an interpretation was ever formally sanctioned or made an article of faith by the medieval Church; for it is certain that such a meaning misrepresents St. Paul's teaching, and it is equally certain that the clause in the creed finds its origin in St. Paul's development of our Lord's teaching and of the ideas which followed from the fact of our Lord's resurrection.

Two quotations from the familiar fifteenth chapter of the first epistle to the Corinthians are sufficient to show that the suggested meaning is not Pauline. The first I have taken as my text: "Sown a natural body, raised a spiritual body." If the risen body is to consist of precisely those material elements which composed the material body, why should the apostle make the distinction between the natural body and the spiritual body? The distinction becomes meaningless. In fact, St. Paul's carefully expressed antithesis proves that the apparently obvious meaning of the phrase "the resurrection of the body" is not the true one. This meaning rests on a confusion due to his use of technical language and the difficulty of expressing such use in a translation. What he means by the Greek word which we translate "body" will become more clear if I remind you of his statement: "Flesh and blood can not inherit the king-

dom of God." Here St. Paul sharply differentiates what he terms "the body" from "flesh and blood." He is employing a distinction which runs throughout his exposition of human immortality. He separates in man the flesh and the sensual soul, both of them natural and essentially mortal constituents of man, from the potentially immortal "body." That "body" he associates with the Holy Spirit, which is divine and eternal and capable of raising to immortal life the "body." Thus the "body" in St. Paul's sense of the word, and this is the sense in which we must understand the word in our creeds, is the potentially immortal part of man, which can "put on immortality" through the operation of the Spirit which made it. It is not what we call the body, the tenement of clay which after death decays. That tenement he would term the "flesh," which, as he said, does not inherit the kingdom of God. The "spiritual body" which shall, by the working of the Spirit, obtain everlasting life is what we should term man's complete personality, purged of its covering of flesh and its sensual desires.

In putting this meaning before you I am not making the best of a bad case. My object is strictly to get at St. Paul's doctrine and therefore at the original meaning of the clause in our creeds. You may naturally, perhaps, inquire why St. Paul used the word "body" in such a sense. Why should he not talk of the resurrection of the soul? The reason is simple. St. Paul was anxious to teach that the resurrection meant more than that some spiritual essence of man would persist after death. He wished to insist that the complete man, with full knowledge of and responsibility for his earthly actions, would survive. Thus, tho the brain will decay along with the rest of the natural "flesh and blood," the memories which we imagine are stored there will exist in the spiritual body. After death, according to St. Paul, we shall know one another, remember our loves and our hatreds, our unworthy desires, our secret sins, our deeds of righteousness, our struggles toward goodness. The resurrection merely of the soul would permit the Hindu idea of reincarnation; the doctrine of the resurrection of the body brushes it contemptuously aside.

Yet, tho St. Paul thus teaches that man's complete personality, deprived of his material covering of flesh and blood, will survive death, he does not teach that all which thus survives is immortal. In our personality, apart from flesh and blood, there is much evil: unworthy desires, degrading passions, low motives—all form part of the sensual soul. They are evidences of the corruption which can not put on immortality. They will perish, and thus the man whose personality is wholly evil, if such a one exists either actually or potentially, will perish with them. Our safeguard, according to St. Paul, is the presence of the Holy Spirit within us. The indwelling Spirit has a purifying power; and the "body," when completely purified by the Spirit, is immortal. Even tho the effect of the presence of the Holy Spirit be never complete on earth, it constitutes our certainty of immortality. It will have so preserved the good within us that in the end we shall not perish. Thus St. Paul says in the epistle to the Romans (8:11): "If the Spirit of him that raised Jesus from the dead dwell in you, he . . . will give life to your mortal bodies." So God gives eternal life to us by working in us through the Holy Spirit; and such life will be not merely sufficient but also perfect and complete, since nothing in us that has been fashioned by God or is in harmony with his will can perish unless we destroy it in ourselves. All our struggles toward goodness, the friendships that have helped us, the love that has become part of ourselves, our ideals, our disciplined strength, the joy and peace that we have known—all these things, that here and now make us what we worthily are, will live eternally. Thus St. Paul's doctrine, on which is based the article of the creed which many find it difficult to recite, in no way, when the true meaning of his language is disclosed, contradicts views which modern science has made the common property of all of us. Such is a significant and satisfactory conclusion. Yet, pursuant to our policy of frankness, we must acknowledge that one simile by which the apostle illustrates and defends his teaching we can not accept. I refer, of course, to the familiar parallel between Christ and Adam in the chapter from which my text is taken. St. Paul, doubt-

less, believed in the actual existence of Adam; we regard the whole story of the fall as symbolism grafted on primitive folklore. In the early chapters of Genesis we now find spiritual insight and especially the great doctrine of the oneness of God, but the creation-stories we regard as early myths. It is symbolic of much that is true and beautiful to say that "by man came death into the world." For as soon as, in the process of evolution, the ascending animal became man, he gained moral responsibility and therewith the possibility of spiritual life or death. But we can not pretend that St. Paul, with his training as a Pharisee, had our modern conception of the origin of man. He thought that the creation-stories were literally true, and on this belief he based an argument which we can accept only if we formulate it differently.

Herein, I suggest, we need feel neither surprise nor sorrow. The inspired religious genius is he who by intuition, by some process of communion with God, perceives a spiritual truth. Some of his arguments in support of it may be invalid. His mind will be limited by his education, by the knowledge of his time. But he is inspired because the truth which he discovers is a great and valuable advance on any idea previously set forth. And it is noteworthy that the greatest religious teachers, and perhaps all great religious teachers in their greatest moments, do not argue. They proclaim some new view of God and human life and leave lesser men to accept it and give reasons for it. Thus our Lord with his supreme greatness simply states his message. He illustrates it by parables, as Plato attempted to illustrate his teaching by myths. But our Lord's message is not based on appeals to reasoned argument; it comes simply on the authority of his divine knowledge. "He spake with authority and not as the scribes." Herein he was greater than even his greatest follower, St. Paul. The apostle of the Gentiles accepted his Master's teaching and showed great inspiration as he drew out the meaning of his wonderful life. But at times his theme was greater than his intellectual grasp, and therefore his arguments were less sound than his conclusions. Yet his intuitions still remain the corner-stones of Christian theology,

and to my own mind they—tho not all his arguments for them—appeal as being more reasonable than any alternative views.

I have now discuss the first of the two topics which I propose to examine in the present sermon. We have a clear idea, I hope, of what is meant by the resurrection of the body. It remains now to consider why we should accept the doctrine which, following St. Paul, I have set forth. I suggest that there are two main lines of argument, each of them cogent, each supplementing the other. One of these, the simpler, proceeds *via* the spiritual infallibility of Jesus: the other, more philosophical, shows that the doctrine is a necessary consequence of the Christian idea of God.

Let me first sketch the less difficult chain of argument. The teaching of Jesus was exprest in the simplest language. By the simile of the sheep and the goats he taught his hearers that they—that is, every essential part of their personality—would survive death and that after death would come the judgment. Then, too, as a sort of pledge of the truth of his teaching, he prophesied his own death and his own resurrection. That prophecy was fulfilled. Because of this fact and because also, in all his moral and religious teaching, Jesus showed a complete and intimate knowledge of the nature and methods of God, we believe him to have been the Son of God; and therefore we assert that it is safe to accept all his spiritual teaching even tho we can not, in the very nature of things, by mental processes fully demonstrate its truth. Thus the principle underlying the phrase "the revelation of the Son of God" means that Jesus set forth a system of religious truth which we believe to have been divinely revealed to him. We see that this system is perfect to the extent that it is not self-contradictory. We find that, wherever we can test it by our knowledge or our spiritual intuitions, it satisfies our mental and spiritual needs. We are, then, justified in saying that the whole revelation of Christ is a unity and a unity of truth, and therefore that the authority of our Lord is sufficient and final for all beliefs that can be deduced from his teaching or his life. Among such beliefs is

that of the resurrection of the body, which, rightly conceived, asserts that survival of man's complete personality after death, which is of the essence of our Lord's teaching and typified by his own resurrection. If we can believe that Jesus was infallible we can not refuse to admit the truth of St. Paul's teaching.

Yet, tho for such reasons we may accept this doctrine, we are none the less permitted, and are even under obligation, to apply all our intellect and all the understanding which we derive from our experience to analyze and test and expand what Jesus taught. St. Paul did this brilliantly; many other great theologians have labored at the same task. But because our minds work differently from theirs, we also are at liberty to test their conclusions and to restate or, if necessary, reject their arguments. Nor need we be afraid to inquire into our Lord's teaching, nor have others any right to condemn us for so doing. For if his revelation was perfect, all our inquiries will lead us the more whole-heartedly to accept it. Let us seek the truth, come what may: we really need not fear. How, then, should we argue if we had no divine revelation to guide us? Somewhat as follows, I think.

The universe in which we live is not the product of blind chance. There is clear evidence of some controlling mind behind it. That mind had purpose in making the world and all that is therein. But the most valuable things that we know in the world are goodness, beauty, and truth; they therefore must be part of the ultimate Mind-purpose. Thus we arrive at the Christian idea of God: One who made the universe and who is alike loving and self-consistent.

If there be such a God—and the question of his existence I can not further consider now—he will not stultify himself. But this is precisely what he would do if life for us men were to end with death. There would be no sense in the divine scheme of things if a man, in obedience to his best instincts, were to fight and suffer for what is right and were then simply to be blotted out. There would be no justice if the gross inequalities of different men were to remain eternally unredressed. On such assumptions the universe would be irrational. God would be

capricious and inconsequent. He would have made men to be the victims of their own virtues, and humanity, destined one day to vanish from the earth as the heat of the sun gradually decays, would have been mere sport of freakish caprice. On such a theory every good man who suffers through his goodness is a reproach to God; all that is selfless in men condemns him. The saints of the earth can not sing "God is love" if his justice is a mockery and their pursuit of righteousness a temporal vanity.

And too, if there be a God who can raise men to communion with himself, he can not allow such men to perish as tho they had never been. The sense of divine fellowship is in itself a promise of personal immortality. God can not permit those who painfully have sought and found him to vanish utterly from his universe. All that is good, true, or beautiful must be immortal with God; and, so far as we gain such qualities, we too must be likewise immortal.

Such arguments are to me conclusive for a belief in the true meaning of the resurrection of the body. The mere survival of some spiritual essence of man is not sufficient to make the universe rational. We must survive—our complete personality must continue to exist. A spiritual body, bearing in itself earthly memories and hopes, stained by sin, beautified by love, responsible for the actions of earthly existence, must live on when death has ended the life we know. No other kind of resurrection will suffice. Other faiths preach other creeds; the resurrection of the body which St. Paul derived from the teaching and the resurrection of our Lord is alone full, perfect, and sufficient as an explanation of the world in which we live and of the God whom we believe to have made it. But as a necessary consequence of this belief we have to accept our Lord's doctrine of ultimate judgment. If man's complete personality survives there must be some process of purification after death. Eternal evil is unthinkable, and our evil must be purged away. What is good in us will be eternal, I am sure. But we can not attain the final goal of perfect union with God while we are as imperfect as even the best man knows himself to be.

Let me recapitulate that our belief in

the resurrection of the body means a belief that our complete personality will survive death. It is a belief in no way contradicted by modern physical science. No metaphysician can disprove it. It is, assuredly, the only creed compatible with the Christian view of God. If you believe in God as revealed by Christ you are forced to accept the doctrine of the resurrection of the body in order to get a reasonable interpretation of the universe. And, finally, the whole of Christianity is so bound up with the conviction of a personal resurrection after death that without it our faith, in St. Paul's downright words, is vain, empty of all content.

I have deliberately made no appeal to

the emotions to-day. But it would be wrong to end without a word as to the joy that our knowledge that we are immortal gives to each of us. It brings certainty that we shall see God face to face: conviction that it is simply untrue to say that "the struggle naught availleth." It gives us the glorious consolation that we shall see again and know again those whom we have loved and lost. Our deepest emotions, our most profound instincts, respond to the teaching that death is but the gate to life immortal. To live and love forever, to be eternally with our dearest in communion with God, we hope, believe, and know to be potentialities that are of the inmost nature of our being.

THE FUNCTION OF LIFE

To live, to be really alive, is to expand life; and the expansion of life is a process to which there are no conceivable limits. Life, as we men know it, is, in its essence, a movement toward the ideal, the infinite, the universal—toward the ideal, if we think of life as the evolution of a type; toward the infinite, if we think of it as the pursuit of an end; toward the universal, if we think of it as that which makes nature "not an aggregate but a whole." We sometimes ask ourselves if there is any meaning in our life on earth. The answer to this question is that life itself is its own meaning. The function of life is to evolve and expand life, to find new depths in it, new possibilities, new purposes. We live in order to expand life. This is the final end of our being and, as such, determines the fundamental distinction—so far as it is fundamental—between good and evil. Life must either expand or contract. Whatever makes for the permanent expansion of life is good. Whatever makes for the permanent contraction of life is evil. The man who so lives as to foster his own growth and expand his own life lives well. The man who so lives as to arrest his own growth and contract his own life lives ill. We call the latter an egoist. Of egoism there are many kinds and subkinds; but there is no form of immorality which is not ultimately resolvable into some kind or subkind of egoism. The refusal to grow, the attempt to find lasting satisfaction within the limits of a narrow and ever-narrowing self, is the sin of sins, the

fountain-head of all those things that constitute moral evil.

If it is a sin to strangle life in oneself, is it less of a sin to strangle life in others? I need scarcely ask this question. It is impossible to do the one without doing the other. The man who lives, or tries to live, for himself alone is the enemy of his kind. The man who tries to impose himself on others, to aggrandize himself at their expense, to make them the creatures of his will, is a self-centered egoist who suffers at his own hands a worse fate than that which he inflicts. It is in order to exalt himself, to heighten his own vitality, that he tries to lower the vitality of those whom he is in a position to dominate. He does not know that, in the act of raising his vital temperature by self-seeking and self-assertion, he is lowering the whole plane of his life. A heightened pulse is not always a proof of heightened vitality. Sometimes it indicates a state of fever, a prelude to a fatal collapse.

The forces that expand life and the forces that contract life meet and struggle in the soul of each of us. They meet and struggle in the soul of each nation. They meet and struggle in the soul of humanity. Wherever there is growth there is this intestine strife. And whatever ground has been won, whether by an individual, by a nation, or by humanity, is the outcome of a victory over self, in which the expansive forces have overcome the resistance of the contractive, in which the forces of light have triumphed over the forces of darkness.—EDMOND HOLMES.

Humor in the Future Life

PERSONALLY, I should not be satisfied by a future life from which the element of kindly humor was excluded. And the fact that it entered into the mental life of our Lord would seem to justify the inference that there will be something equivalent to it in the next world—otherwise, a real loss of values would take place. Humor is one of those things which is developed rather late in the progress of the race. Primitive humor, like primitive courage, usually has in it an element of cruelty and brutality, often, too, of grossness. But with the intellectual, and still more with the moral, advance of the community the humor which consists in jeers at the misfortunes of others or which expresses itself in crude practical jokes gives place to a subtler thing, of which the fundamental quality is a keen perception of absurdity or unreality and in which the predominant element is kindness. In a society of real friends humor is the solvent in which egoism, the root of all unsocial thought and action, is insensibly dissolved. Most of all so when a person sees or even enunciates the joke against himself. The highest form of humor implies the unerring perception of reality which sees at once through shams, pretenses, and self-deceptions. It implies a gift of expression which can absolutely fit word, thought, and gesture in the subtlest combination. Again, it implies a keenness of moral perception which can "understand all" and yet refuse to "pardon all" without the expression of a subtle criticism which can purify without wounding, because it speaks not as from a moral pedestal, but from the standpoint of one conscious of membership in a race to which absurdity and self-deception are innate. It can express, indeed it alone can express, in little things, a moral judgment without self-righteousness, because it implies the humility which necessarily goes with the recognition of reality. Humor, of course, can be cruel, base, or filthy, but in its highest form it implies a synthesis of the highest intellectual, esthetic, and moral perceptions. In another aspect it is an expression, the most spontaneous perhaps of all, of the joy of life. It is essentially thanksgiving, tho not consciously realized as such. Again, it is before all things a social virtue since it is only within a circle bound

together by real ties of fellowship and sympathy that it can attain its subtlest, richest, and most spontaneous expression. But if there are to be jokes in heaven they will be better and more kindly than most of those we hear on earth.—BURNETT H. STREETER, in *Immortality*.

The Religious Note Struck by the War

BEFORE America's formal entrance, as well as after, the war struck a fundamental note in the character of the community and of the individual. That note is a religious one. For man is not only naturally religious, as a Church Father said, he is also unconquerably religious. A crisis like the present flings the individual in thought and feeling back upon the infinite, the eternal, the universal. In the possibility that he may lose his body, man, the soldier, is inclined to ask whether he will keep his soul or whether he has a soul at all worth keeping. In the probability that some one of those dear to him will not return with peace, he inquires whether he will see his Pilot face to face. "What is worth struggling for, what is worth living for, what is worth dying for?" is his persistent question. Individualism is tabued, selfishness made impossible, the will to live shameless. That truth is the worthiest object of one's thought, duty of one's endeavor, righteousness of one's struggle, honor of one's allegiance, and service of one's sacrifice become inspiring sentiments and thrilling rallying cries. In my city of Cleveland was recently held a meeting of more than three hundred of its chief business men. The assembly was a recognition of the raising in a week by voluntary offerings of more than four and a half million dollars for the Red Cross. A dozen brief addresses were made by merchants and manufacturers. The note prevailing in these speeches was a spiritual one: it was the note of God and of God's world, of the individual's and the race's duty to the divine Person and to his creatures. The note thus struck is general and deep in the American character.

The formal Church recognizes this spiritual movement, but not fully; but in recognizing it, it is not always able to adjust itself to these spiritual demands. The river of

God is so full of water that the stream has overflowed its common banks of thinking and of devotional expression. The American Church has no personality like Phillips Brooks or Henry Ward Beecher to quicken and to direct its feelings. It is a person-

ality and not a creed, be the creed never so wide or true; it is a personality, not an organization, be that organization never so historic or complete, which is demanded by the heart of a nation in a national crisis.—C. F. THWING, in *Hibbert Journal*.

THE CHILDREN'S SERVICE

THE POISONED EYE

JAMES M. FARRAR, D.D., LL.D., Brooklyn, N. Y.

An evil eye.—Mark 7: 22.

DID you ever invite your eyes to a dinner-party? I hear you say, We never heard of a dinner-party for the eyes. You never heard of a dinner-party for your eyes? Then I have something new and true to tell you. Last summer, at Lakelands, Nova Scotia, I frequently took my eyes to a great feast. The table was spread in the evening just west of our camp. A tablecloth of gold was unrolled and the centerpiece was like apples of gold in pictures of silver. The feast was the beautiful sunset. My eyes would sparkle with delight as they enjoyed this feast. After the sky-table was cleared off and the star-candles were lighted I could see a dipper from which my eyes could have a refreshing drink. You know where the dipper is, but where in the sky could anything be found to drink? Just any place along the milky way, I would say. If your eyes are hungry and thirsty for good things you can always find for them a feast.

Our text speaks of "an evil eye." It is the eye that feasts on tainted food, the eye that looks for evil things on which to feast. Back of the evil eye is the bad heart. Mark tells us of a number of things that come from a bad heart and defile a boy or girl, and one is "an evil eye." A bad heart poisons the eyes until they are blind to everything that is good and they see and enjoy only what is bad. Dick Badeye is the boy who feasts his poisoned eyes on things he would be ashamed to tell his mother he saw. Polly Poisoneye is the girl who feasts her eyes on naughty things and then giggles. The poison eye will spoil your work, as you can not make anything more beautiful than that which your eyes enjoy in their feasts. The coming season of Lent will be a good time to give up the evil on which your eyes have been feasting and to cure your poi-

soned eyes by getting your heart right with God.

Yes, I will tell you a story, but I can not tell you who first told it.

Many years ago I read a very strange story that I have never forgotten. An artist had in some way offended a woman and she was so angry that she determined to be revenged. She thought about it for a long time and at last hit upon a plan to injure the artist. There was to be a great exhibition of paintings at a famous art gallery and a prize was offered for the best picture. The artist was hard at work on a painting which he hoped would win the prize. The woman decided that the best revenge she could have would be to spoil his picture. And how do you think she went to work? She did not touch the painting, but every day she mixed a small white powder in a cup of coffee and carried it to the artist to drink. That was all; but now listen to the rest of the story. The artist worked on, becoming every day more enthusiastic over his work. The painting grew under his skilful fingers, and at last it was finished. He took it to the gallery and it was hung in place. He walked about and examined the other paintings. He could not help laughing at them, they were such daubs. The coloring in every one was wretched, he thought. He was so sure that his own picture excelled any of the others that he hung a curtain before it and would not take it away until the last moment—just before the judges came to give their decision.

At last he drew aside the curtain which covered his treasure, and, to his delight, everybody in the room crowded around it. But they spoke no word of praise or commendation, and, to his amazement, everybody burst out laughing. Such a droll sight, they said. He could not understand them. What did they mean? At last his

friends pointed out to him that his picture was entirely blue. The grass was a deep blue; the trees were a lighter shade; what he meant to be flesh-color was pale blue. Every one in the room laughed and made fun. He could not believe that there was anything wrong, but his friends assured him that what they said was true. His eyes had been poi-

soned by the white powder, so that all the time he was working on the picture he had seen the colors in a distorted light. He stopt taking the coffee for a few days, his sight was restored, and then he could see that his friends were right and that what he had been working on for so many hours was nothing but a crazy-looking daub.

OUTLINES FOR SERMONS TO A NATION AT WAR

Rev. J. H. SELLIE, Buffalo, Minn.

Loyalty

Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants to the Hebrews.—1 Sam. 4: 9.

I. THINGS that test our loyalty: 1. Friends among our enemies. 2. Misunderstanding of issues. 3. Selfishness.

II. Loyalty is due our government for what it has done for us and because of what it means to us. Unless we are loyal we may soon have neither government nor country.

III. Loyalty is a matter of necessity. If we are not loyal we may soon become servants to our enemies, as the Philistines feared. This was the plan of our enemies.

IV. Disloyalty is wrong whether it has to do with politics, morality, or religion. Meroz was cursed simply because of lack of loyalty (Judges 5: 23).

V. Loyalty is expected of us (1) to our friends; (2) to ourselves; (3) to our God (Matt. 10: 32-33).

Qualifications for a Good Soldier

Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.—2 Tim. 2: 3, 4.

In these days men are examined as to their fitness for soldiers. These examinations have to do mostly with their bodies. Physical fitness is important in all walks of life. Physical unfitness, we find, is often due to moral unfitness.

I. Courage. Some men have physical courage but lack moral and spiritual courage. Many who by nature were timid have gained courage. Joseph in Egypt and Daniel in Babylon showed the right sort of courage, while Samson and Peter lacked it.

II. Endurance. 1. There is much to endure in the life of the soldier. So there is in the life of the Christian who undertakes to fight the wrong. St. Paul spoke from experience when he counseled his young friend Timothy to endure hardness. 2. For the lack of endurance many fail in the battle of life. 3. For the lack of this many also fail to obtain the reward promised those who endure (Matt. 24: 13; and Gal. 6: 9).

III. Obedience. Without obedience a soldier is worse than useless. We expect obedience of our children and God expects obedience of us.

IV. A desire to please the commander—"Him who hath chosen him to be a soldier." He who wrote these words was himself a real soldier and as such had this qualification (Acts 26: 19; 16: 9, 10).

Our Allies

If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.—2 Sam. 10: 11.

One of the finest examples of helpfulness is that of Joab to his brother Abishai. As such it is good for both individuals and nations.

I. Consider the great value of alliance, or cooperation, in all walks of life.

II. When we fight a wrong, we may expect to have a large number of strong allies. As illustration, see how large a part of the world is arrayed against the Central Powers. How large a part of humanity has united against the liquor-traffic.

III. The strongest ally on the side of right is Almighty God. He may, or may not, be on the side of the heaviest artillery; he is always on the side of the oppressed, the weak, and the wronged. Joab counted on him and not in vain; and so have many others since

his day. We count on him. It was this thought that sustained Lincoln during the Civil War.

The Captain of the Company

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.—Heb. 2: 10.

I. From the fact that Christ is called the Captain we infer that life is in many ways like a warfare, and his followers soldiers who are expected to fight for the right and against the wrong.

II. Christ had the following qualifications that made him a desirable commander: 1. Sympathy with the soldiers (Heb. 4: 15). 2. Understanding of both the soldiers under him and of the enemy (John 2: 24, 25). 3. He has all power (Matt. 28: 18). 4. Through him we shall win the victory (1 Cor. 15: 57).

The Home-Guards

Be of good courage, and let us play the men for our people, and the cities of our God: and the Lord do that which seemeth him good.—2 Sam. 10: 12.

It was this that inspired Joab and Abishai; they were defending their own homes.

I. Who are the home-guards? 1. Soldiers ready to defend their homes in case of an attack. 2. The fathers and mothers of the nation. 3. Teachers and preachers who instill truth, loyalty, and Christian principles into the hearts and lives of the coming generation. 4. Those who support the army and navy, furnishing provisions and men.

II. The necessity for the home-guards. 1. The less conspicuous than others they are needed. 2. Upon them the future welfare of the nation depends.

The Reward

Be thou faithful unto death and I will give thee a crown of life.—Rev. 2: 10. *As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.*—1 Sam. 30: 24.

Some of the most impressive and touching scenes of history have been enacted when, after war, the sovereign has bestowed the rewards on his faithful soldiers.

I. The reward is a crown. There are many crowns offered in the Bible: The crown of rejoicing (1 Thess. 2: 19). The crown of righteousness (2 Tim. 4: 8). The crown of glory (1 Peter 5: 4). And here the crown of life.

II. In this world's conflict there are two classes that are often omitted when the rewards are bestowed: 1. Those who died in the conflict before the victory was won. 2. Those who for one reason or another were prevented from active participation in the fighting. These are the two classes mentioned here—those who had been faithful unto death and those who tarried by the stuff.

III. The rewards of this world are for the few only; this is for all, and they are not always bestowed with justice (1 Sam. 16: 7).

IV. The reward will be great enough to compensate for all suffering.

The Victory

And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God.—Rev. 15: 2.

I. We may apply the description to: 1. The nation with which we are at war. 2. Satan, our arch enemy.

II. The victory promised is final—there will be no more war.

III. The victors stood with harps rejoicing over the victory won.

IV. There are many defeats that are real victories. Also many good causes that suffer temporary defeat, but will at last succeed.

V. Faith in final victory is a strong incentive to fighting hard every wrong.

The One True Vine

I am the vine.—John 15: 5.

The vines our Lord and the disciples met with on their road from Bethany to Gethsemane might have given rise to this discourse. Some of the disciples were probably making remarks on the different kinds, and our Lord took the opportunity of improving the conversation, according to his usual manner, to the instruction of their souls.

There are other vines: Mohammed, Buddha, Confucius. Jesus Christ is the one "true vine."

I. He is the spreading vine. 1. The growth of Christianity. 2. The directions in which this faith has gone. Its unceasing spread.

II. He is the living vine. 1. This vine does not reach maturity and die; it lives forever. True, he died and rose again, conquering death. When have we seen the risen Mohammed, Buddha, or others? 2. He lives in the hearts and lives of his disciples. 3. Where this vine has gone, there is life; other vines choke it.

III. He is the strong vine. 1. This vine's strength is (1) solid; (2) unlimited; (3) accounts for the abiding of the branches; (4) has lifted burdens from heavy hearts; (5) is unbroken. 2. There is no strength like Christ's.

IV. He is the swinging vine. 1. It swings within reach of the helpless soul. 2. It lifts

him who grasps it above the abysses of sin. 3. It lands him who clings to it safely on the other side.

V. Let your life be as this vine. How may it be done? "Abide in me," says Christ.

A Mixed Multitude

There went up with them a mixed multitude.
—Ex. 12:38.

The "Mixed Multitude" stands for:

I. The lure of the old life.

II. The reminders of past evils.

III. Those who are ever ready to discourage good work.

IV. Those who seem to "get on" without religion.

V. The conflicting motives and emotions that form so large a part of our lives.

THEMES AND TEXTS

FOR WAR-TIME SERMONS AND ADDRESSES¹

Personal Penitence. "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions."—Ps. 51: 1.

Why Nations Perish. "It is thy destruction, O Israel, that thou art against me."—Hos. 13: 9.

The Peril of Prosperity. "They were filled, and their heart was exalted: therefore have they forgotten me."—Hos. 13: 6.

Perplexity and Prayer. "Neither know we what to do; but our eyes are upon thee."—2 Chron. 20: 12.

Our Lord's Doctrine of Church and State. "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."—Matt. 22: 21.

The Unification of the Nation. "One law shall be to him that is home-born, and unto the stranger that sojourneth among you."—Ex. 12: 49.

The Unification of the Church. "That they may all be one; . . . that the world may believe that thou didst send me."—John 17: 21.

The Impossibility of Neutrality. "It is nothing to you, all ye that pass by!"—Lam. 1: 12.

United Prayer and Victory. "So Joshua . . . fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill!"—Ex. 17: 10.

The Patience of Unanswered Prayer. "Ye that are Jehovah's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isa. 62: 6, 7.

Sacrificial Prayer. "And being in an agony he prayed more earnestly."—Luke 22: 44.

True Greatness. "Righteousness exalteth a nation."—Prov. 14: 34.

Pacifism Which Is Not Peace. "There is no peace, saith my God, to the wicked."—Isa. 57: 21.

Peace by Sacrifice. "Having made peace through the blood of his cross."—Col. 1: 20.

The Ministry of Comfort. "Comfort ye, comfort ye, my people, saith your God."—Isa. 40: 1.

The Gospel of Good Cheer. "Be of good cheer; it is I; be not afraid."—Matt. 14: 27.

The Last Enemy. "The last enemy that shall be abolished is death. . . . Death is swallowed up in victory."—1 Cor. 15: 26, 54.

The Lord's Reproof of Waste. "Gather up the broken pieces which remain over, that nothing be lost."—John 6: 12.

The Munificent Sharing of Munificent Gifts. "Freely ye received, freely give."—Matt. 10: 8.

The Lord's Approval of Simplicity. "But one dish is needful."—Luke 10: 42 (Moffatt's translation).

The Wounds of War and the Red Cross. "He healeth the broken in heart, and bindeth up their wounds."—Ps. 147: 3.

Moral Enemies in the Rear. "A man's foes shall be they of his own household."—Matt. 10: 36.

The World-War and the World-Mission of the Church. "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations."—Matt. 28: 18, 19.

The Greatest Hero. "I arose a mother in Israel."—Judg. 5: 7.

"The bravest battle that ever was fought—

Shall I tell you where and when?

On the maps of the world you will find it not;

'Twas fought by the mothers of men."

The Patriotism of Jesus. "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and thou wouldst not!"—Matt. 23: 37.

Love of Country and Labor for the Church. "He loveth our nation, and himself built us our synagogue."—Luke 7: 5.

The Divine Order of Peace. "First . . . righteousness, and then also . . . peace."—Heb. 7: 2.

The Great Drill-Master. "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight."—Ps. 144: 1.

¹ Prepared by the National Service Commission of the Presbyterian Church, U. S. A.

ILLUSTRATIONS

The Land of Immortality

It was looking out over the blue waters of the Pacific at sunset that led Robert Burdette to write these beautiful lines to a friend:

"I watch the sunset as I look over the rim of the blue Pacific, and there is no mystery beyond the horizon-line, because I know what is over there. I have been there; I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there, but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other world—that I know. And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the song of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fair land, with finer material and a better working light, I will do better work."—*The Peaceful Life*, by OSCAR KUHN.

Resurrection-Glories

We miss much that is our privilege to enjoy if we do not reap the benefits of Christ's resurrection as it is connected with our present life. We can have his life within us, which will raise us from the death in sin unto a life of holiness, and we shall be enabled to break away from everything formal and dead and have the more abundant life in our souls. Spiritual death and formalism have no part in the life of him who would follow Christ fully and enjoy the great salvation that he brought into the world by his death and resurrection.

What a wonderful transformation is

wrought when a soul, dead in trespasses and sins, is raised into newness of life and feels within him the power of Christ. As the worm which has been transformed into the butterfly by the power of nature no more grovels in the earth but delightfully revels in its new environment and flits from flower to flower gathering the sweets in store for it, so the soul that has been changed by divine grace no more grovels amid the sinful things of earth, but, in harmony with its new environment, delights itself in the rich things of the kingdom of grace and glory and basks in the sunlight of God's presence.

But the fullest, richest, most glorious experience to be enjoyed in this spiritual realm is not to be compared to the rapturous experience and fulness of eternal joy which shall burst upon our astonished vision when we cross the line of worlds and are ushered into the paradise above.
—*The Free Methodist*.

The Resurrection-Light

The deepest shadow that can wrap this world in darkness is that of death. It seems to blot out every spark of light and life and love and hope and leave us only dust and despair. It is a grave that swallows up our loved ones and apparently buries all the worth of life and turns the world into ashes at the core. No philosophy or stoicism can hide the bitter fact of death and make it tolerable as a finality in any rational view of the world. If death ends all, then there is ended with it any hope of justifying this world and making it worth while or even respectable. Such a view extinguishes faith and hope and tends to let the spirit sink into the flesh and the flesh into sensuality and suicide.

But the resurrection of Christ is the dawn of a great light that turns all this darkness into day. He is literally a traveler returned from that bourn whence no other traveler has come back, and he speaks as a living witness to the reality of the life beyond. The hints and arguments for immortality drawn from nature and reason are only twilight and do not reach certainty. The risen Christ brings this great hope out of dimness into light. "I am the resurrection and the life," he calmly says; "he that believeth in me,

though he were dead, yet shall he live." He stept out of that tomb of rock and thereby forced open the grave to let all his followers rise with him into newness of hope and into everlasting glory. In the light of that resurrection we still live and toil and hope; and it still has power to dispel the shadows of earth and transfigure our life with eternal worth and assure us of the life immortal.—*The Presbyterian Banner*.

War-Transformations

I.

A few days before Christmas I was walking down a communication-trench just as a heavy bombardment was ceasing. It was near four o'clock and the sun, a deep red, was almost touching the horizon. A German shell burst some little distance away, high in the air, and formed a black, ugly cloud. Slowly the rays of the sinking sun penetrated the cloud of smoke and turned it to a faint pink. As the pink deepened to rose the cloud expanded under the influence of the soft wind and within a few moments was transformed into a thing of beauty. It hung poised in mid-air, like a rose unfolding its fragrant petals, over the entrenched army.

The black cloud was of man's making and revealed his hatred and spite; but its transformation into a thing of beauty and peace was of God's doing and revealed his love and good-will as truly as did the rainbow to Noah. God's glorious sun, as it set in blood, turned man's cloud of war into heaven's rose of peace. Like the sun, God is at once near and afar off.

II.

On Christmas morning we had a crowded service in a barn behind the line. For our prayers we used the Litany, and for our praises we sang Christmas carols. I had just prayed that we might be delivered from "battle, murder, and sudden death," and was reading the first verse of a carol, when a runner pushed his way through the men and handed me a note from one of my regiments in the trenches. Two of our men had been killed and I was asked to arrange for their burial. In the afternoon I buried the two lads and two others beside them. A company commander, one of his lieutenants, and a number of men came to pay respect

to their memory. As we walked away the captain asked, "Why does not God stop this fearful slaughter?" I could not answer. Nor could I say why the sun was blood-red as it sank a few days before. But I know the black shell-cloud turned rosy because the sun was red. And I know that the world's liberties are being saved because those four lads are lying in a soldiers' cemetery. If peace were a mechanical or political thing God might step in and stop the war. But "peace and good-will toward men" are spiritual things and must work themselves out in the souls of men.—*The Cross at the Front*, by THOMAS TIPLADY.

Personal Influence

The result of squaring oneself with one's conscience will bring a new vigor into life that will help a person another time to do the right on his own volition. An instance of this was found in the life of a girl who yielded to the temptation to steal a treasured book from a friend's house several years before and had from that time on given up her Christian life. Under the influence of a Christian friend who, in ignorance of the cause for her indifference, was urging her to renew her Christian life, she said: "Oh, I used to be a real Christian like you, but it has ceased to be real to me since I was fifteen years old." "When did you first lose your sense of God? What caused it?" came the question. Whereupon, as she told how she had stolen the book, it developed that, altho she knew the cause all along, her will had been too weak for years to make the matter right with God and her conscience. The next day, under the influence of her friend, who handed her notepaper and a pen, in her presence she wrote a letter to the one she had wronged confessing her fault and assuring her of the return of the book by the next mail. Her friend went with her to mail the letter in the box and stood by her in faithfulness. The result was that the inertia of years was overcome and God became so real to her that she was from that day able to grow in moral decision of character.—*The Human Element in the Making of a Christian*, by BERTHA CONDE.

Jesus in the Deed

Home "on leave" from France, where he has preached the gospel in front-line trenches forty yards from the Germans,

Gipsy Smith is moving large numbers of people by vivid descriptions of his work among the soldiers, and raising substantial sums of money for the provision of Y. M. C. A. huts. At the City Temple, London, he described the "boys" as "the biggest stuff in the world." He called the people who think one can not do spiritual work without a Bible in one hand and a hymn-book in the other, "the Lord's awkward

squad." When between 150 and 200 soldiers, who were tired and hungry, were waiting in a cue for coffee "a red-hot gospel man" said, "Stop! Let's put in a word for Jesus!" While the lady who was pouring out was protesting, saying, "Look at their hungry faces—they have been out in the rain," a bright, young Canadian boy shouted, "Governor, she puts Jesus in the coffee!"—*The Christian Commonwealth*.

SELECTIONS FROM THE MODERN POETS

GEORGIA JACKSON, New York City

THAT significant storehouse, Mr. Braithwaite's annual *Anthology of Magazine Verse*, has in its new 1917 volume a strong and peculiarly interesting collection of American poetry. Naturally, war is the prevailing motive, but the compilation by no means lacks variety in subject-matter, and as for form the range runs from set-verse forms and intricate rimes to the freest *vers libre*. We quote these swinging musical lines by Corinne Roosevelt Robinson:

URIEL

(2 Esdras, chap. 4)

Then Uriel spake—the great angel, the angel of God—

"Would ye know then the secrets of Yahveh, the rule of his rod?

So, weigh me the weight of the fire, the blast of the wind

That has left in the wake of the tempest no whisper behind;

Or call me the day that has vanished—one hour of the day—

And I will interpret Jehovah, his will and his way!"

And I answered, "Oh! angel of Yahveh, ye know and I know

That the questions ye ask are a riddle. The gleam and the glow

Of the flash of the fire are fitful, and can not be weighed,

And the whirl of the cyclone unmeasured can never be stayed,

And the day that is past—could we call it—then heaven would be here,

But, perchance, we could walk, even blindly, were the pathway more clear!"

Then Uriel answered, "I ask ye of things ye have known.

Ye have sat at the warmth of the fire; the breeze that has blown

Has cooled, ye when faint with the summer's long sweep of the sun,

And the day that is past, ye have lived it, altho it is done.

If ye can not discern, tho half hidden, the things ye have seen,

Would ye look on the veiled face of Yahveh, his might and his mien?"

And I answered God's angel in sorrow, "'Twere better by far

That we ne'er had been born to the bitter, blind things that we are;

To suffer and not to know wherefore, to be but the sport

Of Jehovah, who reads not the riddle of all he has wrought!"

Then, gently, the angel of Yahveh made answer to me—

"When the flame of the fire has flickered, oh! what do ye see,

The smoke that is left? Yea, the ashes, but fire and flame

Are greater than smoke or than ashes. The clouds are the same—

They pass to the earth in the shower, the drops shall remain,

But greater than drops, and unending the rush of the rain.

What has been is but drops and but ashes to the more still to be,

For the ways of Jehovah are wondrous. Wait, mortal, and see!"

Here is a succinct stroke of philosophy by Mary Carolyn Davies:

FEET

Where the sun shines in the street

There are very many feet

Seeking God, all unaware

That their hastening is a prayer.

Perhaps these feet would deem it odd

(Who think they are on business bent),

If some one went

And told them, "You are seeking God!"

A poignant little poem, not all "cowardly," is this, by Caroline Giltinan:

THE COWARD

It lies before my wounded feet:
The cross I am to bear.
Blocking my path, it frightens me
To see it lying there.

And yet, I dare not turn away,
Nor yet dare go around.
God, give me strength to carry it:
The thing upon the ground.

From an exquisite series, "Songs Out of Sorrow" by Sara Teasdale, we take the first:

SPIRIT'S HOUSE

From naked stones of agony
I will build a house for me:
As a mason all alone
I will raise it, stone by stone,
And every stone where I have bled
Will show a sign of dusky red,
I have not gone the way in vain,
For I have good of all my pain:
My spirit's quiet house will be
Built of naked stones I trod
On roads where I lost sight of God.

One of the most searchingly pathetic of the volume's war-poems is this one by Robert Frost, made more so by its very restraint:

NOT TO KEEP

They sent him back to her. The letter came
Saying . . . and she could have him. And
before
She could be sure there was no hidden ill
Under the formal writing, he was in her
sight—
Living. They gave him back to her alive—
How else? They are not known to send the
dead—
And not disfigured visibly. His face?—
His hands? She had to look to ask,
"What was it, dear?" And she had given
all
And still she had all—they had—they the
lucky!
Wasn't she glad now? Everything seemed
won,
And all the rest for them permissible ease.
She had to ask, "What was it, dear?"

"Enough,
Yet not enough. A bullet through and
through,
High in the breast. Nothing but what good
care
And medicine and rest—and you a week,
Can cure me of to go again." The same
Grim going to do over for them both.

She dared no more than ask him with her
eyes
How was it with him for a second trial.
And with his eyes he asked her not to ask.
They had given him back to her, but not to
keep.

Two stirring poems are these, both by women members of The Vigilantes, Theodosia Garrison and Amelia Josephine Burr, respectively:

APRIL 2D

We have been patient—and they named us
weak;
We have been silent—and they judged us
meek.
Now, in the much-abused, high name of God
We speak.

Oh, not with faltering or uncertain tone—
With chosen words we make our meaning
known,
That like a great wind from the West shall
shake

The double throne.

Our colors flame upon the topmost mast—
We lift the glove so arrogantly cast,
And in the much-abused, high name of God
We speak at last.

FALL IN!

We thought that reason had mastered men,
That peace of the world was lord,
That never the roll of the drum again
Should quicken the thirsty sword.
But our bubble broke with a sudden blow
And we heard, like the trumpet's din
That leveled the walls of Jericho,
The old, stern cry—"Fall in!"

We were numb, amazed, we were sick and
dazed
With a horror past belief.
Silent we stood while Belgium blazed
In her martyr's glory of grief.
Then it came so near that we needs must
hear,
For the cry of our murdered kin
Drove in our hearts like a searching spear
The call of the hour—"Fall in!"

Not in the flush of a barren thrill
Do we come to our deed at last,
We have weighed our will; we must do our
will,
For the doubting time is past.
We have faced our soul in the sleepless
night
And what shall we fear but sin?
Not for love of the fight, but for love of
the right,
In the name of our God—Fall in!

Notes on Recent Books



IMMORTALITY: AN ESSAY IN DISCOVERY, COORDINATING SCIENTIFIC, PSYCHICAL, AND BIBLICAL RESEARCH¹

Professor GEORGE E. DAWSON, Ph.D., Hartford School of Religious Pedagogy

AN interesting and highly important fact in current literature of the more thought-provoking kind is the number of books that attempt to reinterpret the great religious beliefs of mankind. These are mostly written by men of scientific interests and training. As pioneers in this direction, John Fiske and Professor William James, in our own country, and Sir Oliver Lodge, in England, are illustrations. Their themes are, "The Idea of God," "The Immortality of the Soul," and similar subjects. The fact that so many of these books are written by men outside of the theological circles indicates that the new religious orientation of mankind is likely to come through a different class of thinkers from those who have hitherto shaped religious thought. The indication is that science is likely to supply the data, method, and men in this new type of religious literature, to which it will become the inspiration and guide.

The book before us belongs, in general, to this new type of religious literature. A group of evidently earnest thinkers have courageously attempted to correlate a large body of facts, drawn from many departments of modern knowledge, and apply them to the old theme of man's immortality. In their introduction they say:

"That there is a life beyond the grave, many, perhaps the majority, still believe, but it is a belief resting mainly upon instinct or upon a tradition the trustworthiness of which they are increasingly aware is being questioned from many sides. The growth alike of knowledge and of moral insight has gradually made more and more untenable the conventional pictures of heaven and hell which seem to have satisfied, or at least to have been accepted by, most men well into the nineteenth century. Popular confidence in the authority of Scripture has been sapped by scientific discovery and vague rumors of the higher criticism. Above all, by demonstrating how intimate is the union between the mind and the brain,

which is obviously perishable, science seems to not a few to have given the final *coup de grâce* to any belief in personal immortality at all."

The first chapter of the book, which is written by Mr. Clutton-Brock, deals with "Presuppositions and Prejudgments," and is a well-reasoned exposition of why modern intelligent men can not longer believe in a future life according to orthodox conceptions of what constitutes it, and orthodox arguments in support of such conceptions. In the second chapter, Mr. Hadfield discusses "The Mind and the Brain," and, while accepting fully the scientific facts and principles of neurology and psychology, gives them an interpretation that not only makes the survival of human personality a possible thing, but also a reasonable and normal event. A third chapter by Mr. Streeter discusses "The Resurrection of the Dead" in the light of modern knowledge, traversing familiar ground, but giving to age-long beliefs the setting of the new ideas that men are now holding of the universe and of themselves. By the same author is the fourth chapter, on "The Life of the World to Come," wherein a reconstruction of all the essential conceptions is urged upon modern religious leaders. Mr. Emmet writes the fifth chapter, on "The Bible and Hell," in which the contention is maintained that the doctrine of hell in the strict sense is not to be found in the Bible. In the sixth chapter, Mr. Clutton-Brock writes of "A Dream of Heaven," summarizing the universal beliefs of men in some kind of a blessed state to which the soul is destined. The author of *Pro Christo et Ecclesia*, in chapters seven and eight, discusses "The Good and Evil in Spiritualism" and "Reincarnation, Karma, and Theosophy." These deal with the various facts and theories brought to light by psychical research and

¹ By B. H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield, and the author of *et Ecclesia*. The Macmillan Co., New York. 1917. Large 8vo. xiv-380 pp. Price, \$2.25

other agencies dealing with hypnoidal conditions, and the more recent methods of exploring the human personality. The final chapter, on "The Undiscovered Country," is written by the same author, wherein are discussed "The Sting of Death," "The Revival of Interest in the Future Life," and "The Path Toward Discovery."

The work as a whole is a fine expression of religious idealism, guided by the utmost reasonableness and open-mindedness. It satisfies the intelligent Christian consciousness and, at the same time, the craving for intellectual consistency in a world of current experience that challenges so many conventional beliefs.

THE REBUILDING OF EUROPE¹

A MIGHTY task, like the rebuilding of Europe, requires a mighty purpose and spirit, and when we are in possession of such qualities the task becomes much easier. One, however, may possess a right spirit and yet lack the knowledge to point out the defects and suggest a remedy.

This is one of the books on the war that reveals in an uncommon degree a fine manly spirit, keen insight, a wide knowledge of forms of government, and the principles that must guide the world before we can have a rebuilt Europe.

Obviously the defects receive first consideration. Before rebuilding, the author gives examples of some of the destructive forms of government in Europe. He points out that nearly all the nations and States of Europe are "creations of force"; they are not creations of law. They do not derive their powers from the consent of the governed, but are virtually a law unto themselves and can declare war at will, riding roughshod over those who stand in their way. To thinking men it is as clear as daylight that such a doctrine is subversive of human rights and must be strenuously opposed and supplanted by something that is really constructive.

The rôle that economic motives play in the life of nations is vaster and more far-reaching than most people have any conception of. In large measure many of them have become "economic corporations seeking to acquire and possess the resources of the world." It is the judgment of this experienced diplomat that "economic imperialism" caused the present war, and that not until it is renounced can there be what is in the minds of so many people—a nation of States; that form of imperialism is antisocial, predatory, and based on arbitrary force.

"So long as nations, whatever their form of government, resort to military power in order to subordinate other nations and forcibly extort from them economic advantages, so long will civilization find itself face to face with a dangerous enemy. . . . So long as governments insist upon the right of a strong State to subjugate, or to exploit, against its interest a weaker State, there will be no international harmony, and the world will be subjected to the ravages of recurrent wars."

In the rebuilding of a continent, some form of international organization will doubtless prevail before many years are over. It would seem as tho it should follow the reasonable lines indicated by the author.

"Only approximately identical types of government are eligible for any real international organization, which, in order to constitute an organism, must be composed of mutually adaptable organs. In brief, the component parts must be expressions of a common life. Absolute and constitutional States do not belong to the same species of bodies politic. There is between them an inherent hostility. An attempt to unite them in a league to enforce peace would result in generating new causes of war. . . . It is, therefore, utterly useless to expect that any plan of international government that will be really effective can be successfully carried into practise with governments that adhere to the absolute conception of sovereignty. No treaty can bind them, for they always reserve the right to break it whenever they consider it in their interest to do so. No international law can control them, for they will not admit that it is law unless it is an absolute decree of sovereign power. No congress or conference can overrule them, for these, in their view, possess no authority. . . . Would it not, in fact, appear that the most that could reasonably be expected in the form of an international organization fit to legislate and exercise judicial functions would, at least in the beginning, be a strong, but limited, group of powers, each willing to sacrifice something of its own sovereignty

¹ *The Rebuilding of Europe. A Survey of Forces and Conditions. By David Jayne Hill. The Century Company, New York, 1917. 7½ x 5 in., 282 pp. \$1.50 net.*

for the purpose of insuring peace and equity, thus constituting a coherent force, not upon the principle of the balance of power, but a nucleus for the ultimate union of all responsible and socially inclined nations?"

The one supreme question before the world to-day which must be settled before we can have any permanent peace is this: Is the world to be governed by force or law? Are we to be permitted to govern ourselves or are we to be governed by a power which rests its case on unlimited right and is not responsible to any one?

So far as America's interest in the new Europe is concerned, this masterful survey by Mr. Hill (who was our Ambassador to Germany during the years 1908-11) makes it clear that the true wisdom for America is to associate ourselves "in good faith with the forces that seek for peace with justice in the world; but, in order to perform effectively its part, the first duty is always to be able to defend itself."

The Soul of a Bishop. By H. G. WELLS. The Macmillan Co., New York, 1917.

God and Mr. Wells. By WILLIAM ARCHER. Alfred A. Knopf, New York, 1917. \$1.00 net.

It is a good thing for a philosopher to turn his system into life. Mr. Wells had just given us *God, The Invisible King*. Here we have the author's attempt to acclimate this religion of the spirit to the life of the Church. It will worry some people besides bishops. What bishop is not having his painful visions these days? What more natural, then, than that Mr. Wells's bishop should see some things about the Church—creeds, doctrines, and tub-rolling in general—which it would be impolitic, if not unlawful, to tell in an orthodox gathering of churchmen or of patriots? This bishop of Mr. Wells has a conscience, as every bishop has; also, he has courage—more than some bishops have. Hence these tears. The foil and God's advocate, after a sort, is Lady Sonderbund, a woman who is a calamity with her enthusiasm to realize God's kingdom on earth by means of a bank account. She is a reduction to the absurd of the idea that the time has at last arrived to establish the Church of P'og'ess and B'oth'e'hood, as she calls it.

For Mr. Wells here shows that he is well aware that his service of God, the Invisible King, has its snares and difficulties in a

world full of compromises, idiotic wars, and peace-conferences. The Sonderbund is a creation which proves that he knew of the weaknesses of this sublime cult as well as Mr. Archer does, who can not discover anything in this Invisible King but a sort of new liqueur or an old liqueur with a new label. The task set was to analyze the soul of a man who had looked through and beyond the conventional religion of the multitudes. Whether the premises are altogether correct we may leave to the wisdom of ponderous or witty critics who are experts in wine-tasting. Certain it is that many souls are going through these harrowing experiences. It is not necessary to be a bishop, but it is necessary to save one's soul—even tho one's family suffer; even tho it means stepping out of a pretentious episcopal palace into a vulgar flat. Mr. Wells has drawn the picture mercilessly and convincingly. His solution will not suit the souls of most bishops we ever heard of, but that is not altogether a reflection on the bishop of Winchester. He is not dismayed by the brutal question: "My dear brother! Do you know what the value of an ex-bishop is in the ordinary labor market?" For which we honor him. One can not help feeling that there must be many such tragedies now going on in episcopal and non-episcopal souls. And that is a test of the essential truthfulness of this work. We get an insight into the futile tub-rolling (the figure is Mr. Wells's) of the Church of Jesus, the Prince of Peace, in war-time.

Mr. Archer has no difficulty in proving that Mr. Wells, alias Scrope, the bishop of Winchester, does not really arrive. There are terrible mental tragedies in renouncing the old, tragedies almost as terrible as those found in the desperate holding-on of ordinary souls. And one might object seriously to the symbolism of *The Soul of a Bishop* if only all theology that is worth while were not just symbolism, anyway. Mr. Archer would not flatter himself into thinking that he had explained away the difficulties of theology; it is quite an achievement to have visualized and stated them. And this he has done, of course, not without the usual nationalist and insular gaucheries which one has learned to expect in these days, even in supposedly dispassionate discussions about stupid poets and obnoxious philosophers. The critic succeeds splendidly in showing that Mr. Wells's version of Christianity is neither old

nor new, but the criticism really does not get us any farther in our quest for the King. The debacle of many of the old theories is too obvious, and it does little good to hark back to them, even under the guidance of so entertaining a writer as Mr. Archer. Perhaps one can not be a bishop and start a new religion, but who will help solve the old conundrum: What's the matter with the churches? We lay the book aside with the overpowering feeling that no theology, man-made, tentative, is above criticism.

Q. E. D., or New Light on the Doctrine of Creation. By GEORGE MCCREADY PRICE. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 144 pp. 75 cents net.

Either matter is eternal or it was created. The author of this volume aims to prove the truth of the latter hypothesis, with especial bias against the doctrine of evolution, particularly the Bergsonian form of it. His argument, in eight chapters, investigates the origin of matter, energy, life, the cell, and species. Apart from the central contention, and contributing thereto, his principal conclusions are: (1) "Matter is not now being brought into existence by any means that we can call 'natural'" (p. 30); (2) as to energy: "Creation is a completed work and is not now going on" (p. 42); (3) as to life, creation is "the only possible origin of life—a creation . . . that can never be made to fit into any scheme of uniformitarian evolution" (p. 56); (4) "cells . . . maintain their identity and reproduce only 'after their kind'" (p. 68); (5) no new species have arisen since creation (chaps. V and VI); (6) we have the amazing and labored contention that scientific geology is all wrong in its "successive ages" as based on fossils and stratification.

The volume is a striking example of special pleading, reliant often upon the "argument from common ignorance." A good example of this is the chapter on the cell, in which much is made of the apparent identity of cells which, tho "exact duplicates" (p. 29), perform totally different functions (pp. 28, 58). Scientists would regard this difference in functioning as evidence of a fundamental distinction in the cell itself, even tho the microscope can not discover the physical basis of this distinction. Indeed the author reasons precisely in this way in an exactly parallel case. Thus (p.

92) "*purple sweet peas from the same pod, indistinguishable in appearance and of identical ancestry* (italics ours), may yet be fundamentally *different in their constitution.*" In peas that look alike Professor Price admits difference in constitution because of difference in functioning: "From one may come purples, reds, and whites; from another only purples and reds," &c. Then why assert exact duplicateness in cells when the functioning there is as evidently distinct? The cases of cells and peas are precisely parallel in the author's description of their constitution and performance; yet in one case for special reasons he insists on absolute and continued identity, in the other he admits difference, of constitution.

As theists and Christians, we can not by accepting the doctrine of the eternity of matter rule the Creator out of his world. The contention of the author for a Creator and a creation is for us the valid conclusion. But we must reject the further conclusion that at some definite time in the past God created the universe, wound it up, and left it to run down. We do not believe that "the glorious flood of vitality, so prodigally lavished upon our world in the beginning, has been ebbing lower and lower" (p. 41). This is neither good science nor good theology.

The Religious History of New England. King's Chapel Lectures. By JOHN WINTHROP PLATNER, WILLIAM W. FENN, GEORGE E. HERR, RUFUS M. JONES, GEORGE HODGES, WILLIAM E. HUNTINGTON, JOHN COLEMAN ADAMS, WILLIAM L. WORCESTER. Harvard University Press, Cambridge, 1917. 9¼ x 6¼ in., 356 pp. \$2.50 net.

The Lowell Institute of Boston was founded in 1836 "for the maintenance of public lectures . . . upon philosophy, natural history, arts and sciences, or any of them," &c. The lectures for 1914-16, delivered in the historic King's Chapel, Boston, deal with the denominations which have molded the mind and directed the religious activities of New England. The bodies represented are Congregationalists (Professor Platner), Unitarians (Professor Fenn), Baptists (President Herr), Quakers (Professor R. M. Jones), Episcopalians (Dean Hodges), Methodists (Former President Huntington), Universalists (Rev. J. C. Adams), and Swedenborgians (President

W. L. Worcester). The effect is a conspectus in a single volume which enables the reader to view from various angles the totality of religious and theological development in the northeastern section of the United States. There were much action and reaction among the various bodies, especially during the nineteenth century; and as each representative of these bodies in these lectures developed his own theme, the feelings, opinions, and convictions which grew naturally out of lifelong association came inevitably to expression. Not, of course, that anything like debate is involved, or that aught of a polemical spirit is present; but that, with all resolution to work objectively, the speaker is influenced by his denominational affiliation in the presentation of his case. A good example of this is found in the treatment of the rise of Unitarianism involved in the lectures by Professor Platner and Fenn, tho the spirit of both is excellent. The same feature is discernible, of course, elsewhere in the book, as in the matter of the Baptists.

This, apart from the general excellence of the lectures, is one of the advantages of this useful contribution to Americana. The authors are all men of prestige and authority in their respective communions. While each author lectured in the spirit of a historian, there is always present the evidence of conviction as to the rights of a case, with the consequence of speaking his mind thereon. Comparison of merits is thus made easy.

This volume is beautifully printed on splendid paper and tastefully bound. Both by reason of subject-matter and form it should appeal to a large circle of readers, and it would easily serve as a text-book on the religious history of this important section of the United States.

A Course for Beginners in Religious Education. With Lessons for One Year for Children Five Years of Age. By MARY EVERETT RANKIN. Charles Scribner's Sons, New York, 1917. 8 x 6 in., 236 pp. \$1.25 net.

In planning this excellent course of lessons the author has constantly kept in mind the five-year-old child and his characteristics—physical, mental, and spiritual—his interests, and his problems. The endeavor has been so to plan as not to make any break in the continuity of the child's

life; that is, between his week-day experiences and his experiences in the class on Sunday. One good feature is the attention that has been paid in these lessons to the social point of view. For example, a letter to the parents has been written in connection with each of the lessons.

All kindergarten teachers should take advantage of the fine material that this book offers.

The Human Element in the Making of a Christian. By BERTHA CONDE. Charles Scribner's Sons, New York, 1917. 7½ x 5 in., 158 pp. \$1.00 net.

Worthy of commendation is this little book "written in the hope that it may help to define the human element in the making of a Christian—it is concerned chiefly with the human side of Christian experience, the moral situation we have to face in our own hearts, and the personal challenge that we meet in the teachings of Jesus Christ."

Each chapter is arranged in two parts: a general discussion of the subject and a Bible study, and the studies are prepared in such a way that they can be used for groups or for discussion in Sunday-school Bible classes.

Why I Believe the Bible. By DAVID JAMES BURRELL. Fleming H. Revell Company, New York, 1917. 8 x 5 in., 199 pp. \$1.00 net.

The Antecedent Presumption (the first of twenty-one chapters) is stated thus by the author:

"If there is a God anywhere in the universe, and if that God is our Father, he would certainly not leave us in doubt as to the great problems in which are involved the issues of eternal life."

In the following chapters the claims of the Bible as the author sees them are there presented. The line of reasoning which Dr. Burrell follows is that

"it is easier to accept the Scriptures as inerrant than to believe that a loving God would leave his bewildered children to wander in a world of confused voices without a trustworthy guide."

For France and the Faith. Letters of ALFRED EUGENE CASALIS. Association Press, New York, 1917. 102 pp.

These fragments of letters written to his relatives and intimate friends by a very young soldier, from barrack-rooms and the front, show in what fulness of religious faith such a youth could live and could die.

Five Young Men. Messages of Yesterday for the Young Men of To-day. By CHARLES REYNOLDS BROWN. Fleming H. Revell Company, New York, Chicago and Toronto, 1917. 7½ x 5 in., 122 pp. 75 cents net.

The Young Man Who Was a Favorite Son; The Young Man Who Was an Athlete; The Young Man Who Became King; The Young Man Who Was Born to the People; The Young Man Who Changed the History of the World—"these addresses (all Biblical subjects) were given in the United Church on the Green, New Haven, Conn., on the Sunday evenings of Lent. The audiences were made up largely of men, many of them Yale students." Now that the addresses are in book-form they are deserving of a wider reading.

The Religious Foundations of America. By CHARLES LEMUEL THOMPSON, D.D. Fleming H. Revell Company, New York. 307 pp. \$1.50 net.

A historical volume, instructive and inspiring to read. If not suggested by the four-hundredth Lutheran anniversary, its appearance is opportune. In his closing review-chapter Dr. Thompson says: "The Reformation of religion in the sixteenth century determined the subsequent history of Europe and shaped the American Republic." Again, he says: "If the Reformation should be of the utmost value in our making of a nation, its ideas must come filtered through different and dissimilar peoples." That they did come in this manner he makes plain, telling how they came and giving their sources.

The Varied Beauty of the Psalms. By H. G. ENZLOW, D.D. Bloch Publishing Company, New York, 1917. 7½ x 5 in., 102 pp. 35 cents.

This volume contains the substance of a course of lectures delivered at Temple Emanu-El (New York City), in which the beauties of Israel's immortal poetry are stated and illustrated. The eight lectures deal with The Historic Beauty of the Psalter, Their Poetic Beauty, Their Religion, Mysticism in the Psalms, The Psalms of Pensive Doubt, The Beauties of Nature in the Psalms, Music and Dance in the Psalms, and The Influence of the Psalms.

Hiram Gray, the Rebel Christian. By JONATHAN WOOD. Privately printed. 1915. 180 pp.

"Everybody's in the dark, groping, but Baptists," said Mr. Gray, somewhat crustily. "It's their business to light up this dark old world and set the groping people right." This quotation from this story on Baptism will be accepted by some of its readers as fairly setting forth the spirit and the argument of it.

Christmas and the Year Round. By DR. FRANK CRANE. John Lane Company, New York, 1917. 7½ x 5¼ in., 255 pp. \$1.00.

An even eighty essays in one small volume must of necessity be short. Dr. Crane is never prolix. His very style is tabloid. His books are made up from his press syndications. One of his best, entitled "Us," is given on another page.

PROGRESS OF THE WAR IN EUROPE¹

Jan. 4.—British hospital-ship *Rewa* torpedoed in Bristol Channel, three of crew lost.

9.—French make surprise-raid on Mihiel salient at Seicheprey, taking 178 prisoners and some machine guns.

15.—German raider shells Yarmouth, England, killing three and injuring ten. Italians take two positions east of Brenta River, with 336 prisoners.

16.—Teuton attack on lower Piave, opposite Venice, results in heavy loss to them and 119 prisoners taken by the Italians.

20.—Turkish cruiser *Midullu* sunk and *Sultan Selim* (the former German *Breslau* and *Goeben*) damaged near Dardanelles after sinking the British monitors *Raglan* and *M 28*. Two German destroyers sunk by mines off coast of Jutland.

Jan. 22.—Retirement for four miles by Teutons on North Italian front, as forced by French victory of December 31.

27.—Two German air-squadrons raid London, killing 47 and wounding 169.

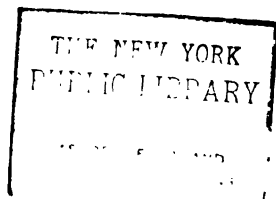
29.—New air-raid on London kills three and wounds ten. Italians in attacks east of Asiago plateau capture over 2,600 prisoners in two days and take Monte di Val Bella and Col del Rosso.

30.—German airmen raid Paris, killing 45 and injuring ten.

Feb. 4.—Teuton airmen raid Italian cities, killing eight and injuring ten.

5.—British transport *Tuscania* carrying United States troops torpedoed, with loss of over 100 lives.

¹ We will continue this digest until the end of the war.





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WILLIAM ADAMS BROWN



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The Devotional Hour

XIV. That Which Is Not Brings to Naught That Which Is

ST. PAUL's saying is not quite a paradox. It is rather a vivid and forceful way of saying what he often says, namely, that unseen and intangible realities build and shape the things we see. Indiscernibles are mighty factors. An invisible world is behind and through the visible one. We recognize this truth now in a multitude of ways. In the fine peroration of his great message on "The Leadership of Educated Men"—given at Brown University in 1882—George William Curtis very impressively referred to the invisible force of gravitation which holds the world together and controls all its movements. He said:

"In the cloudless midsummer sky serenely shines the moon, while the tumultuous ocean rolls and murmurs beneath, the type of illimitable and unbridled power; but resistlessly marshaled by celestial laws all the wild waters, heaving from pole to pole, rise and recede obedient to that mild queen of heaven."

We have slowly come to realize, as science has piled up its inferences and conclusions, that our visible world is only a fragment of a larger universe and swims in a vast invisible world which has no known or conceivable bounds. Out of this inexhaustible sea of energy come the forces which build our visible world—forces which we name and use but do not understand. Gravitation, cohesion, attraction, magnetism, electricity, molecular energy, ether-waves are a few of the words which stand for mighty forces. We say the words and look wise, as tho our finger were on a secret. We know, however, no more about the real nature of these forces, which build our world, than Aladdin knew about the jinnee that reared his palace when he rubbed his lamp. We know little more than that the visible comes out of the invisible, and that we can learn how these invisible forces work and how to direct them for our practical ends.

Everywhere and always the invisible is the builder of the visible. Michelangelo saw the dome of St. Peter's in the viewless realm of his own soul before he raised it into visible beauty above the groined arches of the cathedral. Every creation of art is an instance of the same truth. The form of beauty which comes forth into visible shape

for the many to see and admire has first been an inner possession, growing into perfection in the spaceless soul of the Creator, where only one could see it.

Plotinus used to hold that it is much truer to say that the body is in the soul than that the soul is in the body. And strange as it may sound, there is much to be said for this view of the ancient Greek philosopher. There are many good evidences to prove that some invisible reality—which we may just as well call “soul” as anything else, at least until we get a word that means more—that some invisible reality builds and vivifies and directs this visible, corporeal bulk of ours. There is, for example, a tiny speech-center in the left hemisphere of the human brain, so complicated that all the telegraphic instruments in the United States, combined and worked from one central key, would make a very simple instrument compared with it. When the baby arrives here on his hazardous venture his speech-center is not yet organized. Even if he knew all the wonders of the world he has left behind he could tell nothing about it—any more than Beethoven could have rendered a symphony without musical instruments. It looks as tho the expanding mind of the child slowly organized and builded this marvelous center, which was only fleshy pulp before the organization was wrought out in it. There is, at any rate, no way to account in terms of matter for the transcendent meanings which burst into consciousness at the sound of words, nor for the way in which conscious effort and attentive purpose build the little bridges between the cells of the brain and make of it an instrument for the spirit.

We are, once more, all familiar with the way an invisible ideal holds and controls and dominates and constructs a life. It is one of the most notable features of our strange human experience. That which is not yet—for an ideal plainly is what ought to be but is not—works like a mighty energy. It upholds the spirit in hours of defeat. It makes one oblivious to pain. It conquers all opposition. It carries the will, contrary to all laws of mechanics, along the line of greatest resistance. It turns obstacles and hindrances into chariots of victory. It does the impossible. In Paul’s great words, “the things which are not bring to naught the things which are!” What cannon of unwonted caliber, pounding at the battle-lines of men, can not do, the impalpable ideas and ideals of the common people may after all accomplish. Dreams and visions and hopes are not so empty and useless as they often seem. Suddenly they find a potent voice, they grow mighty, they gather volume, and they do what cannon could not do.

“One man with a dream, at pleasure
Shall go forth and conquer a crown;
And three with a new song’s measure
Can trample an empire down.

“We, in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing
And Babel itself with our mirth;

“And o’erthrew them with prophesying
To the old of the new world’s worth;
For each age is a dream that is dying
Or one that is coming to birth.”

The religious books of ancient Persia say that when the soul of a good man arrives at the river of death a beautiful, shining, radiant figure meets it and says to it: “I am your true self, your best self, your real self. I am the image of your ideals, your strivings, your resolves, your determined purposes. I am you. Henceforth we merge together into one harmonious life.” The parable is a genuine one. We are forever what our ideals make us.

But deeper and surer than all other invisible realities is that divine Spirit, not seen, but felt, who is the ground of our real being, the source of our longings, the inspirer of our larger hopes, the inner energy by which we live. Some persons think he must be dead or asleep or on a journey. They see such stalking evils, such collapses of civilization, such ugly shadows over the fair world, that they can not hold their thin clue of faith any longer. It has snapt and left them standing alone in their dark cave. But he is there all the same, tho they see him not nor know him. He does not vanish in the dark or in the storm. There is much love working still in these hard, dark days. Grace abounds, often unsuspected, even tho sin seems so potent. Courage and heroism never broke through and showed their greatness more clearly than now. Sacrifice, which is woven in the same warp with love, is moving like a radiant light everywhere through the storm. Faith in something still holds men and women to their hard tasks of endurance. All that Christ was and is still attracts the soul that sees it. If an eclipse dims or veils the sight of him for the moment, we may be sure that this warm, healing Sun of our life has not set. He is still there, and some of us continue to feel our hearts burn with his presence, which is as indubitable a reality as is the rock-ribbed earth upon which we tread. What he needs is better organs to reveal himself through, richer, truer, holier lives to show his love through, more finely organized personalities for his grace to break through into the world. He can not do his work without us. He can not preach without our lips, comfort without our help, heal without our hands, carry the truth without our feet, remove the shadow without our faith and effort. The invisible works through the visible, the unseen and eternal operates through little instruments like us!

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RUSSIA—RECENT, PRESENT, AND PROSPECTIVE

The Rev. GEORGE LAWRENCE PARKER, Boston, Mass.

"In attempting to define the Russian people's attitude to religion one may easily slip and stumble. But of its attitude to the Church as an institution the routine of daily living gives abundant illustrations." This sentence from Mr. H. W. Williams's *Russia of the Russians* has occurred to me again and again as I have reviewed the great revolution of March, 1917, and gone over in memory my pastorate of two years in Petrograd. This pastorate followed hard on the heels of the prelude to the great revolution, for it came not long after the fateful January Sunday when Father Gapon led his peasants to the steps of the Winter Palace and gave voice to the most pathetic appeal of history. "Sire," they said to the czar, "if you will not reply to our prayer, we shall die here, on the place before your palace. We have no other refuge and no other means. We have two roads before us—one to freedom and happiness, the other to the grave. Tell us, Sire, which, and we will follow obediently; and if it be the road to death, let our lives be a sacrifice for suffering-wearied Russia. We do not regret the sacrifice; we bring it willingly." The unseating of the czar might have come at that time had Russia as a whole known the real intentions of the bureaucracy that lay behind the honeyed reply of the ruler of all the Russias. But the unfrocking of the autocrat had to wait a while longer. "January 9, 1905," said *The Courier of Europe* in February, 1906, "shook the faith that the wrong and the oppress had in the czar. They saw now clearly that the old antithesis—czar and people on one side, bureaucrats and exploiters on the other—was entirely obsolete." In October, 1906, I was called to the pastorate of the British-American Church in Pet-

rograd, then St. Petersburg, and remained there until November, 1908. The events since last March, 1917, have been to me as weighty as the great decisions of one's personal history, fraught with the pictures of faces loved, honored, and served, weighted with the wails of people whom I know, and touched with the realization of the truth of the saying of Pushkin that Mr. Eppens quotes in the January number of *THE HOMILETIC REVIEW*, "God, what a sad country Russia is!"

Yet knowing the Russian soul I can not believe that all is sad there; but, rather, that her long, dark night will break into a dawn such as perhaps has never been given to one nation to furnish to the world. Making due allowance for the exaggerations of Mr. Stephen Graham, exaggerations that are so near to truth that I hesitate to call them exaggerations, it is still true, as he contends, that the real soul of Russia has a religious contribution to make to the history of the spirit of man such as the world has long waited for.

It was a dull October afternoon when our train, climbing ever northward, at last slowly pulled into the Nicolaevsky station at the end of the Nevsky Prospect, and we realized that we were in Russia. I was coming to be the pastor of a people whom I knew not; I was also signaled out by the fact that I was the only American who had held this pastorate since the Crimean War. The church was founded about seventy-five years ago in order to furnish a place of worship and religious opportunities to a large colony of British and American people who were in Petrograd on various missions and in several lines of business. There were many tutors and governesses employed in the homes of

wealthy Russians to teach English to the children, for the Russians are the greatest linguists of the world. There were many men in the employ of the large factories, woolen- and cotton-mills that still line the banks of the Neva as it makes its magnificent descent into Petrograd from Lake Ladoga. These men were called over by the scores from Great Britain because it was easier to pay them splendid salaries than to train the unskilled Russian workmen, altho this comparison would not be as true to-day as it was even twenty years ago. As Olgin and Levine and others point out, the growth of industrial Russia in the last few years has been one of the phenomena of history and also one of the chief causes of the great revolution. The workman in modern industries is not so easy a prey to bureaucratic suppression as the easy-going peasant. The latter gives up some of his child-like trust in a cast-iron system under the arousing influence of machinery and steam. Denominationally, the congregation of this church was made up of members of all of those churches familiar to western Christendom who could not feel at home in the "Church of England," situated a few blocks away. I noticed with pride that some very intelligent Russians sat in our front pews every Sunday, but my pleasure and pride received their due humbling when I discovered that they came to receive, at a very small cost (whatever they chose to put in the offering), a lesson in English which ordinarily would have cost them several rubles per lesson.

One could not long be a resident of Petrograd without discovering that it was rather more of a German city than Russian. Not but that it was truly Russian in many aspects; for the long-bearded, long-coated coachmen or *izvoschiks*, the dashing Arabian horses on the Nevsky, driven by Tatar coachmen, the churches, the

pilgrims, the beggars, the priests, the gloom of the city, and the sense of boundless spaces just outside the city-boundaries—all of this was Russian enough indeed. But if one went to Moscow one realized that the real Russia was not to be studied mainly in the city of Peter the Great. Old Russia, mystic Russia, peasant Russia, the Russia of yearning and spiritual dreams—this was off in the lonely places and far from the nondescript and cosmopolitan metropolis on the Neva. The German or Prussian influence in the court of the czar must be fully understood if we are to understand the great revolution, and much of this influence had its abiding-place in Petrograd and the circle of the Winter Palace.

The Russians have always relied on outside rulership, from the days of Rurik onward. The deliberate invitation that Peter the Great gave to German influences in the person of both workmen and political advisers is a commonplace of Russian history. After him czar after czar married a German princess, until in the blood of Nicholas II. the ratio of German to Slav was seven-eighths to one-eighth. The German influence was further seen in the rise of rich merchants of the Baltic provinces. But the strongest hold of the German control was in the field of international politics. Russia, Germany, and Austria formed the natural alinement of powers in the middle of Europe, and all three saw that the autocratic theory of government must be upheld if they were to continue to exist. Solemn obligations were undertaken that each emperor would come to the aid of the other in case anything like popular uprisings should threaten either throne. So even as late as 1905 the emperor of Germany immediately offered the services of his troops against the Gapon rebellion. This alliance of autocracies went on until 1879. By

that time Germany began to feel that a still larger field was hers. She began to dream of world-supremacy, and as she did this she found that Russia was in her way, an obstacle to the larger end tho formerly a helper in the smaller purpose. So Bismarck turned to Russia the cold shoulder in the Berlin treaty; and Russia turned to France to fill up the vacant seat in her circle. And this has been one of the direct forerunners of the present alliance of Russia with the Western Powers. And it should not fail to be noted that for autocratic Russia to be allied with democratic France was almost sure to bring forth a strange result. It should also be remembered that the great revolution of last March had its first seed sown when, at the Napoleonic period, Russian officers returned to Russia from France filled with the new ideas of "liberty, fraternity, and equality." Over the empire secret societies quickly spread, dedicated to the overthrow of autocracy.

When the war broke out in 1914 there were two Russias, the Russia of the czar—autocratic, German, filled with Prussian office-holders, eager only to keep down the great mass of Russian people—the Russia of Katkov and of Pobedonostzeff, the Russia of the czarina and of the dark forces headed by Rasputin and Protopopov. But there was the other Russia, the Russia of the forces of light, the Russia of the best of the great literary men, the Russia of Prince Kropotkin and Catherine Breshkovsky, the Russia that lived in slavery and was willing to die if only it could see the dawn of freedom. These two Russias had been striving against each other for generations. One side had murdered the other, as in the death of Alexander II., and it was called anarchy; and the other side had murdered the one and it was called "the Russian exile system" with Siberia and death

at the end. But when the fateful day came in August, 1914, and the rulers of Russia, scarcely knowing what they did, went to war with Germany, there happened a miracle. The Russia of the opprest, of Kropotkin, of Tolstoy, of Breshkovsky, the Russia of yearning and dreams, at once leapt to the side of the other Russia and said: "This is our war too; we will fight with and for the czar, for we know that our worst enemy has been, not the czar, but the type of Prussian autocracy seen in Germany, seen in our own government circles." All over Russia the cry was: "At last we will throw the German devil off of our back."

But it was plain that one of these Russias would lose if Germany should be defeated; for the defeat of Germany meant the defeat of autocracy. And then, again, if united Russia should be victorious, those who had leapt to her aid would demand to be heard in the government of Russia after the war; and in this case where would Russian autocracy be? So the war had not gone on long before the circle around the czar began to seek a separate peace with Germany. The military heads, most of them, honestly sought to win victories; but the men in the military offices, "the swivel-chair generals," War Minister Sukhomlinoff, and others, sought only defeats. Because he was too good a general and insisted on winning victories the Grand Duke Nicholas was relieved of his command! The reasoning was that if defeats came in thick and fast the people would cry for peace, and in granting peace the old régime could so arrange as still to hold its deception and its power over the people. To make things as bad as they could be, supplies were allowed to be wrecked, arms to go astray, and the whole condition of the army to become so pitiful that words can not describe it.

But behind the scenes other forces were at work. They were forces of light; and at about the early part of 1915 the lines began to be drawn for a battle royal between the dark and the light forces. These forces of light could be described at great length, but in brief they were social Russia and the democratization of the army backed up by the age-long spirit of liberty that had been so long smothered. By social Russia is meant the relief-work undertaken by the zemstvos, the Union of Towns, and the War Industries Committee. Prince G. N. Lvoff was head of the zemstvos of all Russia when the war came. For a long time the zemstvos had fulfilled decreasing functions, for the throne was jealous. But in her hour of need the throne was only too glad to accept the help that the zemstvos rushed to give. Millions of rubles were collected for the army. Hospitals, sanitary stations, schools, linen, bandages, then even food, boots, gloves, and uniforms were got by the zemstvos for the army. The Union of Towns did the same sort of work, and the War Industries Committee also did this on lines more strictly military. The army soon saw a strange contrast, the government was inefficient and even opposed to helping the army! But social Russia was efficient and to be relied on! A great wave of democratic feeling swept over the army; and that force which had been most closely allied with the czar now began to see that its true alliance was with the people. This change had its full completion when, a little later, Admiral Grigorovitch and General Shuvaiev appeared on the floor of the Duma and told that body that victory could come only if Duma and military worked together; and the inference was plain that autocracy must not be allowed to hamper or hinder this new and real Russian alliance. Autocracy was not even mentioned!

Defeats continued to come in from the front. The dark forces were content, but the people and the Duma were not. And the Duma itself grew more and more an instrument for the people and less and less the rubber-stamp of the czar and his circle. Back in the shadows of the dark forces loom the three chief figures—the czarina, Protopopov, and Rasputin. The czarina was German to the heart and could be nothing else. Her whole aim was to rule her weak husband, and then in turn to dominate her young son, and thus dominate Russia. Protopopov was at first in sympathy with the real Russia, but when he went to France and England on the first Commission he was approached by Berlin with suggestions for a separate peace; and by very quick transformations he became one of the leaders of the dark forces. He worked through Rasputin and thus reached the czarina.

Rasputin was not a monk, but a sort of wandering religious beggar and fakir. His real name was Gregory Noviki; he was born in a little Siberian village, and when only a lad his immoral tone of life led to his being called "the Rake," that is "Rasputin"; and this name he finally adopted and lived fully up to all of its suggestions. He spent a certain time in one of the sort of monasteries common in Russia where other doctrines were taught than those included in church-regulations and, coming out, he proceeded to travel and preach, attracting crowds wherever he went. His chief power lay in the ease with which he captivated women. Office-holders of high rank soon found that advancement could be gained by using Rasputin with wife or daughter as intermediary. Finally he was introduced to court-circles. Through a Madame Virubova, Rasputin succeeded in making the czarina believe that he had control over the health of her son, on whom all her hopes were

set. At the beginning of 1915 the pro-German influences centering about the czarina began to use Rasputin in the broader field of the great international problems of the war. In the Duma and in the public mind generally this dark figure of the monk was well known to be gaining more and more sinister power in the critical affairs of the empire, yet little could be done to offset or stop him. But finally Prince Yusupoff and a few with him determined to cut the Gordian knot, and Rasputin was killed at the Yusupoff Palace in Petrograd on December 30, 1916. He was buried at Tsarskoe Selo, the czar hastening from the battle-line to act as chief pall-bearer!

When the Duma assembled in February, 1917, no one knew just what would happen. Europe held its breath, and the real Russia waited in dumb sadness. All knew that the government was putting on pressure wherever it could, creating false evils internally, holding back food and supplies; and, strange as it may seem, fostering the spirit of revolution in order that it might suppress it by arms and thus again convince the people that the czar and his forces alone could really save the empire from destruction at the hands of discontent and liberalism. But discontent and liberalism now were not confined to wild anarchists, but had spread to the Duma and even to the conservative Imperial Council. All were aghast at the policies and methods of Protopopov and his colleagues. Late February and early March were marked by strikes in Petrograd; food was the cry of the people. The government nursed the discontent and, on the other hand, planted cannon and policemen throughout the city to check the disorder as soon as the chaos had gone far enough for the government's purposes. But by March 9 the mobs in the streets were evidently obeying some other will and direction than

those of the government. For the Workmen's and Soldiers' Deputies were in session and had discovered the evil design of the czarists. It was to be a "fake" revolution—that was the government plan; but the deputies said: "No, you have started a fake revolution, but we will make it a real one." And they did! The climax came when the very soldiers, and even Cossacks, who were called in to put down the street rioters, joined forces with these same rioters, opened the prisons, and marched to the Duma to ask what the next step was to be. The Duma had sat in hesitation; Rodzianko had telegraphed to the czar to grant some liberal measure at once, but had received no reply. Quickly at last the Duma sent Shulgin and Gutchkov to meet the czar's train at Pskoff, and there he signed the papers of abdication. Meanwhile a committee of twelve, including Kerensky, Milyukoff, Prince Lvoff, and Rodzianko had been selected by the Duma, and at once became Russia's first committee of representative government. In a short time the czar and his family were sent to Siberia, where, presumably, they now are. And thus came to an end the most famous and evil dynasty of modern times in the western world.

The exit of men like Lvoff and Milyukoff from the new government, and then the Kerensky period and his exit, form too long a story to enter into here; and this is true of the present power of the Bolsheviki. It remains but to say a few words concerning all that this huge tale means for the future of religion in Russia.

The contribution that western Christendom can make to Russia is enormous. The Russian mind has not yet fully realized that Christianity is not only a message of the forgiveness of sin, but also a message of right living. There are in the Russian soul a mystic longing for peace with God

and a deep personal love of the Christ that western Christendom hardly approaches; but this will need the moral *motif* if it is ever to be more than mere mystic longing. The present work of our Y. M. C. A. and our other workers in Russia and the foothold already gained by Protestantism furnish an opportunity for missionary work of a different sort from that demanded by heathendom, also an opportunity unequaled in Christian history. Altho not a large church, my former church in Petrograd will and ought to be one of these new forces.

Conversely, Russia has an enormous contribution to make to western Christianity. Russia can tell us how to go beneath our conventionalities of church-life to the depths of the soul; she can tell us anew that poverty is no disgrace but a royal road to communion with God; and that unless one suffers one can not reign. Russia can also lift us out of the mean conceptions that cluster around some of our barren methods of worship. Her magnificent ritual, once purified of many things that we can not now stop to name, can lift us out of our perfunctory manner of praise and prayer. And, finally, it may be given to Russia to teach us at last that this war for democracy is really a war to compel democracy to plant itself on the hill called Calvary or else perish as autocracy is perishing.

I can not be very optimistic about the present outlook in Russia. I can not tell from day to day whether the sun is shining or the sky is dark. Darkness seems to prevail as I write.

And yet! And yet! I know something of the Russian soul, and I have faith that, after long trial and many attempts, her democracy will triumph and her Christianity loom high in the heavens as part and parcel of that great human desire pervading all mankind for light and life and freedom of soul! The churches of America must still be patient with Russia. It will be twenty-five years yet before schools can begin their real work; after that the light may more fully shine! God grant that a mutual interchange of faith between Russia and the West may spiritualize our modern faith and may moralize the Russian character in ways now so badly needed!

I send this brief survey especially to the brethren of the Protestant ministry, to plead that our American churches seriously set themselves to study and understand Russia. The noble essay on Dostoyefsky in the January HOMILETIC shows one great avenue of approach. An equally great avenue waits consideration, the interpretation to the Russian mind and soul of our own moral backgrounds, until the yearning spirit of the Russian shall learn that Matthew Arnold was right when he said, "Conduct is three-fourths of life." Russia needs to learn that Christian conduct is three-fourths of the Christian faith. And our American churches need to learn that our conduct is not the completion of the building, but that the whole must be crowned with the spirit of deep desire that burns like a flame in the Slav soul from Petrograd across Siberia.

THE CHURCH'S MESSAGE FOR THE COMING TIME

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"The Church's Message for the Coming Time" should be, I take it, first of all a recentralizing of Christ. The more one reflects upon the Christianity of the past, and of the present, the more it appears as a Christianity with Christ left out of whole areas, at least of life and thought. It has been very much of the "Lord, Lord" sort that Jesus himself foresaw only too clearly. In spite of our dreams and hopes we had had an uncomfortable feeling that this was so before the war. The war blazoned it before our startled vision, like a flash of lightning across a dark sky. The Church must try to recover "the mind of Christ" for herself and for the world, first of all for healing the wrongs and hurts of humanity, then for correcting its evils and, finally, for giving it heart and hope for the reconstruction of life.

This involves also a deeper sense of the reality and presence of God. No words are required to show how much this is needed. The Church has been shocked to find how far from Fatherhood is the idea of God which she has been able to impress upon the mind of mankind. Her message of this truth must be given with greater intelligence, vitality, and intensity. She must think deeper into the meaning of this truth and of the application to life.

Again, the message should be one of unity. What will reunite our shattered and broken humanity after this fearful rupture? Nothing less than the religious motive and spirit. Let us not imagine that political and commercial interests will do it. They cooperate toward unity, but they can not produce it. Selfishness—individ-

ual and national—is the deadly foe of unity.

The greatest victory Christianity has ever won has been over the lives of individuals. The institution which itself created, the Church, early escaped from its control and has never yet been wholly recovered to its original spirit and purpose. The home has been to a considerable degree Christianized, but threatens to slip back into paganism. The nation has felt the power of the principles of Christianity but has never fully yielded to its sway. As for international life—Christ has been to it an alien, and it has never yet known the only kind of unity that can bind nations as well as individuals together.

This true unity the churches are bound to give to the world to heal its wounds and to insure a lasting peace. But how can they do so when they themselves are yet so far from real unity? The call of the hour is for greater unity and devotion in the Church, the elimination of overchurchism, complete cooperation in the great task of reconstructing civilization according to the mind of Christ.

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No new message, but the old message, with a heightened, deepened intensity, a transferred emphasis here and there, a wider outlook, a more vital and thoroughgoing application. Jesus Christ, as the regenerating power of the single soul and of society, always has been, is now, and ever shall be humanity's one hope in every sort of hour.

No permanent peace, no lasting reconstruction in our social and national relations can be hoped for save in a

society made up of men and women personally in right moral and spiritual relations with the central Life and Power of the universe—"right with God." God's atoning grace, his transforming power through the Spirit when that atonement is appropriated by the soul, make the one door into, are the one force producing, those right relations. Jesus, through his cross, accepted as atonement and followed as a principle of living, is for men and nations the one and only Prince of Peace, with God and with man. But that cross must be followed as well as accepted, that Spirit obeyed as well as emotionally received. We have seen the tragic failure of any and all forms of religion which do not have the living Christ at their central heart and which do not also carry out his will to the remotest details, the least and the greatest, of individual and national life.

The emphasis on individual religion, the personal life of God in the soul of man, must be, not lightened, but manifold deepened, and in that deepening lifted from what has been too often its selfish, individualistic viewpoint, to the Christ-high, world-wide yearning and purpose of universal blessing. Salvation must be seen to be the salvation of self from self. The kingdom must take its true place in the lives of men. Our churches will not preach the abolition of nationalism, but they will insist upon its purification, amplification, Christianization. Nations, like single men, will continue, but they must become the mutually helpful parts of one great organism, human-kind, the kingdom of God, its interests and authority paramount, like its service, above all lesser interests, "one is your Master, and all ye are brethren," nations and men.

The impossibility of the individual life reaching its highest happiness, and even character, without the simultaneous uplift of its fellows and the

transformation of the economic and social conditions under which men live together, must be recognized as never yet. Societies, as well as men, must govern themselves passively and actively, negatively and positively, heart, soul, life, by Christ's principles of right, love, self-sacrifice, or else receive, as the whole world is receiving now, "in themselves that recompense of their sin which is their due." It is now clear that nations, as well as men, have souls to be damned and bodies to be punished. There is no double standard of morality.

It may not be so clear to all the churches as to some, but, in making the world safe for democracy, democracy must be made safe for the world; and democracy can be made safe for the world only by democracy being made Christian; and democracy can be made Christian only by Christianity being made democratic. Here, at the central heart of things, where men get nearest God, and men's deepest characters are molded, there must come to be entire freedom from oligarchy, hierarchy, orders, or class-distinctions of any sort, or democracy will be absent where it is most needed, most deserved, most befitting, most demanded. If there is not democracy in the churches, there can not in the long run be democracy anywhere. And with democracy, priesthood and prelacy, full strength or diluted, can not march. Christ can fully rule only where all are equal.

And when the world has been won for political and religious democracy, democracy and Christ's people must face their further task—the extension of democracy to economics. A mightier foe than the Kaiser stands in the way of that—human selfishness, which only the Christ can conquer.

In short, nothing but Christianity can meet the crisis; and the only Christianity that can meet it is "the real thing," ever old, ever new.

WILLIAM E. BARTON, D.D., LL.D.,
Oak Park, Ill.

ONE of the immediate effects of the war is certain to be a reaction in doctrine. We have learned to distrust Germany and so to distrust many of the results of German scholarship on which we formerly relied. It is certain that the process will be carried too far, and, in the picturesque language of Carlyle, many men will empty out the baby with the bath. We can not afford to sacrifice the gains of modern scholarship even to the reasonable necessity of readjusting our confidence in German metaphysics and literary criticism.

We shall have great need to be on our guard against false prophets. Already the printing-presses are giving birth to literature attempting to interpret the signs of the times in terms of premillennarian theology. These books make vast waste of good white paper and are one and all misleading. They will betray the faith of all who trust in them.

The first duty of the Church is to preserve, so far as it may be done, the normalities of life. It is a time when so many things unprecedented are happening, we are in much danger of forgetting to be normal in anything.

The next thing is to uphold the ideals of peace in the midst of war. We are at war not for war's sake, but for the sake of peace. The war can not go on forever, and we have no moral right to preach or think as if war were a finality.

The next thing is to make men conscious of spiritual reality. Some trust in horses and some in chariots and some in submarines and some in airplanes, but we are still to trust in the name of our God and lead men to think of him.

We are entering upon what is probably the most important decade in the history of the world. Whether the war ends in 1918 or in 1920, it is ap-

proaching its end. The world is coming out of it a different world. After the flood God gave the rainbow a new significance. He taught men to think, every time they saw a rainbow, "One terrible thing is past forever." If the statesmen and preachers of the world are wise enough, God can say that again after the war.

I am not of those who believe that civilization is going to commit suicide. I am an optimist and a Calvinist. I am, if you please, a supralapsarian. I do not believe what Calvin believed, but I believe what he might have believed if he were living now. I believe in a sovereign God who is also a democratic God; a God who is afflicted in all the afflictions of his people, but who sitteth King of the flood. I believe that if we have wisdom enough to lead men's minds away from foolish speculations about the second coming of Christ and the return of the Jews to Palestine, up to a true vision of the plan of God, who is capable of making the wrath of man to praise him, it will be better worth while to be alive and in the pulpit now and during the next ten years than it was in the days when Isaiah saw things going to smash and knew in his soul that God had not resigned or died. I believe that out of the smoke and din and bloodshed are coming a new political economy, a new international law, a new theology, a new heaven, and a new earth.

Professor WILLIAM ADAMS BROWN,
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You suggest that in five hundred words I answer the question, How far the Church's message needs readjustment or expansion to meet the present world-crisis? This is asking a good deal of a busy man, but if I were to try to put my reaction to the present situation into a sentence or two it would be that what is needed is not

so much a readjustment of the Church's message as a change in the Church's practise. The reason why the Church lacks authority at the present time is not so much because she has preached an inadequate gospel as because she has not acted as tho she believed what she said. We have heard much of God's love for all mankind, of prayer for the coming of his kingdom, of sin as a social as well as an individual fact, of salvation by sacrifice, of complete consecration; but we have seen Christians living narrow and selfish lives and limiting the horizon of their Christian sympathy to those who are personally congenial to them. The war has shaken us out of our easy self-satisfaction and taught us that if the world is to be saved from savagery we must make earnest with Christianity. Our task for the new age is to find practical ways through which this new insight may be translated into fact.

Bishop WILLIAM F. McDOWELL,
Washington, D. C.

EVERY great crisis in the world's history has inevitably resulted in a readjustment or expansion of the message of the Church. The forms of life constantly adjust themselves to the growth of life. No one has carefully studied religion in any country or any century without being imprest with what Dr. Winchester Donald called the "expansion of religion." Of course there will be such expansion after this war, as there is already great expansion in this war. No one can guess or foretell quite what forms the readjustment will take. There will be no single form. But in every land and among every people the living Word of God must be prest down into the folds of the individual, social, national, and international lives of men and nations. The living truth of God is not exhausted at all, and he not only has new light ready to break out

of his Word, but new applications of the light already broken out. Part of the peril of readjustment lies and will lie in the effort to make the readjustment conform to a fixt pattern rather than to the new life of the world which it must meet.

The Rev. CHARLES S. MACFARLAND,
Ph.D., General Secretary of the
Federal Council of the Churches
of Christ in America

"THEY asked him, saying, Master, . . . what sign will there be when these things shall come to pass? And he said, . . . when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. And there shall be . . . upon the earth distress of nations, . . . and then shall they see the Son of Man coming in a cloud with power and great glory."

The Son of Man did come. And his coming was not the sign of the end of the world. It was the beginning of a new life in the world. History has repeated itself, and the world's struggles have ever been the travail of a new birth. Out of them, tried as by fire, has emerged a better and purer world.

Men have said, thoughtlessly, that the war means the failure of Christianity—Christ stands before Pilate. But it is not Christ before Pilate; it is Pilate before Christ. If we listen we shall hear again: "This is your hour and the power of darkness, but ye shall yet see the Son of Man in power."

Christian institutions have failed only as they have failed to be Christian. Their ideals have not been found wanting; their message has not been untrue. They are human, and it is becoming clear to the leaders who have vision that they have faltered for the same reason that the Allied na-

tions have failed up to this moment—because they have been divided. The most hopeful sign of our day and generation is the steady, tho largely unseen, unification of righteousness. During the past quarter of a century Christian unity has been approached through common participation in concrete and common tasks. Its deepening has now come through the mutuality of common suffering.

The world is in a struggle for democracy, and democracy is simply another name for spiritual unity. We knew that man had a soul; we are learning that nations have souls. We are beginning to discover that the world has a soul. There is little hope for the future in leagues of nations and world-courts for political uniformity, unless some institution in human form finds and expresses this unity of spirit and ideal.

The Church still symbolizes those ideals and stands for that spiritual democracy which must underlie the new political democracy. The issue is determined by two processes: first, within each nation the unification of its own spiritual forces; and, secondly, the rapidly developing fraternity of the churches of one nation with another.

The brewers of America have an advertisement in which they warn the people that if prohibition comes in war-time it will stay forever. They are undoubtedly right. And the Christian churches will say: If we can live and serve and suffer this way in time of war, shall we not do so in time of peace?

The failure of the Church was not the failure of her Master, not the failure of her message; and if her various assemblies are willing to save their lives by losing them, and the Church can thus find her own soul, she can reveal the soul of the nation; and if the churches of all the nations can come into a common bond of fellowship through suffering, they will discover and save the soul of the world.

The clearest sign of the Son of Man coming in power is this manifest spirit of unity in service, of unity in prayer, of unity in spirit, which is laying hold of our churches in this hour of their extremity, and which, when they come to reach Olivet together, will lead them to share and rejoice in the victory of Gethsemane and, when the time has come, with their united power, to roll the stone away.

ARMENIA—PAST, PRESENT, AND FUTURE

JAMES L. BARTON, D.D., Secretary American Board of Commissioners for Foreign Missions, Boston, Mass.

HISTORY: Strictly speaking, there is no territory with definite boundaries that can be called Armenia, altho from the beginning of Armenian history, or even tradition, Mt. Ararat and a region extending south and west from that center have been included in Armenia. The Armenians are referred to in the cuneiform inscriptions as the Urartians, or the inhabitants of the land of Urartu. The Assyrian accounts often refer to them as the Chaldei, the name being taken from

their chief deity. From 858 to 823 B.C. Shalmaneser III. fought six times with the Urartians; between this time and Tiglath-pileser IV. (745-727) the Urartians recovered much territory and power; but the last-named king curbed the spirit of the people, reaching their capital at Van in 735 B.C., besieging it, but not being able to capture it for lack of naval forces. The people were regarded as the national enemy of the Assyrian. The son and murderer of Sennacherib fled to Ar-

menia in 681. At as late a period as 640 B.C. ambassadors from the kingdom of Armenia were resident in Nineveh.

Indo-European invasions swept into that country in the sixth century B.C., thus greatly increasing its population. The aborigines were, in a large measure, absorbed by the invaders. This people assumed the name "Haik," giving also to their country the name "Haistan." It is an interesting fact that even to this day the Armenians refer to themselves as "Haik" (the plural of "Hai") and not as Armenians. They took part with Darius in many of his campaigns and figured largely in Greek, Persian, and Syrian history in the period preceding the Christian era.

The principal Armenian historian is Moses of Chorene, who wrote a history of the Armenians, bringing the record down to A.D. 440, the time of the death of their great literary saint, Mesrop. During the last century a large literature has accumulated upon the Armenian race and people, one of the most ancient and powerful races occupying the highlands of Western Asia, and the only race that has persisted in occupying the territory from which it originated.

The hardihood of the race is clearly demonstrated by the fact that in spite of many persistent attacks, beginning with the Assyrians in the south and followed by invasions of every type and character down even to the most modern Armenian atrocities, the race has been able to offer, if not an armed at least a moral resistance, which has prevented it from being annihilated. It has shown recuperative power seldom seen in any other nation. Repeatedly crushed, it has risen from the ashes of its own destruction more united than ever before, and altho having had no political existence for centuries, during which period it has been subject to the cruel and oppres-

sive rule of the Turk, the nation has continued to thrive and multiply until it became the leading educational, commercial, and industrial force in Western Persia, the Russian Caucasus, and Eastern Turkey. The race is characterized by a notable spirit of industry, which has been inbred and inborn for centuries into every son and daughter of Armenia. The oppression under which they have risen and the hardships which they have been compelled to bear have produced in them a spirit of thrift and developed in them a commercial instinct and a persistence which have characterized the race in all of its contacts with the outer world.

The home of the Armenian people is among the highlands of the Ararat plateau, starting at a height of more than 6,000 feet above the sea. The country is subject to deep snows and severe winters. Their living was perforce wrung out of a reluctant soil in the face of a hostile climate. It was natural, therefore, that they should develop, as they have, methods of irrigation and agriculture which have stood them well in hand. Since the earlier days of Armenian history their tastes have been domestic rather than military. Without a government of their own, not permitted under the Turkish overlords to bear arms or even to possess them, they have excelled in the preservation of their home life, in the development of their limited resources, and in the building up of commercial enterprises. They have not been students of war but students of the arts of peace, and in these, altho surrounded by every disturbing element, they have developed and perfected their own civilization.

When Western learning was brought to their attention by the American missionaries, they were quick to see its importance and to adopt it. Of all the people of Persia, Southern

Russia, Turkey, and Syria to perceive the value of the educational systems of the West and to make sacrifices that this education might be available for their children, the Armenians stand first. In the midst of their poverty they have found money to support schools and to buy books for their children. Their response was almost with national unanimity, and not only have they supported American schools established among them, but they have developed schools of their own of high grade and become the patrons of modern literature and learning.

THE CHARACTER OF THE PEOPLE: The Armenians are without question the Anglo-Saxons of Western Asia. Dr. Andrew D. White refers to them as

"a people of large and noble capacities. For ages they have maintained their civilization under an oppression that would have crushed almost any other people. The Armenian is one of the finest races in the world. If I were asked to name the most desirable races to be added by immigration to the American population, I would name among the very first the Armenian."

Dr. Cyrus Hamlin, the founder and first president of Robert College, refers to them as "a noble race." Viscount Bryce says of them:

"Among all those who dwell in Western Asia the Armenians stand first, with a capacity for intellectual and moral progress as well as with a natural tendency of will and purpose beyond that of all their neighbors—not merely of Turks, Tatars, Kurds, and Persians, but also of Russians. They are a strong race, not only with vigorous nerves and sinews, physically active and energetic, but also of conspicuous brain-power."

Lord Cromer, in speaking of the different nationalities in Egypt, said:

"The Armenians more than any other people have attained the highest administrative ranks, and have at times exercised a decisive influence on the conduct of public affairs in Egypt."

Mr. H. F. B. Lynch, traveler and author, writes:

"If I were asked what characteristics distinguished the Armenian from other

orientals, I should be disposed to lay most stress on a quality known in popular speech as grit. It is this quality to which they owe their preservation as a people, and they are not surpassed in this respect by any European nation. Their intellectual capacities are supported by a solid foundation of character, and unlike the Greeks their nature is averse to superficial methods. They become absorbed in their tasks and plumb them deep."

Herr Haupt, a German scholar, writes:

"The more we fathom their distant past the more we begin to realize the constructive and enlightened rôle played by the Armenians in the world-history of civilization."

Professor K. Roth writes:

"The importance of the Armenian people is often ignored. The Armenians have played in antiquity, and more especially in the Middle Ages, an important rôle. The Armenians are, without doubt, intellectually, the most awake among all the people that inhabit the Ottoman Empire."

General Sherif Pasha, a Turkish exile in Paris, stated in October, 1915, that:

"If there is a race which has been closely connected with the Turks by its fidelity, by its services to the country, by the statesmen and functionaries of talent it has furnished, by the intelligence which it has manifested in all domains of commerce, industry, science, and art, it is certainly the Armenian."

Dr. V. Rosens, a great German authority on Near-Eastern affairs, says:

"The Armenians, industrious, sober, and zealous, occupied principally with agriculture, with raising cattle, and with manufacturing carpets, can be considered the possessors of the highest civilization in Asia Minor. Thanks to their aptitude and to their intelligence, the Armenians occupy the highest position in Turkey."

Many other quotations might be made from eminent travelers, political leaders, and students of history, all of which would but confirm the statements here made that the Armenians from time immemorial have been a mighty race in intellectual ability and in physical and moral strength, although never great in numbers.

THEIR RELIGIOUS LIFE: The great Armenian historian above referred to,

Moses of Chorene, makes the following statement regarding their earlier history:

"Haik was a giant with handsome face and pleasing form, thick hair, and brave curls, flaming eyes and sinewy wrists, the strongest and most famous among the giants. He resisted every one who wished to rule over the giants and heroes. He revolted from the tyranny of Bel. Bel was the fiercest and strongest of all the giants, but Haik was not made to obey. He took with him all his sons, grandsons, and servants, his house and household, and went toward the plains of Ararat, which is located north of Babylon, and there near a mountain he came across inhabitants whom he made his subjects." And then the historian goes on to say: "As mortals were deified and turned into supernatural beings, so a favorite god was sometimes turned mortal and lived among the people. One of the most famous of these gods was Vahagn, the God of the sun. He fought with supernatural beings like dragons and vanquished them."

He became one of the rulers of the Armenian people. And so the religion of Armenia goes back to the common tradition of the mingling of gods with men, altho the religious history of Armenia traces Haik back directly to Noah, thus making the Armenian family one of the three branches that sprang from the ark. Their religion was more or less mixed up with the sun-worship of the Persians, as the preceding quotation indicates.

At the time of Christ the Armenians had penetrated into Asia Minor, Northern Mesopotamia, and Syria in large numbers. Characterized by their eagerness for the best, in advance of the period and surroundings in which they lived, tradition declares—and there is much in history to confirm this declaration—that even during the life of Christ a delegation of Armenians visited Palestine and came into contact with the Master. A persistent Armenian tradition affirms that St. Thaddeus and St. Bartholomew were the first preachers among the Armenians in Northern Syria and Mesopotamia. St. Bartholomew's

labors and martyrdom in Armenia are perhaps as well authenticated as any of the facts in the history of the founding of the early Church not recorded in the New Testament. There is a difference of judgment as to which Thaddeus is involved, whether it was Thaddeus Didymus, brother of the Apostle St. Thomas, or whether it was the Apostle Judas Thaddeus, surnamed Lebbeus. It is probably true, however, that very soon after the death of Christ a considerable number from among the Armenians had accepted Christianity. The converts were filled with missionary zeal and enthusiasm, and the Armenian Church grew in number and influence in spite of the persecutions by Artaxerxes, Chosroes, and Tiridates as well as the Roman emperors.

There must have been a very energetic and wide-spread preaching of the gospel preceding A.D. 301, when under the leadership of Gregory, a Parthian, now surnamed by the Armenians "The Illuminator," backed up by a later King Tiridates (238-314), Christianity was adopted by the Armenians as their national religion, and from that day to this the Armenian Church has been a distinctly Christian and national Church. It would, indeed, have been impossible for the king and Gregory to foist Christianity upon the nation had the nation not already been largely Christian. This is strong evidence to sustain the tradition of the early Christianization of the Armenian people. Under Gregory, who became the archbishop of Cesarea the following year after the adoption of Christianity as the national religion, the Armenian Church was given the constitution and the formula which the national church to-day retains. His twenty-three years of service as archbishop were full of untiring labor. He died in 325, the year of the first General Council at Nicæa, and for a century

the patriarchate of the Armenian, now called the Gregorian, Church, remained in his family of illustrious successors. The Armenians took part in three of the ecumenical conferences: the first one in Nicæa in 325, the second in Constantinople, and the third in Ephesus. In the Council at Chalcedon, in 451, the Armenians were not represented. It was at this council that the Monophysite doctrine was condemned. The Armenians refused to accept the findings of the council, and so from that time to the present they have been entirely separate from the Greek and Roman Churches, with their independent ecclesiastical organizations. They have always adhered to the essential truths of Christianity—namely, the Trinity, the incarnation, and redemption through Jesus Christ.

The Bible was early translated into Armenian. Until into the fifth century the Armenians had no written language of their own. Then St. Mesrop and St. Sahag undertook the task of creating an alphabet and producing a literature. These distinguished scholars, who were sent to Greece and Rome and Alexandria in the accomplishment of their task, will stand forever before the Armenian race and the world as men of broad vision and of unsurpassed intellectual power. The earlier books produced were largely religious, and among these was a translation of the entire Bible into Armenian; and altho the earliest manuscripts have been lost, yet the oldest known are of great value for purposes of interpretation and textual criticism. The Bible has always been held by the Armenians as the inspired word of God, holy and sacred, furnishing the only foundation for their religious belief.

It was only in more recent years, under the blasting influence of Turkish domination, that the ancient Armenian literature, including the Bible,

became a closed book to the rank and file of the Armenian people. The spoken language underwent such changes that those who were not highly educated were unable to understand their classical language. While the forms of the Church were strictly maintained, the religious life of the people deteriorated because of the generations that passed without adequate religious instruction, the Bible having been a closed book.

The American missionaries began work nearly a century ago among the Armenians in Turkey, attracted by their open-mindedness and their eager desire not only for modern education but for a modern translation of their Holy Bible. While there was for a time some opposition on the part of a few, the efforts of the missionaries have met with almost universal approval, and the Armenians to-day accept the modern translation of the Bible as equally sacred with their beautiful classic edition. The effort of the missionaries was not directed to a division of the national church but to the introduction of the Bible in the language of the people so that the gospel should be preached and taught in the national church as well as to the children in the schools. This effort has met with commendable success and to-day the American missionaries are not looked upon by the Armenians as dividers of a nation or of a church, but as the warm, true friends of the race.

PRESENT SITUATION: At the outbreak of the present war the Armenians were scattered under different flags. In the absence of a definite census it is impossible to give exact figures, but probably there were in Persia 60,000, in Russia 1,200,000, in Egypt 40,000, in India 20,000, and scattering, in other countries, like the United States, Bulgaria, Roumania, and Japan, 150,000, with 2,000,000 or 2,200,000 within the bounds of the

Turkish empire. It is not surprising that the enterprise, thrift, and energy of the 2,000,000 Armenians in Turkey should have aroused the prejudice and envy, if not the suspicion, of the officials of the Turkish government. For many generations the Moham-medans of Turkey have brought heavy pressure to bear upon the Armenians to give up their Christian religion and accept Islam in its place. Every kind of promise has been held out to them if they would only yield. With unwavering loyalty to the truth the Armenians have held to their church and to the religion of their fathers, and have endured repeated persecutions during the last century, many of which have shocked the sensibilities of the civilized world. The memory of many of us goes back to the massacres of Abdul Hamid II., and especially those from '95-'97, by which he endeavored to crush the increasing moral power, commercial strength, and rising numerical superiority of the Armenians by a series of massacres systematically arranged and effectively executed in large and populous Armenian centers from Van on the Persian border to Constantinople on the west. As soon as these massacres were ended the Armenians began the exercise of their marvelous recuperative power, until the outbreak of this present war. It is too early yet to write the history of the most recent outbreak of unprecedented atrocities against the Armenians of the Turkish empire. There is much reason for believing that the plan of taking the Armenians bodily from their homes and sending them across the country, without preparation for their journey, toward northern Syria and the desert was not a plan conceived in the mind of the Moslem, but was proposed to him from Berlin. There was evidently a reason why Germany did not wish to have this strong, virile, modern, aggressive

race in Asia Minor. No European nation could have successfully competed with the Armenians on their own soil, and the spirit of independence which has dominated this race for centuries would not readily yield to the absolute domination of an alien people assuming control of their country. Whatever the reason may have been, the plan was devised to deport bodily the Armenian race, and this plan was entered upon under Turkish methods, with the results which have already been widely made known to the civilized world. No race has ever been called upon to suffer a more causeless, vicious onslaught than the Armenians have endured since the autumn of 1914. As the above figures would indicate, only about 50 per cent. of the Armenian race were in Turkey at the outbreak of the war. At least 350,000 of these either escaped into Russia or into territory which the Russian army has conquered. A large percentage of those remaining in Turkey have perished, and yet there remains a substantial body of Armenians within the Turkish empire. There have been no general deportations from Constantinople, from Smyrna, from Aleppo, and from some other cities. Many of those who have been deported are still living and will be available for repatriation as soon as war-conditions permit. For instance, the United States consul from Aleppo reports 120,000 refugees from the north as living in and about Aleppo and dependent largely upon charity for the present.

The commercial, intellectual, and moral future of the Turkish empire will be saved by the return of these Armenian refugees to their homes when this war is over. They will be absolutely essential for building up the new industrial, agricultural, commercial, and intellectual life of that great, rich country. Little reliance can be put for a generation or more

upon the Mohammedans for reconstructive work. The whole Turkish race must itself be reconstructed before it can accomplish much for the country. It is upon the Armenians that we must put chief reliance and from whom we must expect the largest returns. It is true that many of their leaders have perished, but it is also true that many have escaped. There are hundreds of educated, consecrated, able Armenians in America and Europe who will be ready to go back and join in the reconstruction of their fatherland, which they all love beyond anything we know in our American experience. Many of these Armenians of wealth and influence and ability are now declaring it to be their chief purpose and determination to return to Turkey and there preach the gospel of Christ to their former Turkish masters who have been the instruments of destruction of their families and their homes and

who have brought upon their race one of the greatest disasters of history.

May we not believe that the Lord is saving the Armenian race to-day in order that through it the Turk may be saved to Christian civilization? If we of America wish to save for the Church that land which echoed to the footsteps of our Lord, over which the disciples traveled and preached, and which has preserved to us and for us the gospel of redemption, we must now be alert to the opportunities that present themselves to us, not only to save the remnant of the Armenian race now in exile, but to prepare the way for the rebuilding of the institutions of Christianity throughout the length and breadth of Asia Minor and Armenia, Syria, and Palestine, and to lay there the foundations for the Christian civilization that must ultimately prevail throughout that holy land.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

Who Were the Sadducees

OF literature—mostly Jewish—in vindication of Pharisaism there has been no dearth within the last few years, and with it there has naturally gone a corresponding depreciation of Sadduceeism and an attempt to prove that the Sadducees were essentially secularists, bent upon purely political ends. Even so well equipped a Jewish scholar as Rev. M. H. Segal has written in defense of the thesis that the Sadducees were the successors of the old Hellenist party—exclusively political in their aims, contemptuous of religion except in so far as its observance kept them in favor with the common people, materialistic, and possessed by a spirit of levity and cynicism. In an article in the current *Expositor*, Canon Box disposes of this indictment of Sadduceeism, which is becoming a fashion in certain theological circles. Dealing with the testimony of Josephus, which Mr. Segal quotes to support his view, he shows that Josephus made precisely similar

accusations against the Pharisees, whom Mr. Segal pictures as the representatives of spiritual religion. He then proceeds to show how the New Testament and rabbinical literature agree in depicting the Sadducees as a religious and not primarily a political party, representative of the old priestly conservatism: they are defined throughout in terms of religious controversy. Canon Box reminds us that the Sadducees, like the Gnostics and not a few other parties in history, suffered from the fact that nearly all we know of them is derived from their opponents. Nevertheless there is some literature which tends to shed a friendlier light upon Sadduceeism—notably *The Wisdom of Ben Sira*—and, not improbably, some of the later Scriptures contain work of Sadducean origin, among them, Canon Box thinks, Psalm cx, “which may have been written originally in honor of Simon Maccabeus, tho later invested with a different significance under Pharisaic influence.”

"The Gates of Hell"

The phrase "the gates of hell" in Christ's promise to Peter, "On this rock will I build my Church," has often puzzled Bible readers. It is common enough, both in Holy Writ and in the world's great literature, but in this connection, where the idea is distinctly one of aggression, it seems out of place; for gates can not attack or overthrow. In his scholarly *Studia Sacra*, the Archbishop of Dublin (Dr. Bernard) seeks to elucidate its obscurity. He turns to the parable of the house built on the rock, which floods do not avail to overthrow, and wonders if some scribe did not mistake the Greek word *πῦλαι* (streams) for *πόλαι* (gates). This explanation, however, plausible as it is, does not satisfy him, and he turns to the Hebrew. In Hebrew "gate" and "storm" are represented by one word, pointed differently in each case—*sa'ar* and *sha'ar*. Dr. Bernard points out that it would be the easiest thing in the world for a scribe to confuse the two words, and in translating the phrase into Greek, the expression "gates of hades" would occur to him most naturally, as being familiar from other Old-Testament usage. Moreover, the mistake is actually made in Isa. 28:2. Dr. Bernard takes note of the fact that commentators have been in the habit of connecting the metaphor of the keys of the kingdom of heaven with the preceding phrase, "the gates of hell"; but since the two verses are not conjoined by "and," as the *Textus Receptus* erroneously has it, it is more reasonable to assume that we have here two independent sayings with a complete change of metaphor.

The Anti-Christian Movement in Russia

"We have overthrown the monarchy and crown in Russia. In a few years we shall abolish God also," said a young Russian officer of Social-Democratic sympathies to a correspondent of the *Church Times* in the early days of the revolution of 1917. Since then the spirit behind his words has found blatant expression in an organized anti-Christian movement throughout Russia, the religious but ignorant peasant class giving blind adherence to the intellectuals, as before they had given a blind obedience to the priests. Within three weeks of the outbreak of the revolution there appeared the new Social-Democratic newspaper, *Son of the Nation*, containing a detailed anti-Christian

program, and from that time forward the extreme Left came into the open and publicly ranged itself against the Church. Soon scenes of violence and mob outrage were carried into the sanctuary. Thus in Cronstadt Cathedral the great figure of the Crucified was torn down and removed, and a monstrosity symbolizing "The Freedom of Mind" placed in its stead. But even in Cronstadt, where the streets ran red with the blood of tortured and murdered nobles and officers, this mad insult to God was not finally tolerated, and the statue was removed after a few weeks. The correspondent of the *Church Times* sees the strength of the Social-Democratic movement in the great numbers of university students who belong to it. During the last twenty years the personnel of the "Intellectuals" has been drawn for the most part from the merchant and peasant classes. The desperate economic conditions of the majority of these young students in the artificial and violent contrasts of city life have made them an easy prey for social agitators, and the faith of the unlettered muzhik in these young sons of thunder is profound and pathetic.

An Indian for an English Pulpit

Kipling's well-worn sentiment that "East is East and West is West, and never the twain shall meet," has been discredited more than once since the trumpets of war seemed more mighty to unite the races than a century of apostolic missionary labor. Yet, however real the sense of fundamental unity evoked by a common danger, it is too slender and too deeply rooted in self-interest to abide and deepen into brotherhood. Only as the gospel is received by East and West and given free course can there be anything like the breaking down of that middle wall of partition which seems so impregnable. Among the significant signs of the times in this direction is the ordination of Rev. Pitt Bonarjee—a son of the late Rev. C. S. Bonarjee, of Bengal, who was one of Dr. Alexander Duff's early Brahman converts—to the pastorate of Welling Congregational Church, England. For the last five years Mr. Bonarjee has acted as lay pastor at Welling, and under his ministry the church has made marked progress, in spite of three and a half years of war. He wields an attractive pen and has published a volume or

The Fighting Races of India, a life of Queen Victoria for Indian children, and a forceful novel, entitled *Out of the Depths*. He is, as far as we know, the first Indian to be ordained to an English pastorate, and his career will be followed with interest by lovers of missions.

Dean Henson and the Bishopric of Hereford

It is safe to prophesy that by the time this appears in print Dr. Henson, dean of Durham, will have been consecrated bishop of Hereford in succession to that most broad-minded and large-hearted of Anglican prelates, Dr. Percival. It is seldom in these days of mental indolence and general laxity that a prospective bishop has, as it were, to fight his way to the consecration-ceremony, but such has been the case with Dr. Henson, whose appointment has been fiercely opposed from at least three different quarters. The High-church party, scandalized by his insistence upon his freedom to preach in non-conformist pulpits, and his friendly relation with non-conformists generally, have called in question his ecclesiastical loyalty, the bishop of London causing it to be known that he does not intend to be present at the consecration-ceremony. Again theological conservatives of all parties within the church, led by the bishop of Oxford (Dr. Gore)—who, be it remembered, was himself one of the *Lux Mundi* "heretics"—have opposed it on the score of the dean's alleged heterodoxy, Dr. Gore going so far as to address his protest to the archbishop of Canterbury. Lastly, the leaders of the "Life and Freedom" movement within the Anglican Church—a young and vigorous crusade under the leadership of Rev. William Temple—protest against the blatant Erastianism of Dean Henson—a feature to which, so they aver, the non-conformists, dazzled by his willingness to exchange pulpits, have turned a blind eye. In the end, however, Dr. Gore withdrew his protest, and the confirmation of the new bishop's election proceeded without a discordant note. One feels the force of the charge of Erastianism which is so pointedly made by the (London) *Challenge*, the virtual organ of the "Life and Freedom" movement. Dr. Henson has repeatedly expressed himself in favor of the complete subordina-

tion of the Church to Parliament—witness an article from his pen in the current *Edinburgh Review*—and in face of such an attitude, one can not help wondering at the almost universal acclamation accorded to him by Free-Churchmen. Moreover, his conception of Christian unity seems to be based upon the unimportance of differences, and this is surely, as the *Challenge* reminds us, an insult rather than a compliment to the descendants of those who severed themselves from the Church of England in deep agony of spirit and on the ground of principles which to them were of the most vital spiritual import.

London's Public Welcome to Dr. Fort Newton

The recognition meeting of Dr. Fort Newton as minister of the City Temple served to give expression to the new sense of closer brotherhood between the nation already united by the indissoluble bonds of kinship which America's entrance into the war has created. It was felt that Dr. Fort Newton's coming had contributed its part, and would do so even more in the future, to cement the tie between the two great English-speaking peoples, and this sentiment was voiced by Mr. Balfour, Secretary of State for Foreign Affairs, who sent a message "greatly regretting that he could not be present to take part in the public recognition of Dr. Fort Newton's admirable work for the Allied cause." Among the three principal speakers arranged for, who, by some strange fatality, were all unable to attend, was the American Ambassador (Dr. Page), whose absence gave humorous point to Dr. Fort Newton's *mot*, "I, too, am an ambassador to England." The gathering was remarkable for its catholicity and enthusiasm, the most picturesque figures being that ever-youthful octogenarian, Dr. John Clifford, and Mr. Campbell, who was received with marked affection by the people he had left in so dramatic a fashion. The appearance of Dr. Fort Newton's "curate," Miss Maud Royden, added another note of distinction to the meeting. She is the first woman who has held such a position in a prominent English congregation, and her ministry is hailed as the harbinger of a new day of woman's work in the Church.

"FOR CHRIST'S SWEET SAKE, AND CHARITY"

From The Literary Digest, February 23, 1918.

A-B-E-N-I-A spells tragedy, no less in life than in death. More than one million Armenians and Syrians in Turkey and western Asia have perished during the past two years from exposure, starvation, disease, heartless deportation, and cruel massacre. These are past their sufferings and beyond our help. There are still two and one-half millions of homeless and destitute people in Armenia and Syria who are experiencing a living death, who are enduring the horrors of hunger, the tortures of gnawing want, nay, even the loss of reason itself, through sufferings that have become too terrible to bear.

The young and the aged, without food and shelter—more than two millions of them—this indeed is a record to wring the heart and to open the purse-strings of humanity. This is a tragedy among nations before which even the appalling tragedy of Belgium

pales. Here is a great people upon which even Poland, deep in her own misery, can look with pity and compassion, as on a nation that is experiencing an agony of suffering greater even than her own.

Other martyr nations have had their hosts, their legions, of friends. Other stricken peoples have had bountiful, prodigal help. But Armenia has been virtually cut off from outside aid, isolated, left to bleed, to suffer, and to die. A little more and an entire Christian nation will have perished from the earth. These two million five hundred thousand Armenians can be saved from final starvation only as America appreciates their awful condition, extends them the helping hand of fellowship and sympathy, and multiplies a thousandfold her divinely inspired benefactions.

It was estimated last year that \$30,000,000 would be needed to keep these more than two million homeless, destitute people from starvation during the winter now ending, and

this allowed "but a pittance of seven cents a day for food, shelter, and all life's necessities." Think of that, you who live in homes of plenty, and see if you can close your hearts to this appeal of dying men, women, and children. Think of that and see if you can spend a dollar as lightly and thoughtlessly as before.

Armenia, once happy, contented, and self-supporting, is now a land swept by death and filled with tragedies that are too deep for tears. "The mind grows numb," a writer testifies, "and the heart sick from a constant recital of tales of such horror as it is difficult to believe the twentieth century could hold. The poor, wizened, monkey-like babies that have been held up before my eyes are the worst spectacle of all."

One American consular agent reports that in his daily walk from his house to his consulate he counted

twelve persons who had died from starvation the preceding night. Many villages in Syria have been depopulated. In one of them an American passing through saw only one house open and sitting in a doorway was one little girl, apparently alone in the world, saying over and over, "I'm hungry! I'm hungry!"

Look at the picture on this page. Can you not hear each child repeating the same pitiful words, "I'm hungry! I'm hungry!"? His ears are stopt who will not hear the children's cry for help. He would be a Pharisee, indeed, who could pass by on the other side.

Upon these children, or such as these, helped back to normal childhood, let us hope, by the generosity of American people, must depend the perpetuation of a race that early accepted Christianity—a race that has been most cruelly persecuted by the barbarous Turks and that now goes to Calvary for its belief. The Turk owes to Armenia all the



EMACIATED CHILDREN TAKING A SUN-BATH
A sample of slow starvation in western Asia

best that he has achieved in commerce, in industry, in science, and in the arts, and the Turk repays his debt to Armenia by burning Armenian homes, ravishing Armenian womanhood, starving, mutilating, and brutally murdering Armenian childhood. And now comes an appeal from this prostrate, stricken, broken people to the wealthiest and most blessed nation the sun ever shone upon. America will answer quickly, largely, generously; that we know.

It is especially easy to respond to such an appeal when we are assured that the work of relief is in capable hands. We know the splendid and great-hearted men on the Committee for Armenian and Syrian relief. We know Cleveland H. Dodge, the treasurer. He not only gives his time and his devoted energy to this and to many other merciful causes, but he has set a new standard of giving. He has by his own example shown that in these dark and terrible days, when a sum of human suffering is being written, greater perhaps than for all ages gone by, it is our duty to give not only from our income, but out of our principal itself, until not one human being on this earth shall die from hunger.

Remember this is a 100 per cent. charity. Not a cent will be deducted anywhere along the line for postage or clerical help, or advertising, or transportation, or administrative expenses.

We have satisfied ourselves as to these facts. We have satisfied ourselves as to the desperate need they represent. The suffering is so tragic, the want so pitifully urgent, the privation so immediate and pressing, that as this article goes to press *The Literary Digest* is sending its check for \$2,000 to Cleveland H. Dodge, No. 1 Madison Avenue, New York City. This is an earnest of our faith. This is our mite. But the cause is great and needs not our help only, but the help of every reader whose heart can be touched by human misery. Of a surety, you

have given to many causes. Without doubt you have given generously and often, but you could not look a starving Armenian man or woman in the face and say that you had given enough. If you could, with your own eyes, see the wizened baby faces—faces of those who once were plump and rosy-cheeked children—if you could hear with your ears the cries of the aged, you would sell all you had and give to these destitute and utterly wretched people. You would follow the example of a generous giver to our Belgian Children's Relief Fund of last year—a Mr. Wm. M. Essick, of Reading, Pa., who wrote at that time: "I started my letter saying that I would throw the life-line to ten Belgian kiddies, and the job seemed so good I want to extend it to one hundred. Therefore when I wrote the enclosed check for \$120, I decided to add another cipher and make it \$1,200!"

Give now, give to-day, and there will be childish lips in Armenia that will pray for you, there will be mother hearts that will bless you, there will be men who will remember your act of brotherhood and humanity to the end of their days. Help feed these people. Help bind up their wounds. It is little to do and the reward is great and sure.

Truly they who give to Armenia will be laying up treasure in Heaven, and they too, no less, will be laying up the richest and brightest treasure in their own hearts. "And the King will say unto them: 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye gave me to eat, thirsty and ye gave me to drink . . . naked and ye clothed me. . .'" And they will say: "When saw we thee naked, or hungry, or sick, or in prison and ministered unto thee?" And then will come that sublime and inexpressibly beautiful answer: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Send your check at once to Cleveland H. Dodge, Treasurer, No. 1 Madison Avenue, New York City

Editorial Comment



WE hail it every April. From fields and forests full of plant and insect life in the preceding summer, and then for months lying apparently lifeless, new life rises again in April. This annual death and resurrection of the Hebrew psalmist (104:28-30) commemorates among the **The Annual Resurrection** glorious works of God:

"Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created;
And thou renewest the face of the ground."

See from some point of far view the long-naked woods mantling themselves anew with living green. What impels this northward march of life along a continental belt of latitude but the creative Spirit which in the beginning "brooded upon the face of the waters"? (Gen. 1:2, R. V.)

"My Father worketh even until now," said Jesus to Jews who believed that God rested from his creative work (John 5:17). Unresting, unhasting, ever creating and ever renewing both natural and spiritual life, the living God, incarnate in nature and in man, is the ultimate reality underlying all finite existence.

No Christian pulpit should let April pass without presenting its vitalizing spiritual lessons. It brings again the commemoration of Christ's resurrection. Easter Sunday this year happens to be the last day of March. The week it begins is "Easter week" in the Book of Common Prayer. The commemoration is an empty form unless its call to a revival of spiritual life be conscientiously heeded. Paul puts it impressively: As Christ died to rise to a higher life, so the Christian is called to die unto sin in order to "walk in newness of life" (Rom. 6:4), to die to the old life of self-seeking and self-indulgence in order to rise into the new and Christly life that shall never die. This is the lesson that every April teaches in both the natural and the spiritual world. The tree that formed no leaf-buds last year will show no leaves this spring. What hope of newness of life in the next world except from what appears of it in this?



ONE of the fundamental things in a democratic society is the recognition of individual rights. This every member of such a society is apt to insist upon as affecting him individually. But implicit in the **Responsible Self-Direction** recognition of individual rights is a recognition of individual responsibilities, a thing that is not so generally or so stoutly insisted upon. Democracy involves the two, however, and succeeds or fails according as both are accepted and acted upon by the men and women who compose such a democracy. When accepted intelligently and whole-heartedly, and acted upon consistently, they create types of men and women capable of self-direction in personal affairs and in the activities of citizenship. Thus we find among our American people a high percentage of intelligent, self-determining, resourceful men and women, in every class and under all conditions. But while this is true, and while instinctively the citizens of a democracy tend toward a proper balance between the

assertion of their rights and the discharge of their responsibilities, there is need of a more conscious and thoroughgoing fulfilment of the latter obligation. This is especially true at the present time when national honor and national safety urge all citizens of the United States to share in the common responsibilities of American citizenship. In the national attempts to increase the basic resources of the country and to economize in the use of food, clothing, fuel, &c., to the end that both ourselves and our allies may be enabled to meet the stern conditions that confront all of us, every man, woman, and child should feel that a personal responsibility is involved and should resolutely and sympathetically endeavor to meet that responsibility. If this is done effectively, the crisis through which we are passing will be the means of vastly enriching our national character and our individual characters as well. For with every recognition and discharge of responsibility there comes an accession of power in the direction of personal resources and self-determination that will make us fit citizens of a free democracy. It is cause for profound gratitude that we live in a country where not only our individual rights are regarded but where also the welfare of society demands of us the discharge of mutual responsibilities. In countries where the governing classes withhold both the rights of men and the responsibilities, human personality can not develop along normal lines. Men and women can not under such conditions become strong, self-reliant, and self-directing individuals. They remain as children or slaves in spirit, initiative, and the power to effect their own emancipation from ignorance and from subservience to men and things. Here is the explanation of the failure of the German people to protest effectively against their exploitation by a group of men who are sweeping them toward economic and spiritual ruin; and likewise of the Russian people to save themselves from social anarchy. In both cases an autocratic government has for generations withheld both the rights and the responsibilities of the people and so has arrested the development of their personalities. May we of the United States recognize and magnify our privileges of responsible self-direction, and the degree of ability we have achieved in exercising it wisely and effectively!



THE war for sacred human rights which military empires have forced upon us has put to our consciences a serious question of moral duty. What shall be our personal attitude toward an inhuman foe? Loving
Tabu Hatred of Enemies God, we must hate the evil God hates. Should we hate the evil-doer, our fellow man, as well as his deed, repaying with hate the hate he belches at us? Our forces now facing him in battle and many of us at home are under strong temptation to that. The battle-flag raised by our commander-in-chief proclaimed its disinterested moral purpose as "one of the champions of mankind." God forbid that we should drop from that to the level of the foe who hates us for it.

Two church-members recently had a heart-to-heart talk on this. Said one, "I have just paid my last bill to a German grocer of whom I have bought for years. I told him I would buy of him no more. I hate Germans. My boy is now on the battle-field a target for their guns." The other rejoined: "You call Christ your Lord. Is he? Did he not say to such as you, 'Why call ye me Lord, Lord, and do not the things which I say? Love your enemies: do good to them who hate you?'"

The duty thus enjoined is grounded in sound reason as well as in positive commandment. A word therefore to the objector who asks, How can we be doing good to men whom we are fighting with shot and shell? The question is a clever camouflage, concealing the vital fact.

Note (1) that stopping a criminal in his lawless career is doing him good. He does not think so, because he is not in his right mind. He will think so when he comes to himself. (2) Germany is a criminal world-power intoxicated with military schemes for world-conquest, violating its treaty-pledges, and defying all international law. Unimpeachable testimony, by Germans themselves as well as other credible witnesses, convicts it as a veritable "Jack the ripper" with its war-machine of millions. The first good thing for such a Jack is to stop him, and a stronger army has to do it with resulting carnage.

"For God's most dreaded instrument
In working out a pure intent
Is man arrayed for mutual slaughter;
Yea, Carnage is God's daughter."
—Wordsworth.

The guilt of this rests solely on the lawless power which forced it as the only alternative to the world's enslavement by the succumbing of right to might. The larger good our army and its allies are intent on is that of Germany's masses. Deluded and compelled by military despotism to become its "cannon-fodder," we would have them freely share with us in the sacred rights of humanity.

Paul expressly teaches the duty of civil government as "a minister of God" to "bear the sword" against evil-doers (Rom. 13:3,4). Government in a democracy is the embodied will of the sovereign people. The plain duty of every American is to keep his heart pure from the taint of personal hatred of enemies against whom we, as ministers of God, are employing military force to effect their reconciliation to international law and human rights.



THE ministry used to be considered the most stable and the most comfortable of all professions. It was sheltered from the harsh winds of life; it was a haven for calm scholarship. Red-blooded men

The Minister's Lot often looked askance at it; was it really a virile, decent way of going through life? If any benighted business man of affairs still entertains that superstition he would do well to consider the plight of the men who are to-day so near to the frayed side of life, comforting the sorrowing, prophesying, keeping alive the fires of God in the universal cataclysm, trying to bind up the bleeding and festering wounds of humanity. They did not have to be conscripted to service; they were among the first on the firing-line.

The rewards which the world offers for such service are not overly alluring. Some churches have indeed begun to suspect that the strain and the drain upon the ministry called for a pension-system, for a timely regard for a healthy aftergrowth, for a recruiting system which would make good the losses. It was high time! For the mortality is climbing up to such figures that it bodes ill for the future Church; not to mention the defections.

The sage remark was made quite recently that any minister who is unable to preach with thrilling power in these stirring days has missed his calling. Thrilling power is quite a desideratum, tho the fear is not altogether un-

grounded that the "thrills" are bound to lose force and that many will feel, as a natural consequence, that they have missed their calling. For what is more disheartening than the consciousness that the thrills do so little good, that they are only too often so much fury and noise, signifying nothing? It dampens ardor. It is responsible for many of the defections. It drives men into business. It lies at the bottom of the plain fact that choice candidates for the ministry are scarcer than ever before. They do not want to join the ranks of men who feel that they have missed their calling.

And there are many ministers, so the *Atlantic Monthly* reminds us, too old to serve the Church, but not too old to suffer, who secretly envy Jesus of Nazareth who died at thirty-three with his work done. Mr. Sheldon, after twenty-seven years of work in the ministry, i.e., with a fair knowledge of what are the demands made upon the ministry to-day, asks at the end of a statement of the cruel facts: "Is it any wonder your boy does not care to enter the ministry? Would you enter it again, knowing what you know of it now?"

Many would—tho they would do many things differently. Many will still disregard the threat of penury, of discomforts, of social handicaps; they will resent the imputation that they are a fifth wheel on the chariot of "progress." They will make the venture, knowing that it will mean giving up nine-tenths of what the crowds prize as the most delectable treasures of life. "You'll be sorry if you venture." Most probably! You'll be sorrier if you do not make the venture! The preacher asks no odds in the stern business of burden-bearing; indeed, he can well give odds. But there are some things that more than justify the inevitable sacrifices.



AFTER you have read the article on page 283 we think you will come to this conclusion: there is only one thing that will satisfy the mind and heart.

**Hear the Cry from
Bible Lands**

Something must be done, and done quickly, to alleviate the untold suffering in Armenia and Syria. Unleash the heart, tell the facts to others, untie the strings of your pocketbook, prove the truth of the things preached, make religion real.

"Cast thy bread upon the waters;
For thou shalt find it after many days."

Dr. Barton's article on page 274 will give our readers facts and information which will serve as the basis for a sermon on this important subject.



MORE than 3,000 clergymen of France have fallen in battle. Great Britain has also experienced a heavy loss. American clergymen have already offered themselves for all kinds of service—chaplains, Y. M. C. A. workers, assistants in the various government publicity programs, and as fighters. When it comes to providing the sinews of war the clergymen of America can be trusted to do their duty.

The success of the Third Liberty Loan may not mean the death-knell of militarism and autocracy, but it is certainly going to hasten the end.

This striking paragraph by the Rev. Joseph H. Odell, of the First Presbyterian Church, Troy, N. Y., is worth pondering:

"Money is circulating personality. If my money is wasted, a part of my personality is wasted; if my money is given to charity, I am transferring a part of my personality to other and more needy people. If I hoard my money, I am burying some of my personality. If I put my money into Liberty Bonds, I am building a part of my personality into democracy."

The Preacher



WHAT THE PREACHER MAY LEARN FROM THE NEWSPAPER MAN

WILLIAM BYRON FORBUSH, Ph.D., Litt.D., Philadelphia, Pa.

Do people get out of bed to hear you preach because you are going to say something new? Do they turn to you with any of the same anticipation with which they come to the Sunday newspaper?

But you object: "The reporter goes out every morning and gathers up an account of an event that never happened before. He builds his success upon fresh occurrences. The preacher does not do that."

Take up your morning paper and look. How many unprecedented happenings are there? What do you find? Sports, police news, politics, gossip, the familiar sex-entanglement! What is new is really in the fresh eyes of the news-gatherer.

You have often reflected upon the fact that one of the most difficult intellectual problems possible is to tell the parable of the Prodigal Son in an interesting way. It has been done so often. But a reporter retells it every day. He simply discovers some modern instance.

I. WHERE "THE NEWS" IS: A young woman came up from the South the other day in order to try to make a living in Philadelphia by writing. She went to the office of *The Bulletin* and somehow found her way into the sanctum of "the old man" himself. A quick perusal showed him that what she had was not suited to a newspaper.

"Would you—tell me—what's the matter with it?" breathed the girl desperately. "I write and write—what is the matter with what I write?"

The editor looked at her with thoughtful, quiet gaze.

"You are really serious about this?" he inquired.

Somehow his sentence gave her heart. "Oh, yes, sir, indeed I am!"

He pointed through the mezzanine window, which framed a landscape of roofs, above which rose half a dozen sky-scrappers, while far beyond lay the shining band of the Delaware River.

"Out there, Miss Vaiden, a million and a half of people are continually doing strange

and interesting, tragic and comic, wise and foolish things. Enough happens out there every day to fill a dozen papers like *The Bulletin*, but it takes eyes to see and skill to write, and—it is not usually mentioned—a heart to feel. If you have these three, there's the world waiting for you. And, oh, yes—never begin a sentence with either of the articles 'A' or 'An' or 'The.'"

What did this experienced newspaper man mean, and why did he add this odd conclusion?

When I began to write for the papers, as I still do daily, my editor said to me: "Yours may be a good style, but it is not newspaper style."

"What do you mean?"

"You must write your story in such a way that if the first word catches a man's eye he won't be able to stop reading till your last word."

II. THE KEY-NOTE SENTENCE: This matter of skill with the catchword, the first sentence, even the opening phrase, is the first drill the cub reporter undergoes in a newspaper office. A good start is called a good "lead" (pronounced "leed"). There are two kinds of leads in press-writing.

In a "news-story," so-called, the invariable rule is: put the big thing first. Every article of news starts with a topic-sentence that answers the questions What? Where? When? Who? How? about the event to be related. The effort to answer all these questions at once is made in order to interest the reader and get him to read the whole article. Then follow the details.

Practise in strong "leads" is excellent for the preacher. The plan may be illogical as to order, but it claims attention and brings the key-note to the front. Did you never find it difficult, when you were asked by a city editor, to give him an abstract of your sermon? Was not the explanation that you did not exactly know what your key-note was, or that you had too many key-notes? It is. "

the way, fine practise in clearness to stop and try to produce such an abstract while you are laboring with your sermon. It clarifies your own mind.

The average "lead" contains fewer than fifty words. To produce a sharp, comprehensive, engaging impression in so little space requires skill. Read over the first paragraphs of half a dozen of your most recent sermons and see if you have done that.

III. EVERY WORD COUNTS: A strong beginning involves careful choice of even the first word. The reason the editor of *The Bulletin* told the Southern girl never to begin with an article is because it is foolish to waste that advantageous place on unimportant words. A noun is always a good beginning. The reporter does not say: "A fire broke out," but "Fire to-day wrecked the top of the six-story warehouse," &c.

In *Newspaper Reporting and Correspondence*, by Grant M. Hyde, of the University of Wisconsin, a whole chapter is given to showing how skilfully the reporter "plays up" the specific "feature" that makes a particular conflagration interesting. For example, if the novel fact was the way the fire started (answering the question "How?"), he starts: "A tiny 'joss-stick,' no larger than a pin-head, was responsible—" If it be an unusual time ("When?"), "During the wedding of Miss Mary Jones—" If it be what was burned, "Five automobiles, valued at \$5,800." If it be "Who" of prominence was concerned, then "While Clendenin J. Ryan, son of the traction magnate, and a band of volunteer fire-fighters—" If the manner of rescue was unusual, "Overcoats used as life-nets saved a dozen women and children—" If there was a humorous incident, "Four charming young women drest in masculine apparel greeted the astonished fire-laddie—" You note in each case the one thing that will awaken interest is featured. In some of these "leads" the fire itself is almost forgotten. The one inquiry of the reporter is: How can I tell this so as to attract the greatest number of readers instantly?

One hardly needs to call attention to the importance of this minute care as to the best start. The magic of words is such that by the right choice one may weave the web of enthrallment. A slovenly or conventional beginning may never win the listening ear at all.

IV. BEGINNING WITH SURPRISE: In the so-called "human-interest story," which is the literary treatment of some minor but appealing incident, an even more suggestive "lead" is used—a surprise. Here are a few examples from Mr. Hyde:

"If you've never seen anybody laugh with his hands, you should have eased yourself up against a railing at the circus yesterday and watched a band of 250 deaf-mute youngsters," &c.

"Near-suicide or accident? Which? But it was a sad, sad Sunday for the little white-faced monkey."

"Under the saffron banners of Chinatown yesterday there was a tension of unrest and speculation."

"Burglars," whispered Mrs. Vermilye to herself, and she took another furtive peek out of her window," &c.

Of course the preacher is not called upon to use the staccato style or the fantastic presentation of the sensational press. Once upon a time a lecturer gave an address, from the standpoint of the higher criticism, upon "The Dietetic Notions of the Ancient Hebrews." He was barely able to recognize his recondite essay in the abstract, which opened with: "Pity poor Moses: he had no ice-box."

V. LIFE IS ROMANTIC: But the editor has a right idea when he insists that even his news columns shall recognize the essentially romantic character of living. Newspapers take human-interest stories seriously. Some of them retain specialists for the purpose, irreverently known as "the sob squad."

The ability to record the feeling side of human life is considered so important that cub reporters are often given what is called "the uplift run," a round of philanthropic news-sources, so as to teach them how not to become cynical. We preachers need to remember this view-point in beginning our sermons. It is often better to begin a sermon with a story than with a text. It is often better to expound the text first, leaving the people the surprise and pleasure of trying to guess what the text is.

This search for the appealing side of every-day is a wholesome one. I pity the minister who does not get more sermons out of his people than out of his Bible, whose calls yield him fewer themes than his books. The successful reporter has what is called "a

nose for news," which a St. Louis editor once defined in the impious phrase, "to know where hell is going to break loose next, and be there." We criticize the newspaper for exposing the seamy side of life, for disproportionate emphasis upon loss and death and crime and personality. But these are the themes of the Bible. And the gospels—I say it reverently—are written in a style that resembles that of the newspaper more closely than that of the conventional sermon.

VI. A SERMON A HUMAN-INTEREST STORY: Schopenhauer once said, "The newspaper is the second-hand of history," to which Arthur Brisbane added, "And the individual is the second-hand of humanity." Jesus used to begin his talks by saying, "A certain man had two sons," and the morning paper simply paraphrases when it states: "'Old farmer' Schuler, as the marketmen called him, sat last night alone, with his head bowed on his hands, in his little hovel at 1428 Water Street. In the next room was the body of his youngest boy."

In that great "Divinity-School Address," by which Emerson emancipated American thought more than American preaching, he gives an account of his going to church on a wintry morning. "The snow-storm was real, the preacher merely spectral," he said. And in the summer-time what he heard was "not one with the growing clover and the falling rain." "The true preacher deals out to people his life," and each week he tells some new discovery of his own which shows that "God is, not was; he speaketh, not spake." In a true sense every sermon is a "human-interest story," a chapter out of the preacher's last-week's experience with God and his people.

VII. WHAT MEN ARE HUNGRY FOR: *Christian Work* is conducting a symposium on "Why Men Do Not Go to Church." One unknown contributor says:

"People want to be taught life's plain lessons. Of how much value are sermons which rehearse with weary iteration some Scriptural incident or precept, with which most church-goers are already quite familiar, and from which laborious effort is made to draw a lesson in a new form, compared with those which inspire by reminder through concrete illustration, of Christ's power to endow his true followers with the mind which he had and the will to live his life? Is it not in a sense a waste of the lives of God's saints

either of other ages or of this, if the flagging courage of the world-worn toiler can not sometimes be renewed by reminiscence of their good deeds?"

Put into first-personal dialog your conversation with that saintly, humorous parishioner. Practise writing that significant incident in the church gymnasium until you bring out its dramatic force. Tell what you saw and heard at the missionary convention so that your people will feel as if they had been there.

VIII. WHAT IS "A GOOD STYLE"? "But newspaper style is not good style." Not if Macaulay is the only criterion. It is not rhythmical or sonorous. It is brisk, plain, pointed. And it is wonderfully effective. Two university men have recently made a collection of twentieth-century news-writings (*Writing of To-day*, edited by Cunliffe and Lomer). Any preacher who reads this through must be convinced that, even from the standpoint of literature, these are examples of the most lucid and dramatic composition. Just as the lawyer no longer affects the Latin periods of Webster, but talks quietly in the speech of the average man, so the preacher will find it worth while to ask if there has not come into being in the best work of the reporter a new and worthy medium for reaching the people. This jerky, nubly style catches attention when smoothly flowing periods would lull it to sleep. The "elegant" preacher thinks it over. The newspaper preacher puts it over.

Terseness is also the way to understanding. When the garrulous young reporter asked how much space he could have for a particular story his city editor wired back: "The story of creation was told in 800 words. How many do you need to tell yours?" So the "Style Book" in every newspaper office contains such pertinent directions as these:

"Don't get the 'very' habit."

"Cut out the adjectives and shorten it one half."

"Quit when you have finished."

IX. REPORTERS OF LIFE: The busy modern preacher has much in common with the reporter. Each is known to his own children chiefly as the star boarder. Both are mystics who live on the sidewalk. The work of each is what Sidney Lanier said music is, namely—"living aloud."

The Pastor



MAKING MUCH OF THE CHURCH FOLDER

Miss LEE McCRAE, Orange, Cal.

THE church folder is always a splendid medium for carefully planned information between church leaders and the membership; even the community is reached by it if it is attractively written and made prominent by those most interested.

Too often, however, it is rendered waste paper by the pastor himself. He refers to it as "the leaf you hold in your hand" and then proceeds to tell his people everything that is on it, despite the fact that they are an educated audience. Instead he might say, "We have much of interest before us this week, as you have already noted. Be sure you do not mislay your folder and miss something important"—anything that will arouse curiosity and leave it unsatisfied. If they read for themselves they will more likely remember, for the "eye-gate" is many times stronger than the "ear-gate." As the child put it, "Our eyes see things straight, but our ears are all curly, inside and out, and they get things crooked." Big people are but children grown tall. Let the calendar be all that it aims to be—the informer.

And why not make it more than a herald of good things to come? Very many pastors and leaders do, adding significant bits from the sermon of the day, choice quotations apropos to the theme, &c. Always, of course, there is a word of welcome for the stranger, names of new members, and special congregational news. But when room permits, the invitation may be broadened in this wise: Under the caption "A Standing Invitation" might be printed: "Are you a neighbor? We are glad you are here. Consider this your church and make free use of its privileges and benefits. Our business is to serve. Come and partake and serve with us. Let us get acquainted and be mutually helpful.

"Are you a stranger? An important part of our mission here is to make all strangeness disappear. If we can serve you in any way we have overlooked, please make your desires known. Come again and feel entirely at home.

"Are you a member of this church? Act the part. If it is not natural, cultivate it. This is your church, your service, your pastor. The stranger is your guest; make him welcome. Get acquainted with our own members and let us pull together and make the influence of the gospel felt in every corner of this community. We are here to help. If you are aware of a need anywhere that you can not yourself supply, please let it be known."

Surely such an expression as that printed occasionally would shift a part of the load too often put solely upon the pastor to those whose eyes scan the little leaf.

The calendar belongs in part to the Bible-school also. Home cooperation is largely a matter of making the parents acquainted with what the school requires of its pupils, its needs, and its attractive features. At any time of the year let the superintendent make full use of his opportunity, and as special occasions draw near, such as Christmas, Children's Day, or Rally Day, permit him to have the lion's share of the space. Omit for once the lists of church officers or some regular information (it will gain prominence by being made irregular) for the sake of it.

The curriculum of their school is important information for every home concerned. It should be given twice a year; just before promotion-day and on the first Sunday of January, and the pastor should dignify it by saying, "Our folder to-day is one you will want to file away for future reference."

The following is the form used by a leading church in Los Angeles:

SUMMARY OF BIBLE-SCHOOL WORK

Mr. Edward T. Bishop, Gen'l Superintendent.
Cradle roll (children under 4 years)—
Mrs. Harry A. Ford, Superintendent.

Beginners' grade work (pupils 4, 5 years old)—Stories, songs and Bible verses on God's love and care, and on children's love to others shown by obedience and kindness.
Mrs. E. S. Ross, Superintendent.

Primary Department work (pupils 6, 7,

8 years old)—Bible verses upon giving, praise, prayer, temperance and self-control, God's word, God's day, missionary commandment, the great commandment, the Golden Rule, shepherd psalm, the Lord's Prayer, the Christmas story (Luke 2: 8-20), the resurrection story (Mark 16: 1-7), several hymns. Miss Mary Louise Atsatt, Superintendent.

Junior Department (pupils 9, 10, 11, 12 years old)—Facts about the Bible as a book, contents of books, stories of events and people, memorization of Scripture verses, God's Word, giving, temperance, sin and salvation, the Ten Commandments, Christ's great commandment, Christ's last commandment, beatitudes, missions, church hymns, Bible-geography, manual work, study of missionary heroes, with special reference to those who have worked through our own denomination. Mrs. A. Gentry, Superintendent.

Intermediate Department (pupils 13, 14, 15, 16 years old)—First and second years—biographical studies of Israelitish, early Christian and later Christian leaders.

Third Year—life of Christ. Fourth Year—problems in Christian living. Summer months each year, Christian missionary heroes, and a thesis of at least 500 words at graduation. The object of this four-years' work is to give the pupils a reason for accepting Christ as a personal Savior and for joining the Church.

Senior Department (pupils 17, 18, 19, 20 years old)—First year—the world: a field for Christian service; the challenge—preparation—opportunity. Second and third years—an orderly, systematic survey of the whole field of Biblical history and literature, taking the Old Testament the second year, and the New Testament the third. Fourth year—no classes at present.

Teachers' Training Class—A study of the Bible-school, the pupil, the teacher, together with an outline review of the Old and New Testaments. Miss A. C. Johnson, leader.

Adult Bible Classes—Organized classes with elective courses.

Home Study Department—For those unable to attend classes at the church. Miss Emily M. Peck, Superintendent.

THE WICKEDNESS OF HOARDING¹

HOWARD B. GROSE, D.D., Boston, Mass.

HOARDING ought to be recognized by our people for just what it is in a crisis like the present. It is wicked beyond description. It is unpatriotic, unjustifiable, unnecessary, unscrupulous, and utterly unworthy of any American. It is just as bad in an individual as in a business concern. It is immoral and, under the food law, is a crime punishable by fine and imprisonment. Purchasing "beyond the usual amounts by the consumer" is hoarding under this rule. It can be made exceedingly difficult of practise by individuals through social ostracism and manifested contempt. The hoarder should be made to feel public sentiment just as the pronounced pro-German is. Indeed, whether intentionally or not, the hoarder is a real ally of Germany.

Individual hoarders are the hardest ones to reach and the most dangerous now to our country, because the business hoarders can be reached by the United States Food Administration and will be rigorously looked after. The manner in which licenses of wholesalers have already been revoked because of hoarding shows that the Food Administration means business and does not propose to be trifled with where it has authority to prevent profiteering, speculation, and hoarding. But the private fam-

ilies must be reached chiefly through moral suasion and by making it clear that hoarding is the meanest species of selfishness, as well as a crime against one's neighbor, one's country, and humanity.

Individual hoarding can overthrow the most carefully laid plans to conserve food in order to send abroad the supplies absolutely needed by our soldiers and the allies if the war is to be won. For example, when the facts are stated about some foodstuff, in order that the people may see the necessity of saving, if the thoughtless and selfish, caring only for themselves, rush to the retail stores and demand a larger quantity than usual of that foodstuff—whether it be sugar or flour or what not—the supply is exhausted and the price increased, while the effort to secure a general and equitable distribution is frustrated.

Hoarding in this country at present is especially wicked, because it actually lessens our chances to supply the necessary wheat and meat, sugar and fats to the armies and the peoples that are fighting our battles for us. It is wicked because there is absolutely no justification for it. Our people are assured that there will be no food-famine here. All that has been asked is substitution, saving, and a reduction in consumption

¹ Issued by the Public Information Division of the U. S. Food Administration.

of certain foods. The Food Administration has declared repeatedly that we can ship abroad only what our people are saving through substitution and reduction of consumption, and that our reserves will be carefully guarded. Hence, under these circumstances, to buy more than one needs or more than one has been in the regular habit of buying is a particularly heinous disregard for the rights of others.

To help create the public sentiment regarding hoarding that will stamp it as immoral, and tend to make it infrequent by showing its true character, is a work in which the churches can render a conspicuous service. As leaders of righteousness the preachers may well set this matter before their congregations, impressing upon them the folly and evil of this practise, which is now held by the Food Administration to be one of the greatest difficulties it has to face.

The coming four months are declared to be critical so far as food-supplies for the soldiers and the allies are concerned. The issue is clear—send supplies or surrender. Hoarding by individuals can make it prac-

tically impossible to equalize distribution so as to make the necessary substitution possible, even where the good people are anxious to cooperate with the Food Administration. Here the selfish and greedy minority may checkmate the patriotic and unselfish majority and imperil our chances of winning the war.

The President appeals to the farmers to increase production. The Food Administrator appeals to all the people to substitute or reduce consumption of certain foods, and thereby send the necessary supplies abroad. Let the conscientious people see to it that the conscienceless do not hoard. Let hoarding be exposed and the hoarders be held up to contempt and punishment, and the results will be of good for all our future. If you know a family that is guilty of hoarding, send word to the Federal food administrator of your State. One example will be enough.

Hoarding to-day is not a whit more righteous than stealing, and is even more harmful—for we have ready means of dealing with a thief.

A CHURCH CONSERVING FOOD

THE Woodland Presbyterian Church of Philadelphia is carrying on a food-conservation campaign that may well interest other churches. It shows what can be done where there are a live committee, an interested pastor, and a responsive patriotic people.

At the opening of the campaign the pastor appointed three women and three men from the church as a food-conservation committee. Later, one of the women active in the church's branch of the Red Cross was added, so as to coordinate these two activities.

On the Sunday which opened the campaign the pastor announced the formation of the committee and called upon the chairman, who address the congregation, explaining the necessity of conserving food and also of reporting this conservation to the government. The unusual incident of a member of the congregation speaking at the regular morning service impressed the matter upon the people, and after the service weekly report-cards were distributed. Each week the cards were collected and new ones given out, and the total number of wheatless, meatless, and wasteless meals was published in the church calendar each week.

The chairman also address the Red Cross branch on food-conservation.

As the Red Cross workers met in the chapel each Friday, a member of the conservation committee for a time posted on a blackboard conservation recipes, and the women were notified that copies could be secured by applying to the committee. Later the recipes were duplicated on 3 by 5 cards by means of a hectograph, and copies of two different recipes were sent to the Red Cross meeting each week.

The use of the weekly report-cards did not give satisfactory results, for many reported that they either forgot how many wheatless, meatless, and wasteless meals they had, or else had forgotten their cards. As the number of reports was diminishing weekly, it was felt necessary to stimulate interest, and the committee decided to hold a kind of church reception and, to arouse interest, called it "The Hoover Party."

A patriotic demonstration was combined with food-conservation, and for the two Sundays prior to the "Hoover Party" it was announced from the pulpit at both services and also printed in the calendar.

A few days before the event, invitations signed by the chairman were sent as first-class mail to the families listed in the church directory. Meanwhile the women of the committee had solicited food-saving refreshments.

On a stormy evening, with a special concert by the Philadelphia Orchestra going on, about 225 people out of a possible 700 were present, while the estimated attendance had been put at 100 to 150. The chapel was decorated with the flags of the United States and the principal Allied nations. The Church service-flag with its fifty-one stars occupied a prominent place. The exercises opened by a Boy Scout sounding the "assembly" on a bugle; the "Battle-Hymn of the Republic" was sung, as a troop of twenty Scouts marched in, preceded by a Scout carrying the Church's American flag, followed by two Scouts, one carrying the Red Cross flag, the other that of the Scouts. The boys halted facing the speaker's platform, remaining at attention till the singing was over; then the boy with the Stars and Stripes took the front of the platform, while the other two flag-bearers stood on either side, a little to the rear; and after the bugle sounded "To the Colors" all joined in a verse of the "Star-Spangled Banner," all the Scouts and many of the audience standing at salute. The two Scouts then placed their flags against the wall, the American flag was placed in the stand near the front of the platform, and the boys marched out.

The program included a short talk by the pastor, who is a voluntary chaplain at Camp Upton, and spoke of his work there; an intelligent address on "How to Save and Substitute Food," by Mrs. Nevada Hitchcock; reports of the Pastor's Aid, Red Cross Branch, Brotherhood, Missionary Society, the "Melting Pot," the Soldiers' and Sailors' Correspondence and Entertainment Committee, Campfire Girls, Boy Scouts, and Food-Conservation Committee, showing what each was doing in war-work. The speaking closed with a demonstration of a cooking-oil made from corn.

The Boy Scouts then carried in little tables, and on each was some food-conservation dish, with a pile of cards containing the recipe for the dish. One member cooked food-conservation waffles, which were served with corn-syrup by the Campfire Girls. The servings were small, and all were urged to

try a number of dishes. Then the Campfire Girls and Boy Scouts cleaned up everything.

The comments made and the number of inquiries for copies of the recipes proved that this was a success, and something similar will be given again in about a month. The latest act of the Food-Conservation Committee was of having read from the pulpit an announcement like this:

The attention of the members of the congregation is called to President Wilson's desire that the people of the United States make every denial so as to comply with the Food Administration's request of having—

Two, instead of one, wheatless days each week;

One wheatless meal on each day;

One meatless day each week;

One meatless meal on each day; and

One porkless day each week, in addition to the meatless day, when no pork products will be used.

As the sales of white flour are to be reduced to 70 per cent. of the usual amount, it is not only unpatriotic but un-Christian-like to lay up a supply of flour in excess of the 70 per cent. of the normal consumption, for this will not only controvert the aims of the Government and reduce the amount of wheat to be sent to the suffering Allies, but will rob the people who endeavor to comply with the suggestions of the Food Administration of their fair share of flour.

(The Invitation—A Good Model)

WOODLAND PRESBYTERIAN CHURCH
(Forty-second and Pine Sts., Philadelphia.)

The members of the Congregation and all their friends are invited to

THE HOOVER PARTY

to be held next Saturday evening, January 19th, at 8 o'clock, in the Chapel.

A patriotic demonstration will show what the various organizations of your Church are doing to help MAKE THE WORLD SAFE FOR CIVILIZATION AND DEMOCRACY.

It is not only your patriotic duty, but your privilege to encourage by your presence these organizations and thus stand with them behind

OUR FLAG, OUR GOVERNMENT, AND OUR NATION.

This night was chosen at our pastor's request, so that he may be present. A large and enthusiastic attendance will inspire him in his camp work and will give him an encouraging message to convey to our boys who are offering their services and their lives for us.

An interesting and unusual program has been prepared, and several good short talks will outline methods of assistance.

Refreshments will be served in a unique and interesting way.

CHAIRMAN OF GENERAL COMMITTEE.

HELP PREPARE FOR THE NEXT DRAFT

THE General War-Time Commission of the Federal Council has asked the question, "How can the churches at home help to prepare the young men of the next draft for the life and work of the training-camps?" They answer:

1. Arouse enthusiasm by setting forth the ideals of service to the country and the world.

2. Provide definite instruction as to care of body, mind, and soul.

3. Impart information as to the temptations and dangers of camp life.

4. Develop latent qualities of leadership as an inspiration to special effort.

All these things can be done by organized church or community effort through class work, special addresses on the subject, reading-courses, distribution of literature on the war, or formation of clubs for fellowship and mutual help.

Attention is called to the necessity of education as to the stake in this war—why the European Entente is in it, why we entered, how we shall fight, and what is at hazard. The charge is often made, and partly substantiated, that our men do not realize why they are fighting. The formation of small libraries is commended to the end that this condition may be ended. The following list of books is suggested as a nucleus for a working library.

Useful pamphlets are the following:

Friend or Enemy, Dr. Exner, Association Press.

Fight for Character, President King, ten cents, Association Press.

Rational Sex Life, Dr. Exner, ten cents, Association Press.

Life's Clinic, Dr. Exner, ten cents, Association Press.

The Red, White and Blue Series, published by Committee on Public Information, Washington, Free.

The War Information Series, published by Committee on Public Information, Washington, Free.

Reading Course for Citizen Soldiers, Government Bulletin No. 9.

The Nurse and the Knight, McCowan, ten cents, Association Press.

The following books are named as the beginning of a library:

The Man in the Ranks, Gallishaw-Lynch, \$1.00.

American Red Triangle Handbook, Rudman, \$1.00, Association Press.

Health for the Soldier and Sailor. By Irving Fisher and Eugene Lyman Fisk. Funk & Wagnalls, Company, New York, 1918. 60 cents net.

Dynamite of Manhood, Dr. Gulick, 50 cents, Association Press.

Challenge of the Present Crisis, Fosdick, 50 cents, Associated Press.

Our Army and How to Know It, Hopkins, 25 cents, Scientific American Press.

Student in Arms, Hankey, \$1.50.

Plattsburg Manual, Military Course \$2.00.

The Modern Army in Action, General O'Ryan, \$1.50.

Army and Navy Information, Major Falls, \$1.00.

Historical Background of the War, Adkins, \$1.00.

Diplomatic Background of the War, Seyman, \$1.00.

Germany and the Next Republic, Ackerman, \$1.50.

In all this pastors, churches, and communities should take a leading part, by united effort, where possible in conjunction with the Y. M. C. A., Y. M. H. A., Y. W. C. A., Knights of Columbus, and like organizations, Protestant, Catholic, and Hebrew. Committees representing the several bodies should be formed to block out and direct the plan of campaign.

LOCAL CHURCHES AND THE CHAPLAINS

THE call of the camps and the trenches has had a remarkable effect upon the ministry of the churches. There has been a spontaneous desire on the part of the ministers to participate in the struggle. Many have declined to take exemptions and have gone in as privates and officers, sharing their all with the men. They have felt that they would not ask from young men what they themselves would not do. Others have sought for

service as chaplains, as secretaries of the Y. M. C. A., and with the Red Cross.

The effect of all this has been profoundly disturbing to the regular work of the churches. It has brought about a restlessness which is now producing serious effects. Thousands of ministers, particularly the younger men, have been led to feel that the only significant war-time work is in the camps or in France. As a matter of fact, no

field-service to the nation in the war is so great as that of the pastor of the local church. If the pastor organizes his own church for war-time service; if he follows up his young men who have gone to the front; if he takes care of their wives and children and their loved ones so that their minds are at peace about them; if he takes his part in the community organization for the war; if he watches social conditions in his town and safeguards the children against delinquency; if finally he uses his pulpit and his personal influence to arouse his people to do their utmost for the success of the war and for a Christian reconstruction of the world when it is over, he has a task which will tax his energies and will be of the greatest significance to the nation.

The time has come for denominational authorities to do what they can to safeguard the churches. We must have chaplains and the Y. M. C. A. must have secretaries, but none should be taken who are not needed. The condition of each church should be studied before a pastor is taken away, and the demand should be distributed throughout the country. Every pastor should act on the principle of not leaving his church unless the duty is perfectly clear.

On the other hand, the work and the needs of the chaplains are increasing week by week. Their services have proved so valuable that the War Department has advocated a new Congressional law requiring one chaplain for every twelve hundred men. Their rank is to be equated with that of the medical corps.

On February 15th Secretary Baker signed an order establishing a training-school for chaplains in the Army. The location chosen is Fortress Monroe, Virginia. While in the school the candidates will be under complete army discipline, just as are candidates for commissions in training-schools for other officers' corps. The head of the school will be Chaplain Alfred A. Pruden (see the *REVIEW* for January, 1918, pp. 12ff.). With him will be associated three other chaplains whose work has been especially effective.

The course of instruction of the school includes military and international law and army regulations, military hygiene, sanitation, and similar matters. A distinct feature of the course will be the conduct of religious services in the camps and neighboring barracks and the study of practical methods of meeting the soldiers' religious and social

needs. The course will last a little over a month and will be repeated every five weeks. The school will open with eighty present, forty of whom will be candidates and forty newly appointed chaplains. It is expected that all newly appointed chaplains now serving will be required to take the course.

Candidates will be selected by the Federal Council's Committee on Army and Navy Chaplains and by the Roman Catholic Chaplaincy Bureau. After completing the course the candidates will be examined and, if satisfactory, will be graded by the rating scale for officers of the line and then receive commissions. The school marks a highly significant step in the improvement of the standing and efficiency of the chaplains' service.

The duties which devolve upon the chaplains are so important that only the best men should be appointed. In addition to their religious services and personal work with their men they are being given many responsibilities which add to their influence and usefulness. In France they are being made town majors, with responsibility for the billeting of soldiers and the care of the soldiers who fall in battle so that they may be identified and reinterred. They are statistical officers and have charge of the recreation of their regiments and of the educational work of the regiments.

"Cheer-Up" Letters Needed

CAMP authorities are feeling that the kind of letters written by the home folks to the boys in camps are making it more difficult to keep their minds on the work in hand and to develop the spirit for the service that is most necessary. Without thinking of what effect their letters have on the boys the home folks write about their various troubles, tending to disturb the boys in camp and to center their attention on home affairs which they are generally unable under present conditions to do anything to remedy. One camp commander put it: "They write about the mortgage coming due, that father has pneumonia, a horse died, or a building burned, &c., &c."

It is quite natural that such letters should be sent, but if the home folks in some way were made to realize that it is difficult enough for the boys to concentrate on the serious task in hand and give their best

thought and energy to training for service, they would no doubt be glad to refrain from bringing to their attention such matters as indicated above and would write, instead, of the more encouraging side of things and such matters as would help instead of hinder.

General Johnson said recently that if ministers could bring the matter to the attention of their congregations and could induce them to write letters of the "cheer-up" sort, they would render a real service to the army administration.

The General War-time Commission of the Churches

THIS body is composed of representatives of the leading Protestant denominations engaged in war-work, which, through appropriate committees, has been studying ways and means of cooperation during the war. It has been conducting a general survey of religious conditions in and about the camps, working for the advancement of the interest and welfare of the chaplains, arranging conferences between the different agencies which are at work in different localities, studying special problems such as that of moral conditions about the camps, the welfare of industrial workers, provision for the religious and social needs of the negro troops, care of interned aliens, and the like. On this commission are members of the other commissions and committees of the Federal Council, of the war commissions of the different Protestant churches, the interdenominational agencies like the Y. M. C. A., the Y. W. C. A., the American Bible Society, the Young People's Societies, the Sunday-school War Council. It is cooperating with the Catholic War Commission and with the Jewish Welfare Board in matters of common interest, and through its appeal to the local churches is cordially sustaining the Government in great common enterprises like the Red Cross, Food Conservation, and the Liberty Loan. Is it too much to hope that the lessons thus being learned in war may not be forgotten in peace, and out of the experience of working together for a great cause churchmen may learn to know one another better and find that unity in action which has thus far been sought in vain in doctrine and in worship?

Religious Unity in Serving the Soldiers

ON Sunday, Feb. 24, 1918, there took place at Camp Upton a remarkable service. It was the opening of the new church headquarters on ground adjoining the administrative building of the Y. M. C. A., and just opposite the building of the Knights of Columbus. The building, which consists of an attractive chapel, with a parish house adjoining, was erected by a committee, of which the Rev. John F. Carson, D.D., was chairman, representing six different communions: Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, and Presbyterians. The building is designed to provide a place for those religious services which require more quiet and detachment than are easily obtainable in the buildings of the Y. M. C. A. and the Knights of Columbus, which must serve other interests as well. It is open freely, so far as time and space will permit, to all the religious bodies represented in the camp. This fact was impressively recognized in the opening service, in which all the religious interests were represented—regular and voluntary chaplains, Protestant, Jews, and Catholics, as well as the Y. M. C. A. and the Knights of Columbus. The meeting was addressed by the commanding general, who expressed his cordial sympathy with the project and paid an impressive tribute to the contribution of the religious forces to the morale of his troops. Music was furnished by the choir of the Y. M. C. A. and the orchestra of the 152d Depot Brigade.

A War-Call for Unification

DR. KARL REILAND, the rector of St. George's Church in New York City, recently made this suggestion:

"This dynamic of Prussian violation, this world-changing, military murder, this most godless business of history, has not caused one great ecclesiastical convention, one convocation, one special synod, one Christian communal protest, or clear ringing call among the differing servants of an offended deity, to voice the vigorous denunciation, the outraged conscience of altruistic humanity, the pathetic miseries, which the deep damnation of this degenerate and blasphemous fratricide unqualifiedly demands.

"Why not a great wave of Christian

unification in every city and town, in every cathedral and building, where, without regard to creed, and with nothing but the Sermon on the Mount, forgetting for the time all theories of ministerial validity and official qualification, remembering only the divine Servant girding himself with a towel for a servant's task, and his caution that man should seek the true God through a loving brotherhood of men—why not, I say, come together for the greatest communion-service ever held on earth, and find

the unification of the fold in a simple, humble, spiritual imitation of the Shepherd? We need no commission to go anywhere else than out into its own dooryard to begin victoriously at home what misguidedly they are seeking vainly abroad. In our own hearts—the real part of us—we stand close together, for we know best of all that we fundamentally belong to the greatest denomination in the world, which is the communion of the children of one only God."

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

April 7-13—House-Cleaning on a Large Scale

(Prov. 6:16-19)

GOD is not indifferent to human conduct, but is pleasurably or painfully affected by everything that we do. There are certain things that he likes and certain things which he hates. Some of the latter are here mentioned, not as completing the list, but as specimens of the whole. "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." The sins here referred to are social in their bearing. Altho an individual act, sin is not altogether solitary. It can not be kept locked up in the breast, but will flow out into the community-life in a devastating stream.

God's hatred is not directed against sin in the abstract, but against definite, specific sins. As he points them out one by one we can hear him saying, "Oh, do not this abominable thing which I hate" (Jer. 44:4). What he demands from us is not the confession of sinfulness, but of sin; such confession as David made when he said, "Against thee, thee only have I sinned, and done this evil in thy sight" (Ps. 51:4).

What God hates we should hate. Hatred of sin is quite as essential to a well-rounded character as love of righteousness. When we see sin through God's eyes we will hate it as he does. The thing that God hates we are to banish from our lives. We are to make thorough work of cleaning the house of the

heart; flashing into every dark corner the light of truth, and sweeping out every vestige of evil with the besom of destruction, so as to make it meet for the heavenly Guest.

To ignore or deny the fact of sin is foolish and false. "If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John 1:8). Honest confession is good for the soul and it is the first step toward reformation.

Religion does not make a man a sinner. It finds him a sinner, and seeks to disclose his sin to him in order that he may seek its removal. Many are like the little girl who when sweeping a room complained that the sun stealing in by the window made everything dusty. We know that it simply revealed what was already there. To the praise of a good housekeeper it is said that she sees dust. A good man sees sin, faces the fact of it, and seeks to get rid of it. House-cleaning is usually done in the spring, but the heart needs cleansing all the time.

April 14-20—What Are You Sowing?

(Ps. 97:11; Prov. 11:18b; Hos. 10:12)

In the words, "Behold a sower went forth to sow," the great Teacher doubtless refers to himself in the first instance. He came from heaven for the purpose of sowing in the hearts of men the seeds of eternal truth. But his words are equally descriptive of every man; for as every man passes through the world he scatters seeds of good or evil, which, falling into other hearts, bring forth fruit after their kind.

The sowing is ours, the harvest is God's. Every word we speak, every deed we do, is

carried by God to its legitimate end in character and destiny. "Whatsoever a man soweth, that shall he also reap." The harvest will be the same in quality as the seed that has been sown.

The same is true with regard to the wider world-relations. The present world-war is the result of sowing wrong thoughts in the German mind. From the sowing of error has come a harvest of wo. It is as Shelley has said:

"Men must reap the things they sow,
Force from force must ever flow;
Truth be veiled, but still it burneth;
Love repulsed, but it returneth."

Not until the harvest-time will the results of the present sowing be fully seen. At the first the tares and the wheat can hardly be distinguished from each other, but at the end their essential difference becomes manifest.

Some seeds yield results quickly; others take a longer time. There are varieties of beans that mature in six weeks; an oak-tree takes a century. Generally the most valuable crops are those that take the longest time in maturing. Some things come back to us with interest while we live, others have their harvesting on the other side.

Altho men know that future harvesting depends upon present sowing, they often scatter their seed with a careless hand, little recking how bitter the crop will be; and when from their sowing of wild oats the natural crop begins to come in, they are likely to lament with Lord Byron:

"The thorns I have reap'd are of the tree
I planted—they have torn me—and I bleed.
I should have known what fruit would
spring from such a source."

Blessed is the reaping of those who are careful in their sowing. "Light is sown for the righteous, and gladness for the upright in heart." "He that soweth righteousness hath a sure reward."

Out west, in the pioneer-days, there was a strange character by the name of Johnnie Appleseed, who wandered from place to place carrying with him a bag of choice apple-seeds which he distributed among the farmers. His path across the continent was marked by fruitful orchards; and future generations rose to call him blessed. So behind every man in his progress through

the world spring up things that answer to the seeds that he has sown. He passes out and is forgotten, but the seed that he dropt in the furrows of earth go on perpetuating themselves; and what he has sown others are bound to reap.

April 22-27—Necessaries, Not Luxuries

(Matt. 6:11)

In explaining the meaning of the fourth petition in the Lord's Prayer, Dr. James Morison pertinently remarks, "Our Lord, as it were, says to his disciples: 'Pray not for superabundance or for superfluity.' Be thankful if fulness comes, and use it aright. Deal about the superfluity as the almoners of your heavenly Father. But pray for what is on the verge of superfluity. Pray for what is sufficient and convenient." That interpretation is in harmony with the true rendering of the text; which undoubtedly is: "Give us this day our needful or necessary bread."

Two lessons are here taught. The first is that of dependence. We are to ask only for the bread of present need so as to be kept in unbroken dependence upon God. Like the Israelites of old, who received their supply of manna from heaven fresh every morning, we are to receive our daily rations from the divine hand.

The other lesson is that of simplicity. We hear a great deal in the present day about the simple life. The necessity of a return to simpler ways of living is keenly felt. Life has become so complex as to be burdensome. The luxuries of yesterday are the necessities of to-day. It is no longer true that "Man wants but little here below." His wants are insatiable. They have grown with his enlarging life; and they have multiplied faster than he has been able to meet them. It is one of the severest penalties of modern civilization that it has made us bond-slaves to social conditions. We are in bondage to material things, in bondage to social exactions, in bondage to luxuries, in bondage to pleasures, and heroic effort is needed to break their galling bonds.

One of the blessings that the war is bringing is that of driving us back to the simple life. We are learning that all our wants are not needs; and are finding relief in

parting with the superfluities. It will take us some time to fall back again into the extravagances of the past.

The struggle for the superfluous things is the cause of much of our trouble. "Honest bread is very well," says Douglas Jerrold; "it is the butter that makes the temptation." Health and happiness come from keeping close to nature. "Just disease to luxury succeeds," and a whole train of evils beside. Luxury leads to indulgence. The overprosperous are apt to grow gross and dull of soul. Fortunate was it that American colonization began on the rocky hillsides of New England. There were bred the hardy pioneers who subdued the prairies of the west. A life of luxury has its peculiar temptations. Many a man has passed through years of hardship purified and strengthened, but when prosperity has come he has gone to pieces, like the ship that was wrecked near shore in calm seas when passing a magnetic mountain which drew out the iron bolts that held its timbers together.

A Greek philosopher, discovering how a life of ease and luxury was ruining his soul, converted his estate into gold and flung it into the ocean, saying, "I drown you that you may not drown me." A more excellent way would have been to pour his superfluous stores into the laps of the needy.

April 28-May 4—Bread to Be Despised

(Prov. 31:27)

Describing the model matron of his day, Solomon says, "She eateth not the bread of idleness." Her life was a busy one. From early morn to latest night she labored for her household. According to her lights she did what she could; but according to the standard of to-day she did a great deal more than she ought to have done. Things have changed for the better since Solomon's day, and the model modern matron finds time for rest and recreation, for intellectual improvement, and for social service. But her far-away progenitor had one quality which we can not fail to admire: she was

industrious to a fault. She had a charge to keep and she kept it well. She had her natural type, not in the butterfly, but in the ant.

The bread of the Jewish matron, being the bread of honest toil, was sweet and satisfying. It was in striking contrast to the bread of idleness, which is without relish and is a thing to be despised. Every man should earn his bread by the sweat of his brain, or by the sweat of his brow. Solomon says, "The idle soul shall suffer hunger" (Prov. 19:15); and Paul declares that if a man will not work, neither should he eat. A social parasite ought to starve. Many have a dream, which may not be all a dream, of a good time coming when in the industrial hive there shall be no drones feeding upon the honey which the workers have gathered. Whether that dream come true or not, more and more will the man who is a mere consumer, and not a producer, be despised, and his right to eat what he has not earned be denied.

But more to be despised than the bread of idleness is the bread of wickedness; the bread that is the wages of sin, that is filched by extortion from the poor, and that is wrung from the hand of the unrequited toiler; the bread that is unjustly got by exploiting the people's needs. Of all such bread it can be said, as is said of "the bread of falsehood," that "it is sweet to a man, but afterward his mouth shall be filled with gravel" (Prov. 20:19).

Scarcely less to be despised than the bread of wickedness is the bread that comes at second hand from those who have despoiled the poor and have robbed the worker of the due reward of his labor. The writer once listened to a group of college professors discussing the founder and benefactor of their institution. One of them described him as a social bandit who held up the public and then threw the college a fat purse, which they picked up and made the best use of they could. To eat bread that was assumed to be got in that way could not have been easy. It must have been inwardly despised and hard to swallow. The wonder is that they did not spit it out.

Social Christianity



HEALTH AND HISTORY

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April 7—The Length of Life— Past and Present

SCRIPTURE LESSON: In numerous passages, for instance in Job 7: 1 and 9: 25, the shortness and vanity of life are complained of. In Ps. 16: 11 the pious man asks God to show him the path of life, and in Ps. 91: 16 the Lord promises to satisfy him with long life.

INTRODUCTION: How to live long has been the problem, and how to live happily has been the desire of the ages. All that man could do was directed toward finding an answer to these two questions. Most of his religious activity had ultimately a bearing on this matter. Life may be hard and full of trouble, nevertheless man will cling to it and try to prolong it as far as possible. The conditions of life were much harder in the past than at present, but even the slave preferred life to death, notwithstanding the lash and the toil to which he was almost constantly exposed. The love of life is inborn in every creature, and what the biologists call the struggle for existence is due to it. And to this struggle, in turn, is due whatever progress we have made. It meant exertion, systematic endeavor, and ultimately the development of all that is good and worth while in modern civilization.

THE MEANING OF A SHORT LIFE IN HISTORY: We are apt to think that there is no connection between the length of life and historical events. Yet the two are closely and vitally connected. Youth is proverbially rash and impetuous, easily offended, and appeased with difficulty. Imagine a community where the oldest man is forty and the oldest woman thirty-five, where the majority of the population is between fifteen and thirty years of age; imagine, also, that an offense has been given to a member of the tribe by one of a neighboring clan—and you have all the conditions for a feud which may last for generations.

There is no one to advise forbearance and adjustment of the matter by some sort of primitive court; there are only the keenly felt insult and the hot desire to avenge it. Youth is a spendthrift with its life and cares little for consequences. This means that in the camp of both the antagonists the combat will be kept up, renewed, and finished only with the extermination or utter subjection of one tribe by the other. This was almost the universal rule in primitive times. Hardly anybody died a natural death; battle, famine, the hardships of slavery, and the general oppression of the many by the few ended life long before the limit was reached which the psalmist allots to man's age.

We need not go, however, into prehistoric times to find the shortness of life responsible for warlike conditions. From classical antiquity and from Biblical times the same lesson is brought home to us. All the leaders of both the Greeks and Trojans were young men; the rank and file were undoubtedly younger rather than older. The youthful David was warlike and his restlessness subsided only when he had reached the age of fifty.

These cases are typical of what happened constantly. A man would attack a personal enemy with a few companions. If he succeeded, his fame would spread and soon a larger company of followers would gather around him from all over the land. He was then in a position to establish himself on a throne, either an old one or a newly created one. He would reign in glory for ten or fifteen years, only to be supplanted either by an ambitious son or a former follower. The vicissitudes of the various kingdoms were due to the short reigns of kings who had acquired power by military prowess while young, but had to yield the throne to younger men as soon as they had passed the zenith of their physical power at forty or fifty. Youth has always tried to

match its strength against others in ambitious schemes.

THE MEANING OF A SHORT LIFE FOR CIVILIZATION: Since youth is apt to spend its energy in war, if conditions are even half-way favorable, there are little time and energy left for other pursuits. For a more comprehensive grasp on life, greater maturity is required. It is interesting to notice that the moment conditions favor a longer life, and older men begin to exert influence on the life of the tribe and nation, wars become less frequent. The older men naturally love fighting less; but the chief contribution they make consists in a larger grasp on conditions. They recognize that war means destruction of life and property, and try to avoid it. More important, however, is the contribution which their greater mental maturity makes to other spheres of communal life.

It is a noteworthy fact that most poets are young and most scientists are middle-aged or old. The exceptions to this rule are few. Why should this be? The reasons are obvious. Impetuosity drives youth to seek expression for its energy either in vehement action or in turbulent words. The emotions run high and poetry is the natural outlet for pent-up energy. There is little desire to occupy oneself with outside matters in a calm and deliberate manner. That is, however, the exact thing needed in science. The layman does not know what incredible patience a scientist needs in order to solve a complex problem. It requires not only months, but often years, to perform a single task. The poet may write down his feelings in a few hours and the world may be richer by a good lyric; the scientist arrives at useful conclusions only after long deliberation. A great philosophical or scientific truth which will benefit the world is generally the result of mental maturity and a fairly full experience of life, because a number of factors have to be considered and balanced before anything vitally important can be produced.

STATISTICS OF LENGTH OF LIFE: It is interesting to note that the only reliable statistics concerning the average length of life are a little over three hundred years old and that they were compiled at Geneva at the request of John Calvin, the Swiss reformer. He found that the average life in Geneva during the sixteenth century was

21.2 years. If the strict moral injunctions and civic improvements which Calvin introduced could do no more, it is safe to assume that the average length of life before the sixteenth century was not more than twenty years. Since that time improvements have been made rapidly. The average life should be sharply distinguished from single cases of real or alleged longevity as they are reported in the Old Testament and elsewhere. Altho Moses lived to be 120 years old and Joshua 110, it is to be noted that not a single individual besides these two survived the forty years of migration. Even the children that were born in Egypt never saw the Promised Land. The average, consequently, must have been rather low.

The lengthening of the average life has been as follows: In the seventeenth century it was 25.7; in the eighteenth century, 33.6; from 1801 to 1883 it was 39.7. Since that time there has been a marked difference in the achievements of various countries along this line. Sweden stands highest, with an average of 50.9 years for males and 53.6 for females, between 1891 and 1900; Denmark stands second with 50.2 years for males and 53.2 for females, between 1895 and 1900. Other countries follow in this order: France, with 45.7 years for men and 49.1 for women, from 1898 to 1903; England and Wales, with 44.1 years for men and 47.7 for women, from 1891 to 1900; Massachusetts, with 44.1 years for men and 46.6 for women, from 1893 to 1897; Italy, with 42.8 years for men and 43.1 for women, from 1899 to 1902; Prussia, with 41.0 years for men and 44.5 for women from 1891 to 1900. India, a country still only touched by civilization in some of its cities and country districts, has an average of 23.0 years for males and 24.0 for females.

April 14—The Elimination of Endemic Diseases

SCRIPTURE LESSON: In 2 Cor. 12:7 the apostle speaks of a "thorn in the flesh." Various interpretations have been given of this term, the latest, and perhaps the true one, is that it was a severe form of malaria, with its racking pains and depressing effects.

DEFINITION: By endemic diseases we mean those forms of sickness which "are peculiar to or prevailing in or among some

(specified) country or people." The bubonic plague, for instance, is said to be endemic in Bombay. The mortality from these diseases may be small, at least directly, in their own regions; indirectly, they may have an injurious effect by weakening the constitution and making it a more easy prey to other diseases. When an endemic disease attacks large numbers of a population for many generations, its influence may be disastrous, because it prevents the development of a high degree of vitality and retards, if it does not prevent, a higher civilization. It makes the people inert, sluggish, irritable, and indifferent morally and religiously. Malaria is the best illustration of this influence.

IMMUNITY: The races which have lived for many generations in localities where certain endemic diseases prevail are said to attain immunity or freedom from their effects. This is, however, rarely the case. Such persons are attacked and suffer from the effects of the disease, but not as severely as those unaccustomed to its ravages. There are many regions in Central Africa where a white man can not live, owing to the virulent character of malaria prevailing there. The negroes who live there all suffer, but not as severely as do the white men who go there. Immunity is, consequently, a relative term. These negroes living in the fever-stricken parts of the African jungles are not strong, either physically or mentally; they vegetate and live miserably, altho they do not know why. Practically every nation is in this sense immune to some endemic diseases. The inhabitants of the tropics and subtropics suffer less from malaria than white men; but they suffer more from consumption when they come north, especially in the cities. The one race has acquired a certain degree of immunity against malaria, the other against tuberculosis. An endemic disease may be endemic at one time and epidemic at another. When a disease appears in a country for the first time it is usually epidemic in character; it may be virulent in its effects and many people die from it. Later it may settle down, after a proportion of the population has acquired comparative immunity, and may become endemic there. When measles first appeared among the Indians in California, about 30,000 of them died in one year; later, the mortality was not much

higher than among white people. The epidemic had become endemic. Sometimes a disease may be endemic in a community for many years, attack few persons, and be mild in character; then unsanitary conditions may arise and turn the endemic into an epidemic. This was the case with infantile paralysis in 1916 in the Eastern States of our country, especially in New York.

CONTRACTIBILITY: Most endemic diseases are caused by bacteria and are contagious. This has become known only recently, since the nature of few diseases was known before the epoch-making discoveries of Pasteur, in Paris, and of Koch, in Berlin. One discovery after another has been made within the last thirty years, and it is now a well-established fact that practically every endemic disease is due to some special form of bacteria and is, consequently, contagious. A person may contract it either through contact, through food, or through the bite of certain insects which have fed on the blood of an infected person. Some persons seem to be immune to one or another form of endemic disease, but are able to carry the bacteria with them and to infect those with whom they come in contact. This fact has been definitely established in the case of typhoid fever, and many infections have been traced to persons who were apparently healthy but served as carriers of the disease.

SPECIFIC ENDEMIC DISEASES: It would be impossible to discuss, even briefly, the various endemic diseases. Three will, consequently, be selected—tuberculosis, malaria, and hookworm—because they affect, singly and collectively, a larger number of people than perhaps all others combined. Fortunately, each of them is now under control, at least in those parts of the civilized world where people are willing to observe the laws of hygiene and of sanitation.

Tuberculosis is the most familiar of the three, since there is scarcely a person in our country who has not had a friend or acquaintance afflicted with it. Consumption, in its various forms, is caused by a rod-shaped parasite or fungus, discovered by Dr. Robert Koch, of Berlin, in 1882. It kills on an average 160,000 persons per year in the United States. This means from one-tenth to one-seventh of all our people, or about one-third of all those who

die between the ages of 18 and 45. Those suffering from this disease number not less than 1,000,000 persons in our country. Owing to the greater exposure to cold and other conditions of work, more men die from tuberculosis than women—63 per cent. of deaths from this disease in New York city occurring among men. Dusty trades produce an unusually high mortality from consumption. The negroes have a mortality rate more than 300 per cent. greater than the white—450 as against 148 per 100,000 of the population in 1910. Owing to the various measures taken tuberculosis is rapidly decreasing. In cities where anti-tuberculosis campaigns have been waged the death-rate has declined in a decade (1904 to 1914) from 200.7 to 146.8 per 100,000 of the population. And the day will soon come when consumption will be as rare in a civilized community as smallpox is at present. We know the cause of the disease and will be able to eliminate it.

Malaria afflicts practically all the peoples in the tropics and a large portion of those in the temperate zones. While mortality is comparatively small from this cause, morbidity is high. It ranges all the way from 2 per cent. in France to 90 per cent. in some parts of Greece. Further south practically no person is immune. It has been one of the greatest drawbacks to civilization.

Donald Ross, a British army physician, discovered the cause of malaria in a parasite carried by certain species of mosquito. Three years' search resulted in this discovery in 1898. He received the Nobel prize in 1902, and two other specialists in malaria, Golgi in 1906, and Laveran in 1907, were also honored in the same manner. This indicates the great esteem which physicians have for the men who discovered the cause and subsequent remedy for this dread scourge of man. The Panama Canal could never have been built without this discovery, since General Gorgas was able to apply the remedy and to reduce the morbidity rate in the Canal Zone to what it is in the United States. Other parts of the tropics have been redeemed in a similar manner, such as Ismailia, on the Suez Canal, and numerous parts of the West Indies and Central America. The United Fruit Company has shown that the tropics may be made habitable and outdoor pursuits possible—opening

up the vast food-resources of the tropics for the ever-increasing population of the world.

The hookworm is spread over a smaller area than malaria, being confined chiefly to the tropics and subtropics. It works, however, great havoc in those regions, and even in higher latitudes; for instance, in some of our Southern States it has produced a remarkable amount of degeneration among the poorer classes in the country districts.

Dr. Charles Wardell Stiles discovered a new species of this parasite in 1902 and gave the impetus to numerous movements for the suppression of the disease. The International Health Commission, founded and maintained by John D. Rockefeller, has been chiefly instrumental in suppressing the disease and aiding in making the tropics habitable for white men, also enabling the natives of those regions to become more industrious and productive. Various Central-American countries are now applying methods for the control of both hookworm and malaria, with remarkable benefit.

April 21—The Elimination of Epidemics

SCRIPTURE LESSON: In Ps. 91:10, one of the forms of protection promised to the godly is that from plague. This indicates that it must have been a disease known in Palestine. In 2 Sam. 24:15, mention is made of the death of 70,000 men from pestilence.

NATURE OF EPIDEMICS: The diseases which are classified under the name of epidemics are usually dormant in some part of the world; that is, they are endemic in character in certain localities and become epidemic, and often virulent, under certain conditions. These vary according to the nature of the disease. The indirect conditions are invariably, however, unsanitary and unusual crowding of the population, low vitality owing to food being insufficient in quantity and quality, and a generally low standard of living. An epidemic hardly ever starts unless these circumstances combine. If they are not acute, the disease attacks perhaps only a few or appears in a mild form. The moment, however, these conditions become accentuated, the disease spreads rapidly and acquires great virulence.

Spinal meningitis and infantile paralysis are usually endemic in many localities, but attain the character of epidemics from time to time. The direct conditions which produce an epidemic are: a virus—either bacterial or protozoan in character, a susceptible population, free communication between the sick and the susceptible, a vehicle for carrying the virus, and a breeding-place outside of man.

Some epidemics, like that of influenza, cause a vast amount of misery but comparatively few deaths, while others, for instance cholera, cause many deaths. The rapidity of travel differs likewise. Influenza traveled around the world from 1890 to 1894, while the so-called plague completed this journey from 1895 to 1902. Perhaps the best way to treat the subject is by selecting two typical epidemics: yellow fever and the bubonic plague.

YELLOW FEVER: This disease is caused by a bacterial parasite which is carried by a species of mosquito. The discovery of the carrier was made in 1900 by an American Army surgeon, Major Walter Reed, in Havana. The verification of the discovery was, however, necessary if it was to be of any real benefit to mankind. It occurred under dramatic circumstances which proved the heroism of some physicians and showed that science, as well as religion, has its martyrs. Two physicians, Dr. James Carroll and Dr. Jesse W. Lazear, also a nurse, submitted to the bite of an infected mosquito after the nature and the risk of the experiment had been fully explained to them. The nurse and Dr. Lazear had a virulent attack and died; Dr. Carroll recovered from a severe attack. Perhaps never in the history of medicine or of science, for that matter, have equal heroism and self-sacrifice for the cause of humanity been shown. These persons made possible the eradication of yellow fever—a disease which up to that time had been the scourge and terror of the tropics and even of regions considerably farther north. The verification of the discovery made possible the eradication of yellow fever under Colonel Gorgas one year later in Havana, and removed thus one of the worst plague-spots in the world. Only a few cases have appeared since that time in Havana and the West Indies, and they were promptly dealt with and further extension prevented.

A few statistics will give an idea of the toll of human lives exacted by this disease. They do not tell, of course, the whole story. There were disrupted families, widowed wives and husbands, bereaved friends, and loss to the community of some of the most valuable citizens and physicians. The loss in property ran during some of the epidemics into hundreds of millions. Previous to 1865 yellow fever made an almost annual visit to our southern shores and in some years the mortality was high. Accurate statistics are necessarily unavailable because vital statistics were not kept even approximately correct in those days. The following incomplete figures are the best obtainable.

In 1793 Philadelphia lost about 1,300 out of a total population of 40,000 by yellow fever, while 4,000, or one-tenth of all the inhabitants, had the disease. In 1798 the death-roll was 3,645. In 1797 New York lost 2,080, Boston 200, Portsmouth 100, New London 81. In 1847 New Orleans lost by death from yellow fever, 2,259; in 1853, 7,970; in 1854, 2,423; in 1855, 2,670; in 1858, 3,889; in 1867, 3,093. Memphis, Tenn., lost about 2,000 in 1873. In 1878 one of the worst epidemics of yellow fever occurred. It spread into 132 towns and cities of the Southern States as far north as Kentucky; the number of cases was about 74,000 and of deaths 15,934. New Orleans alone lost about 4,600.

An interesting fact is the comparative susceptibility of different racial and national elements to yellow fever. During the epidemic of 1853 in New Orleans this factor was studied specifically. The mortality from the disease per 1,000 was as follows: Native Creoles, 3.58; West-Indians and Mexicans, 6.14; strangers from Southern States, 13.32; strangers from Spain and Italy, 22.06; from the Middle States of the Union, 30.69; from New York and New England, 32.83; from the Western States, 44.23; from France, 48.13; from British America, 50.24; from Great Britain, 52.19; from Germany, 132.01; from Scandinavia, 163.26; from Austria and Switzerland, 220.08; from the Netherlands, 328.94. These figures prove the comparative, altho not the complete, immunity of natives of southern countries who have been subjected to the disease for generations and have lost their more susceptible members through death, while through the selective process

in the more virile survivors a certain racial resistance against yellow fever was developed.

Another interesting fact is the greater number of victims among men than among women and the practical exemption from attack of children from five to fifteen years of age. Whether there is a really greater susceptibility to the disease among men or whether they are more frequently attacked than women because they are more exposed is still a mooted point. It is certain, however, that drinkers and persons living irregular lives are the most likely victims and that they seldom recover.

THE BUBONIC PLAGUE: This epidemic, also called "black death," originated in China. It appeared in Europe for the first time in Constantinople during A.D. 543 and is supposed to have caused the death of 10,000 people in one day. It had appeared previously about the fourth century B.C. in North Africa and Egypt. In 1352 it spread through Europe and nearly twenty-five per cent. of the population died. Hecker estimates that out of the 2,000,000 inhabitants of Norway only 300,000 survived. The outbreak lasted twenty years and 40,000,000 persons were supposed to have died. During the great plague of 1665 there were 63,596 deaths in London out of a population of 460,000; in Marseilles 87,000 people died, and 200,000 in Moscow. It is supposed to have been introduced through bales of merchandise from the Levant. People living in the country, on barges, and on ships were much less subject to attack than those in the city. The disease is essentially one of filth and famine and attacks chiefly the debauched.

The bacillus of the bubonic plague was discovered almost simultaneously in 1894 by Kitasato and Yersin, working independently. An antiplague serum was soon found and a test was made at the Roman Catholic mission in Canton in June, 1896, by injecting it into a young Chinaman who recovered from a severe attack of the disease. The bacillus is spread by rats, mice, rabbits, squirrels, and other animals that carry fleas, and many epidemics occur among these fur-bearing species before the human form of it develops. Since rats and mice are always carried from port to port by ships the disease spreads over large areas in a very short time.

With the discovery made and tested, it would have been easy to suppress the most recent outbreak of the disease which occurred in San Francisco in the spring of 1900. The board of health quarantined the Chinese quarter, but commercial interests, fearing financial disaster, prevailed on the United States Circuit Court to declare the quarantine illegal on June 15. The Marine Hospital Service renewed it immediately for the whole State of California under Federal authority. But the governor of the State and the commercial interests of San Francisco suppress the Marine Hospital Service through the Secretary of the Treasury. Meanwhile the disease spread. Finally an investigation was made at the instance of the Service by order of the Secretary of the Interior in January, 1901, by three of the highest medical experts of the country. The report, unanswerable and authoritative, was made February 26, 1901, finding many cases of bubonic plague. Its immediate publication was required by the Federal quarantine law of February 15, 1893. It was suppressed, however, until April 19, 1901, after it had been published by the *Occidental Medical Times* and the *Sacramento Bee*. By some strange accident the officers of the Marine Hospital Service, who had performed their duty faithfully to the country, were shortly after ordered to far-away points.

This case is mentioned to point out two lessons: that commercial interests interfered with the duty of officers who, against great pressure, performed their duty manfully, and that our country is the only civilized nation which entrusts a purely medical affair to an expert in finance as the superior officer, because he is a member of the Cabinet. The San Francisco merchants are not the only men who have acted in this manner. When the hookworm was found in our Southern States the members of Congress from those regions protested against besmirching the fair name of their States. What we need is a Federal department of health, with specific functions concerning all matters of health and sanitation, and with a cabinet officer at its head.

Epidemics are international. Combating them should be made an international affair. This fact brings home the lesson of the unity and brotherhood of mankind.

April 28—The Mastery of Children's Diseases

SCRIPTURE LESSON: Jesus healed not only adults, but children; for instance, the daughter of Jairus. But in Mark 9:36 he declares his great love for them by making a favor shown to a child equivalent to one shown to himself.

THE CHILDREN'S YEAR: The Children's Bureau of the United States Bureau of Labor has invited the cooperation of all churches, societies of men and women, individuals, in fact, of everybody, to make 1918 the Children's Year by saving 100,000 lives of boys and girls under five. The action was taken at the suggestion of the Child-Welfare Department of the Woman's Committee of the Council of National Defense. In this war many children are killed, die of starvation, neglect, and brutality. It is of the very best augury that our Children's Bureau has started a national movement for the saving of the lives of a portion at least of the 30,000,000 children who come under its care. That of this number of boys and girls under fifteen special consideration should be shown to those under five is significant, because it is indicative of the increasing valuation shown for human lives, especially at the age when dependence is greatest and death comes most readily.

We heartily support this plan, which goes into operation in April of this year. If a disease breaks out among domestic animals a specialist soon appears to investigate, report, and advise. The different bureaus of the Department of Agriculture vie with each other in devising ways and means to remedy the evil. Until two years ago children might die by the thousand, yet the Federal Government would officially know nothing about it. When infantile paralysis raged in the Eastern States in 1916 the Marine Hospital Service cooperated admirably with the local boards of health and was not interfered with by the commercial interests, as was the case in San Francisco in 1900. This was due perhaps to the better organization of the health boards and to the fact that children are coming to be looked upon as the greatest national asset.

The plans of the Children's Bureau are so far not worked out in detail. It will depend on each community to decide just what is necessary to do and how it is to be

done. The Bureau can only suggest and inspire, lay down general principles, and give general directions. Perhaps the larger cities will do this work well, because they have a large number of well-organized societies. It is the smaller towns and villages which are likely to be less efficient in this respect, not because they are less interested, but because it is more difficult to get men and women with sufficient leisure to devote to this work in a well-organized manner and because expert advice of competent health officers is not easily available. We urge our readers, consequently, to take this matter up and write to the Bureau for further information. There is truly no greater privilege before a Christian than that of saving children's lives.

The statements of the Bureau for the press are as follows:

Plans for the celebration of Children's Year, of which the saving of 100,000 lives is one feature, are being developed by the Children's Bureau in cooperation with the Child-Welfare Department of the Woman's Committee of the Council of National Defense. The safeguarding and protection of children are looked upon as a patriotic duty in view of the unavoidable wastage of human life incident to war. It is expected that the 5,000 or more local committees of the Child-Welfare Department of the Woman's Committee will be able to carry the campaign to every community in the United States. This is looked upon as essential to the success of the movement, for in the last analysis every community must save its own babies, if they are to be saved at all. State and Federal agencies, either official or voluntary, can make plans and offer suggestions, but each community must bear its full share of responsibility in making the campaign a success.

The quotas assigned to the various States are given in the following table:

	Population under five, 1910 census.	Quota of lives to be saved.
Total	10,631,364	100,000
Maine	71,845	676
New Hampshire	39,581	372
Vermont	34,171	321
Massachusetts	328,886	3,094
Rhode Island	54,098	509
Connecticut	112,244	1,056
New York	898,927	8,455
New Jersey	266,942	2,511
Pennsylvania	884,270	8,318

	Population under five, 1910 census.	Quota of lives to be saved.	City	Infant- Mortality Rate.	City	Infant- Mortality Rate.
Ohio	479,475	4,510	<i>New York</i>		Harrisburg	129
Indiana	275,524	2,592	N. Y. City.....	125	Johnstown	165
Illinois	597,989	5,625	Bronx	96	Philadelphia ...	138
Michigan	298,554	2,808	Brooklyn	117	Pittsburg	150
Wisconsin	256,171	2,410	Manhattan	135	Reading	142
Minnesota	226,840	2,134	Queens	122	Scranton	148
Iowa	236,063	2,220	Richmond	138	Wilkes-Barre ..	146
Missouri	360,503	3,391			<i>Maine</i>	
North Dakota	82,399	775	<i>Pennsylvania</i>		Portland	144
South Dakota	73,489	691	Allentown	144	<i>Dist. of Columbia</i>	
Nebraska	140,096	1,318	Altoona	119	Washington ...	152
Kansas	191,519	1,802	Erie	115		
Delaware	20,045	188				
Maryland	137,714	1,295				
District of Columbia...	26,669	251				
Virginia	268,825	2,529				
West Virginia	169,118	1,591				
North Carolina	332,792	3,130				
South Carolina	228,459	2,149				
Georgia	376,641	3,543				
Florida	96,956	912				
Kentucky	294,503	2,770				
Tennessee	294,591	2,771				
Alabama	311,716	2,932				
Mississippi	259,661	2,442				
Arkansas	230,701	2,170				
Louisiana	224,069	2,108				
Oklahoma	241,904	2,275				
Texas	538,984	5,070				
Montana	38,323	360				
Idaho	40,444	380				
Wyoming	15,331	144				
Colorado	82,562	777				
New Mexico	45,285	425				
Arizona	24,778	233				
Utah	52,698	496				
Nevada	6,383	60				
Washington	108,756	1,023				
Oregon	60,211	566				
California	193,659	1,822				

THE NEED FOR WORK AMONG CHILDREN:

The following table shows how serious our infant mortality still is. The death-rate is computed per 1,000 babies under one year:¹

City	Infant- Mortality Rate.	City	Infant- Mortality Rate.
<i>Connecticut</i>		Fall River	186
Bridgeport	123	Holyoke	213
Hartford	119	Lawrence	167
New Haven....	108	Lowell	231
Waterbury	149	Lynn	97
<i>New Hampshire</i>		New Bedford ..	177
Manchester	193	Somerville	101
<i>Massachusetts</i>		Springfield	124
Boston	126	Worcester	137
Brockton	99	<i>Michigan</i>	
Cambridge	119	Detroit	179
		Grand Rapids..	122
		Saginaw	145

¹ This table is from *Infant Mortality*, published by the Children's Bureau, U. S. Department of Labor, p. 12 (Infant-Mortality Series No. 6).

Studies of school children have been made in many places, but with results unfortunately almost uniform in their seriousness. One of the latest is reported about Chicago in the *Journal of the National Education Association*, May, 1917 (p. 943).

During 1916 Chicago had about 500,000 school children in attendance. Of this number 191,225 were examined during the year and 101,237 were found defective. On this basis 240,000 out of the 500,000 school children have physical defects in need of correction. The indication is, according to the estimates of the school dentists, that 450,000 of the children have defective teeth.

Dr. L. Emmett Holt estimates that there are 25,000 children in New York city suffering from heart-disease.

AGENCIES AT WORK FOR CHILDREN: The need for work among children has long since been recognized and infant-mortality rates no longer run into 40 and 50 per cent. Numerous agencies have sprung up everywhere and work is being done from every possible angle, from preparing the mother to guiding the boy and girl properly into manhood and womanhood. School physicians and dentists, district school nurses, and various philanthropic societies are working among all classes of children.

The different States are beginning to take a keener interest in children. A *Summary of Child-Welfare Laws* (Children's Bureau, Miscellaneous Series No. 7) reports various laws passed during 1916 in different States concerning the health of children. There is now no State which does not recognize that it is of the utmost importance for the community, not only to conquer children's diseases, but to take every possible measure to assure the best of health for the younger generation by proper feeding, exercise, play, ventilation, and clothing.

The Book and Archeology



THE GOSPEL OF THE SON OF GOD¹

STUDIES IN MARK

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April 7—Jesus Sets Men Free

(Mark 7: 1-37)

THE first part of this lesson (verses 1-23) brings out the freedom which Jesus claimed for his adherents from the traditional and fettering regulations of Pharisaic piety. True freedom is always the demand of life to live and move. It is invariably bound up with a sense of duty. Liberty is not the dislike of regulations because they are regulations, but the reaction of the growing human spirit against regulations which fetter its development. Hence Jesus repudiates the petty Pharisaic rules about washing, not because he had any objection to cleanliness, nor because he was a violent iconoclast, but because these regulations interfered with the proper fulfilment of God's commands. Note the point of verse 8: it was not merely that these regulations were petty, but that such traditions of external religion were preventing men from realizing the inwardness of true religion as God meant that to be carried out. The secondary was becoming more important in the eyes of the Pharisees than the primary, the external than the internal. The several traditions which had grown up round "the Law" had become so important, and at the same time so alien to the original purpose of the Law, that the conservative reverence for them was in danger of diverting the mind from what was vitally important in the eyes of God. Jesus gives an instance of this in the rabbinic decision that a man's duty to the temple must, if need be, take precedence of his duty to his own parents. When the moral law could be tampered with in this way to buttress the supposed interests of God, it was time that these interests were redefined. This Jesus proceeds to do, by insisting that what a man ate made no difference to his religious spirit; instead of drawing up regulations, as in the

Levitical code or in the Jewish traditions, about various kinds of food, the right thing was to begin from within, from the heart. Purity is primarily a question of the conscience and heart, not of the digestion. A word like this sounds to moderns in the West, at any rate, a commonplace to-day; but it was a revolutionary declaration for the age in which it was spoken, and the need of it may still be measured by the opposition which it encounters, for example, in the caste-regulations of India at the present time. This teaching upon the right of real religion to ignore questions of ritual food is the spear-point of Christianity in many fields of modern missions. Even at home it retains its force, for there is a perpetual danger that regulations once devised for the protection of religion may grow into customs that, however good intrinsically, corrupt the very purity and weaken the very strength of what they are meant to conserve.

The incident of verses 24-30 illustrates the freedom of Jesus in healing one who did not belong to the Jewish race. We may rank it as an anticipation of the emancipation which was to come to the world from the idea that God's mercies were racially limited. What appeals to Jesus ultimately is the human need, in any race, and even altho the historical exigencies of his earthly mission confined his activities primarily to the Jews, he takes this opportunity of showing that his heart of pity was not to be confined within these bounds. Possibly that is one reason why the cure was not only remembered but chronicled at this point. It was done on pagan soil, outside the land of promise. But wherever Jesus found faith, he welcomed it; he felt free to reward it anywhere.

Traveling south again to Jewish soil, he encounters a case of deafness accompanied, as often, with a stammering or broken power of speech (verses 31-37). He frees

¹ These studies follow the lesson-topics and passages of the International Sunday-school series.

the sufferer from the impediment in his utterance. For the freedom which Jesus brings is not confined to what we call the "spiritual" sphere; it means relief of everything which hampers men in body, no less than in soul. And in this connection it should be noticed that the remark about Jesus "sighing" (verse 34) probably means that he drew a deep breath, to be imitated by the patient, who was to further the cure by "forcing up a blast of air from the lungs into the ear-tubes and the mouth, as if to clear away any obstruction" which lingered.

This is not less real and suitable than the ordinary explanation that he sighed over the condition of the human race in its disease and dumbness. He did not disdain to use the humblest means of securing freedom for the body as well as for the soul.

April 14—Jesus Requires Confession and Loyalty (Mark 8:1-9:1)

The theme of this lesson is concentrated in the passage beginning with the twenty-seventh verse of the chapter, which describes a conversation on the road north. Jesus asks the disciples about the opinions which ordinary people held with regard to himself. It is not a question of mere curiosity, much less prompted by a desire to hear himself spoken about. His object is to convey to the disciples his own view of his mission, and he leads up to this by starting the conversation so as to raise the subject naturally. The disciples report the various ideas current among the people. Jesus, according to some, is John the Baptist—that is, as we have already seen (chapter 6:14), John raised from the dead. Another view was "Elijah." Perhaps what reminded people of Elijah were the trenchant power of enforcing decision and the outspoken prophetic courage of Jesus. Others conjectured that he was one of the prophets come to life again. All agreed that he was a remarkable figure. But when Jesus turned to ask the disciples their own opinion, he received a better answer. Peter, speaking for the rest, replied, "You are the Christ," that is the Messiah—not some one who ushers in the new kingdom or who heralds its advent, but the Inaugurator himself, the divine Founder of the new realm on earth. This confession does not put Jesus in any class; it recognizes his unique preeminence.

But great as was the faith which prompted this confession, the disciples still needed to learn what was really meant by the Messianic rôle of Jesus. The title required to be redefined, and Jesus at once set himself to explain all that it involved in the way of suffering and conflict before the final triumph. The disciples evidently clung to the traditional idea that the Messiah would carry everything before him in an outward triumph, overbearing all opposition and achieving a splendid success. If there were to be suffering, it was the Messiah's enemies who would be hurt, not the Messiah himself. To this childish, optimistic view Jesus opposes the stern reality; the triumph of God's kingdom involves the suffering and death of the Messiah, a bitter conflict with the authorities, unpopularity, and humiliation. The cross must come before the crown. So distasteful was all this to the disciples that Peter actually began to remonstrate with him (verse 32). Jesus had spoken of the divine necessity for this career of sorrow in the service of God, but Peter is quite sure that he knows better; he censures Jesus for talking in such a strain and for entertaining such ideas at all. What prompts Peter is not cowardice, for Jesus had spoken only about the consequences to himself. Peter is genuinely concerned for his Master, afraid he will run needless risks, and anxious to make him take a brighter view of his vocation. The severity with which Jesus rebukes him—for in verse 33 the Lord practically calls him a devil, or tempter—implies that Jesus felt the deadly and subtle force of the very temptation which Peter put before him. Already he had had to meet it, and again in Gethsemane it returned, the temptation to wonder whether after all it was necessary to suffer, whether the end could not be won by less painful means. Some of the acutest temptations in life come to us through the lips of those who care most for us. Their mistaken affection may lead them to put pressure on us, to seek the line of least resistance. And such temptations have to be almost brusquely set aside. Jesus sums up the matter by telling Peter that the one view is the divine, the other is the human; it is natural to human nature to avoid pain, but it is divine to hold on even through the pain which comes between us and duty.

And this vocation for the Messiah involves a similar duty for his true followers (verses

34-38). Self-seeking, which shrinks from hardship in his service, is ascribed to a feeling of shame—to a sense of humiliation at the thought and prospect of having to suffer, as if that were unworthy of human nature. To be ashamed of Christ's words is either to be ashamed to preach them or to receive and act upon them, but in either case it proves a failure to enter into the spirit of the Lord, and any such backwardness excludes from his kingdom. Confession and loyalty are the standing orders of the gospel, because confession implies a Lord whom we recognize as entitled to control our lives, and loyalty to a Lord who leads.

April 21—Jesus Transfigured

(Mark 9:2-29)

The golden text gives the inner meaning of this incident in words which are almost the same as those used at the baptism of Jesus. Only, the latter is a revelation to Jesus; the transfiguration is a revelation of Jesus, of what he really is. And the inference is, "Listen to him." The significance of this lies in the close connection between the transfiguration and the preceding conversation, which revealed a hesitation on the part of the disciples to believe that such a vocation as Jesus foretold for himself could be in accord with the will of God. Now they are told and shown that the acceptance of suffering is approved by God. Instead of putting forward their crude prejudices about the kingdom of God, the disciples must listen to Jesus. What he has to say, however new and staggering it may sound, has divine authority behind it. Perhaps we may go further and argue that the vision denoted an inner harmony between the great figures and leaders of the divine law and Jesus himself, as if to show that, however Jesus was criticized for breaking the law, he was really carrying on its spirit and fulfilling its end. The disciples were familiar with the taunt that their Master was a heretic, who sat loose to the principles of true religion, and perhaps this taunt had sunk into their own minds. But, if they were perplexed by his attitude to traditional forms of religion, this incident would help to assure them that he was in the line of the true succession. If Moses and Elijah had fellowship with him, there could be no doubt as to his loyalty, whatever the Pharisees said.

At the same time the experience for Jesus was a ratification of his own faith, a foretaste of the glory which was to follow his sufferings. He was to triumph over death as even Moses and Elijah had not. The disciples on earth might not be able to enter into his feelings or to strengthen him with intelligent sympathy as he faced the ordeal; but he was not without fellowship, and God conveyed to him in this mysterious way the encouragement and confirmation which even he required.

Note that in verse 5 what Peter says is, "Lord, it is a good thing we are here"—that is, it is a good thing for you. As if he would say, "At any rate, we can do something for you; we can put up tents to shelter you." He was not thinking about himself and his two companions, as the ordinary translation suggests. What he had in mind was not that it was delightful for them to have this opportunity of spiritual vision and fellowship, but that they might be able to be of some practical service.

The sequel (verses 10-13) shows them perplexed that they are afraid to ask questions about their difficulty, and Jesus resolves their doubt by telling them that the Elijah of whom they read had already come in the person of John the Baptist. Even he had had to suffer; much more the Messiah whom he heralded. As Elijah's experience typified John's, so it typified that of Jesus himself. The experience of suffering in the divine cause was not so unexpected or so novel as the disciples imagined.

In this way Jesus is shown to have the highest claim to the attention of his followers. "Hear ye him," that is, in preference to the authorities. It is not what the Pharisees or the scribes say about Scripture that is the final word; the Jesus who is setting his face toward the cross had the last and best light to throw upon all the problems and perplexities of life. It is in view of what he is that everything becomes intelligible. Further, it is implied that he is the answer to all the questions of life, if men will only ask him about them. To "hear" Jesus is not to listen to him merely. He hears us, resolves our doubts, and clears up our perplexities, even when these are caused by some traditional views about the word of God. It is when we have courage to put questions to him that he casts new light upon what troubles us, and what gives us courage and

confidence to appeal to him is the divine assurance that he is God's Son, so closely in touch with the Father that he can unveil what otherwise would remain a mystery to our minds. In fact, the golden text illustrates the truth underlying the saying of Jesus, "Come unto me," which follows and ought never to be separated from the words which precede, "All things are delivered to me by my Father."

April 28—Jesus Rebukes Selfishness (Mark 9: 30-50)

At this stage in his ministry Jesus was concentrating his attention upon the disciples, endeavoring to plant in their minds the unwelcome truth about his sufferings. Apparently they had relapsed from the frank mood noted in our last lesson. They were afraid to put questions to him about what puzzled and disconcerted them. Worse than that, they let their imaginations and their tongues loose upon what they still firmly believed to be in the immediate future—the triumphant kingdom with its rewards. What occupied their minds was their relative positions of dignity in the kingdom, and they had been quarreling about this. They refused to let their thoughts dwell on what Jesus insisted lay in front of them and of himself—refused to discuss it with him. Far more congenial it was to apportion the splendid positions which they hoped to gain in the triumph of their Lord. Apparently Jesus had overheard their excited, angry tones as they walked behind him. They were silent in his presence but ready enough to talk among themselves on a matter which affected their private interests and ambitions. He knew when to rebuke, when to wait for a suitable opportunity to read them a lesson, and the time came when they were inside a house at the next village. It is a lesson of humble service. The true way to honor in his kingdom is to lay upon oneself the lowest duties, to forget oneself in doing what one can for others, especially for the weak and humble. To "receive a child in my name" means to attend to small and weak things on earth because that is Christ's own way. Actions like this are to be done because the disciple feels they arise from his connection with Christ; and such lowly service brings the great God himself nearer.

The next story (verses 38-40) gives a

similar rebuke to their spirit of exclusiveness. Possibly they expected to be praised for having checked the exercise. They may have felt that this unauthorized person had no right to be infringing their monopoly and thereby entitling himself to the reward which would be theirs. But Jesus takes a broader view of the situation. He is only too thankful for even secret and imperfect sympathy with his object. If a man uses his name to exorcize demons, he will not be likely to speak evil of him in a hurry.

This thought is carried on in the saying of verse 41, which means that even outsiders who are kind to their disciples out of respect for their Master will not miss their reward. It is the thought developed in the parable of the sheep and the goats in Matt. 25. Jesus declares that not even the slightest token of sympathy is to be despised; even outsiders who are not formally Christians will be rewarded for anything they do to help disciples. It is as if he warned them not to be proud or narrow in their missionary work, but to recognize such indications of human kindness as promising tokens.

Then come two sayings about causing difficulties or stumbling-blocks, first to others and secondly to themselves. Jesus speaks of the deadly sin and guilt of leading weaker Christians to lapse from their faith; the utmost care must be taken to avoid setting a bad example or exerting an evil influence. Christians must not, at their peril, please themselves or consider that such weaker members have no claim upon them; they must not be too proud or selfish to think of their humbler fellows. Neither must they think any sacrifice of their own freedom or comfort too costly to secure their salvation. This is the stringent counsel of verses 43-50. The point seems to be that any temporary measures of self-denial, even painful and costly, will be well worth making in view of what they bring in the future. The word "salted" in verse 49 means "consecrated," as a sacrifice was consecrated with salt in the ancient world, and the idea is that the fire of discipline and tribulation which the disciple has to undergo here and now is salutary. Better that than the eternal fire of hell for the self-indulgent who shirk self-denial! Finally, Jesus uses "salt" to express the influence of true disciples in the world. It is such self-denying Christians who are the seasoning of a selfish world.

LIFE IN LARSA 4,000 YEARS AGO¹

AMONG the cities of old Babylonia was Larsa (the Ellasar of Gen. 14:1, 9; modern Senkereh), situated near one of the great canals (which is still an important waterway), and the capital of a small State and seat of a dynasty. Shamash, the sun-god, was its chief deity, and a great temple to him has been uncovered there. His name appears in the salutation of nearly every document from the place. The city came by conquest under the sway of the great king and legislator, Hammurapi, when he unified all Babylonia. It has been excavated in part, and many documents have been brought thence to the United States, a considerable portion of these being in the Yale Museum. Some of the most interesting documents consist of private correspondence, from about 2000 B.C., and these letters reveal in an intimate way the life of the time in that city.

The Yale University Press has just issued an unusually interesting volume containing a part of this correspondence, in which Dr. Lutz has autographed (that is, copied and printed in the cuneiform character) 152 letters and has also transliterated, translated, and annotated thirty-three. The result is instructive from the antiquarian, the human, and the Biblical sides. Combining the second and third is the following letter (No. XXVII, pp. 22-23, obverse of which is reproduced here with its envelop) from a brother to his sister, especially notable because it gives a spelling of the name "Abraham" not hitherto found in Babylonian documents.

"To Elmeshum, speak: Thus says Sirum: May Shamash and TAK of Eshara² for my sake preserve thy life for eternal days! Establish in this fashion the sisterly relation, for we have grown up together since we were small. Thou hast acquired since a protective genius.³ Not at all didst thou reduce the price of 15 she of silver, but, yesterday, I took Aba-rah-am, when thou hadst come. Not until thou hadst overcharged me didst thou comply. Thou (hast said): 'In the future I shall send unto thee good . . . and . . . ' Thou didst not cause (it) to be sent. But as I have told thee I (say again): 'If the patrician Abi-Amurru-m, who took thee, needs beds, then let him write to me, and I may send

him 5 beds.' I, now, dispatch with another ship a man unto thee. Send me for 1/6th of a shekel of silver, drink, and food. May I therein recognize thy sisterly disposition."

The name of the patriarch as hitherto read in the cuneiform took the forms A-ba-ra-ma, A-ba-am-ra-ma, and A-ba-am-ra-am. Here it appears as A-ba-ra-ha-am, the h corresponding to the heavy guttural h of Hebrew. This spelling is, however, not that of the Old Testament, which employs the lighter non-guttural aspirate. An interesting point here is that the correspondence is assigned to a date within about a century of the patriarch's time, if (on the basis of Gen. 14) Abraham was a contemporary of Hammurapi.

The letter seems to show that the sister was the wealthy member of the family, to whom the brother appeals earnestly to show her "sisterly disposition" by furnishing "drink and food."

Another letter (No. III., pp. 8-9), also an appeal for food and clothing, testifies to the constancy of human nature, human failings, and the ready finding of excuses for failure. It says in part:

"Send me one robe! Do not be negligent toward me. You have always an open door [i.e., 'another excuse']. Send me a half of a qa of oil."

Profit-sharing is supposed to be a very, very modern commercial improvement. But in view of the following (No. VI., p. 10) one may again ask whether there is anything new under the sun.

"As you have heard, since the second month my master has told me to distribute to the men the equal shares of the profits which are on hand, so I put the equal shares of the profits which are on hand before the men, on account of the order of my lord. On account of you my lord has told me to divide up. And to my lord I spoke in this fashion: 'Let the men take the equal shares of the profits which are on hand. But the men of the brickyard, I do not give them.' So I hold the brickmakers for two months. Come up and your case, which you have, establish before the servants of the king."

Here profits of some business are shared among certain men, but laborers in the

(Continued on page 353)

¹ *Early Babylonian Letters from Larsa*. By Henry Frederick Lutz, Ph.D. (Yale Oriental Series, Babylonian Texts. Vol. II.) Yale University Press, New Haven, 1917. 11 1/2 x 8 1/4 in., xiv+42 pp. and 57 plates. \$5 net.

² The name of a temple.

³ Possibly a euphemism for "husband."

Sermonic Literature



CHRIST, THE ETERNAL YOUTH

The Rev. G. STANLEY RUSSELL, M.A., London, England

Then said the Jews unto him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: Verily, verily, I say unto you, before Abraham was, I am.—John 8:57, 58.

CONJECTURE has often endeavored to form some clear conception of the physical appearance of Jesus. The conventional portraits, long-haired and bearded, and with the aspect always of weariness and sorrow, were born of ideas which no longer possess us and rest upon mere tradition. The early Church, accustomed to the exquisite perfection in which the pagan world portrayed its gods, and afraid of the corruption of a so-called sensual imagination, found pleasure in representing the bodily aspect of its Lord under Isaiah's picture of an afflicted sufferer or David's description of a smitten and wasted outcast. The early Fathers are emphatic in the assertion that "if we could see him, there is no beauty that we should desire him." "In appearance," says Clement of Alexandria, "he was base"; "his body," writes Origen, "was small and ill-shapen"; "had no human handsomeness," adds Tertullian, and this distorted inference went to even more absurd extremes, and a fancy found circulation to the effect that Jesus was a leper. Now since it was under the egis of these ideas that the traditional portrait arose, it is scarcely necessary to say more to secure its complete rejection. Nor was there wanting in that same early Church a party which did reject completely and with emphasis this morbid and baseless mental picture. They believed that in the son of David there was not a little of the physical charm of his great ancestor: a fourth-century print of the entry into Jerusalem shows a youth with short hair and beardless face and quick and nervous features; while St. Jerome declares that there must have been "something starry" about the face and figure of the Man from Nazareth. To open the New Testament is very quickly to discover that in the figure

of the earthly Jesus there must have been much that was compellingly attractive. He moved among men royally; they rose up and followed him without a word; women served him devotedly to the end, and the blood-smeared, elderly portrait of tradition gradually resolves itself into the features of a Galilean Apollo. No reader of the New Testament will have failed to note the emphasis there laid on the look of Jesus. Again and again comment is made on the glance of his eye—now conveying censure, now reproach, now wistfulness, and now again compassion. His look has come down the ages, and the power and beauty of his form, no less than of his words, alone account for him. He moves through the pages of the gospel neither wearily nor sadly—the weariness and sadness both have their moments—but treading the streets of that distant Jerusalem or the hills of Galilee, possess, as possibly none other has been, of what one of the poets ascribes to Sir Philip Sidney:

"A sweet, attractive kind of grace,
A full assurance given by looks,
Perpetual comfort in a face
The lineaments of gospel books."

My text is to be read with this in mind. The older commentators discover in the mention of fifty years a suggestion of which they make the most, that Jesus was looking very old. The cares and toils of his ministry, the fret and strain of his mission of redemption had, they said, so lined and furrowed and saddened his countenance as to add something like twenty years to his appearance. On the other hand, it is very much more probable that the utterance was intended as the very opposite—a crushing retort to the presumption of youth. "When a man comes to fifty," they say in effect, "he may begin to discuss these matters with those to whom age and experience have given the right to speak," and the biting scorn which they put into the sentence is a

clear proof that the person against whom they hurled the gibe was one whose features made the very mention of half a century of life absurd. Jesus was probably under thirty when he died—for the "thirty years," like the "forty days" of the gospels, is an artificial period—and there is, therefore, a very clear-cut piece of irony on the part both of the venerable graybeards and of the young religious rebel in the dialog before us here—"Thou art not yet fifty years old, and hast thou seen Abraham?" The contempt is meant to be withering, but not half so mordant as it is the answer, which sent the venerable professors of theology to grope among the gathered stones of the still incomplete temple for weapons to replace their useless dialectic—"Verily, verily, I say unto you, before Abraham was, I am."

There is, therefore, in the contemplation of Jesus an element of unstudied and youthful naturalness. As F. W. Robertson put it years ago: "There was around him no false mist of holiness, no solemn affectation; he was found at the marriage-feast, he accepted with indifference the invitation of the rich Pharisee and the scorned publican. He mixed with the crowd as one of them." His very words are full of charm and novelty, of beauty and of humor, when read without the obsolete portrait behind them of the bleeding man of sorrows, or the commentary upon them of that mind for whom the fresh young Galilean has been buried in the grave-clothes of Pauline theology. Dr. Glover in *The Jesus of History* strikes this note with graphic force. He pictures a household, a widow with five sons and at least two daughters, and Jesus the eldest growing to manhood in the Nazareth home. The parables are born in those years of growth out of what he saw around him and out of a gift for story-telling which assuredly did not awaken for the first time when he had gone out into the world. In every common ministry of the home—the baking, the sweeping, the family life, the patching of clothes, the candles and bushels and beds and moths and rust—there came to him something, quickly noted and never forgotten, which afterward he made immortal. In the road around Nazareth he had seen the traffic between Egypt and Mesopotamia and the world around, pilgrims, traders, embassies, even monarchs, and they come into the words of the man from a bright

quick mind of a boy, who went down to the road and walked alongside the camels and gathered his notions of the kingdoms of this world and the glory of them, of the many that came from the east and from the west, from the sight of Nubians, Egyptians, Romans, Greeks, and even Britons, as well as orientals.

"One always thinks of him," says an artistic mind, "as a young bridegroom with his companions, as indeed he somewhere describes himself, as a shepherd straying through a valley with his sheep in search of green meadow or cool stream, as a singer trying to build out of music the walls of the city of God, as a lover for whose love the whole world was too small, as exquisite as the coming of spring and quite as natural. I see no difficulty at all in believing that such was the charm of his personality that his mere presence could bring peace to souls in anguish, that those who touched his garments or his hands forgot their pain; that as he passed by on the highway people who had seen nothing saw clearly, and others heard for the first time the voice of love and found it musical as Apollo's lute, that evil fled at his approach, that men rose as it were from the grave when he called them; that when he taught on the hill-side the multitudes forgot hunger and thirst and care, and that to his friends who sat at meat with him the sweetness of God drew near."

We have not here the Jesus of traditional theology, still less of Michelangelo's "Last Judgment"; rather have we the apotheosis of all the wonderful natural beauty whereby the old pagan world had sought to depict the gods, bringing heaven and nature and love and happiness all right up to the doors of men, answering all the longings that humanity has had for itself; bursting into an old age tied by convention and tradition, of stunted and deformed and afraid human nature, with a life that is real, showing in the common things of home and street and field and market, and a man's simple fundamental hold of God, the life that is life indeed. Jesus did not move through the world conscious of some sort of rôle of an official character; he walked only as one who had touched reality and attained to union with it. He never attempts to define God; he only declares him to be perfect; he only affirms him to be spirit, and thereby acknowledges him to be beyond definition; he nowhere fixes the nature of sin or elaborates a system of salvation or a tariff of forgiveness beyond saying that to be saved is to forget yourself, and that to

forget yourself is to begin to discover yourself—beyond saying that God's forgiveness, at any rate, is much more anxious to reach us than we are to possess it. The whole attitude and outlook of Jesus depend not upon exact thinking or accurate comprehension; they depend rather on what Keats longed to live by—sensation; on the life of the easy, natural, loving heart, awake to the beauty and the need of life around it, finding that the simplest and nearest are always the fullest and the truest ways to God. It was because he lived so that he revealed God and has the value of God, for God always comes nearest to us in the form of humanity.

Is it not time that we began to practise not the religion about Jesus, but the religion in and of Jesus? The world is still telling the spirit of youth that it is incompetent to deal with the problem of life. It is not yet fifty years old. Orthodox Christianity does not stand on what Jesus said about God and life and man and the world, nor does it even look at these things from the point of view of Jesus. It is so entirely occupied with what Paul said about Jesus, with the inveterate attempts of that apostle and his successors to twist the cross of Calvary into the shape of Hebrew religious thought, and to find in it and drag out of it the ideas of the Old-Testament sacrifice, the scapegoat, and the blood-substitution, that real Christianity has got buried under a mass of litter. Not criticism and clever analysis, but looking with the eyes of love, seeing things, as the artist does, for their sake and as they are, not for your own and as you want them to be: the simple vision of the poet which gathers impressions rather than outlines, and yet is more accurate in its results—this is the view-point of Jesus, which leads to a synthetic and undistorted apprehension. It is this attitude which makes the world thrill to a man's touch, which makes souls fly to him and form around him and draw their life from him. It is this which makes him say with Whitman:

"You air that serves me with breath to speak,

You objects that call from diffusion my meanings and give them shape,

You light that wraps me and all things in delicate equable showers,

You paths worn in irregular hollows by the road-side,

I believe you are latent with unseen existences, you are so dear to me."

Here, then, we are brought face to face with what I suppose the learned would call "natural religion," the faith which finds not its comfort in creeds, but discovers God in common life and speaking through it, in smiling nature and the self-expression behind it, in the thought and aspiration of man and of woman, in the touch of mind on mind, spirit on spirit, and flesh on flesh with love behind. Probably God is never closer to you even now than in some human form, his accents never clearer than in some beloved voice; his saving power never fuller than in some dear soul that has found itself by forgetting itself and, by self-denial, has affirmed its life. The religion of Jesus is always young, it is never at any time fifty years old, it never lives long enough to grow orthodox, stereotyped, and stale; when it dies in the form of some old Simeon he has always been "expecting the consolation of Israel," and he always finds it, and if he lives to be a hundred he is never fifty years old. If I were to have always before my eyes something to represent the Christ, the Jesus-Christ, to me and could select whatever I would I should choose a statuette such as I saw not long ago in a Lincolnshire drawing-room. It was a fair fresh youth, perfect in symmetry, with a flash in the eye, and a smile on the lips, and health and happiness in every rippling line from head to foot, standing on tiptoe, arms raised open as of a suppliant, and with the gaze upward. They call it "Happy Expectation," and it is also wholesome, unconventional, untrammelled self-realization—to go out and live, that is to follow the footsteps of Jesus on the path of perpetual youth and to find, with Jesus, God and man and life and the world all opening their doors to your soul.

But the answer of Jesus strikes the correcting and completing note. The sneer of the rabbis was directed against youth; his reply is to make the stupendous claim that such a life and such a religion as he embodied were the oldest things in the world. It is a reply the significance of which has been lost amid doctrines of preexistence. "Abraham rejoiced to see my day"; and what is the day of Jesus? Is it not that day in which the religion of perpetual youth, abandoning old places and worn-out systems, moves forth at the call of God to pil-

grimage and adventure, to enterprise and discovery, from the old and beaten pathway to the new and better road? And what did Abraham do when he went out from Ur of the Chaldees, not knowing whither he went, but the very thing which to Jesus represented the heart and soul and life of religion, venture the consecrated spirit to the currents and cross-currents of existence as a swimmer, strong and confident, trusts himself to the sea? "He went out," says the old writer of Genesis, "not knowing whither he went": "He went out," says the epistle to the Hebrews, "because he sought a city which had foundations." "And you," says Jesus in effect, "presume to invoke Abraham—you who never move an inch from your tradition, you who are bound and fettered and imprisoned by yesterday's orthodoxy; you who have lost your souls by saving them! Where is your spiritual adventure; where is your sublime and supreme joy in going out without settled rule and form and destination? Your religious day has nothing to do with Abraham; it is your own, and thank God it is. My religious day was in the world long before Abraham, when the morning stars sang together and the firmament of heaven rejoiced, and the eternal God went out on a quest for fuller life and said, 'Let us create.' The spirit that makes my life what it is is the spirit that was in him. Verily, verily, I say unto you, before Abraham was, I am." And this interpretation of the words finds added force in the first chapter of this gospel where the Word, which was God from the beginning and created all things, is said to have become flesh in this same Jesus, this happy child of the heart and of the hills, taking life as a sacrament, feeling God not as the shadow of gloom but as the spirit of joy, seeing him in the sun on the lake, in the plow, in the furrow, in a soldier's simple trust in his word, in a Greek's mere desire to make his acquaintance, in Mary sitting at his feet and John leaning on his breast, in a road which has a turning that hides to-morrow out of sight, in a child that takes life as it comes and where it can not see accepts on trust.

This is the old theology which is eternally new: this it is to have the Christ-spirit in the heart, to strike a philosophy far more eternal and divine than anything the rabbis anywhere have evolved or explained. Abra-

ham is not so very old after all. Long before he ever moved out from his earliest dwelling to seek a country there were rich and vast civilizations in which men and women were seeking satisfaction and peace, in which blind guides were crying, "Lo, here" and "Lo, there"; but only to the few in splendid Babylon or imperial Egypt did the Christ draw near to say "the kingdom of heaven is within you." And yet there were those few: before Abraham was the Jesus-life floated before men as the goal of all desirous roaming. And so down all the centuries hearts have longed for they knew not what, and did not discover that, like Faust, they sought a draft which would provide them with perpetual youth. That is the ageless longing, and that it is which is satisfied by the religion which is in Jesus and which, through the everlasting Christ, may be within all of us. As I close I am possibly addressing some one who is interested in the revival of religion. Permit me to ask what religion it is that you are anxious to revive? "We shall never again," says Dr. Hastings in a recent issue of *The Expository Times*, "preach the theology of St. Paul as our fathers preached it." From the leading compiler of dictionaries of the Bible, in the best-known journal for preachers, such an admission is as significant as it is gratifying. We do not want any revival of religion about Jesus: what we do want and what I would fain ask you to join me in securing is a revival of the religion that was in Jesus—the free, happy, youthful spirit which is never fifty years old and which belongs to ages long before Abraham, which going through the world doing good, full of the joy of living, happy in itself, its loves, and its God, is alive and alert with the thrill of all created things. The dream of such a religion most human and yet most divine, the flower of man and God, has often floated before men's eyes and touched and stirred their hearts for a little time, and then Mr. Formalist has come and rescued some worn-out philosophy and buried the dream under it, until love has cried afresh, "... They have taken away my Lord, and I know not where they have laid him." Lo! this is our Lord, the young Jesus, the everlasting Christ: lo! this is our dream, the kingdom of heaven—the collapse of a civilization in which the barbarous savagery and degrading anachronism of war are still possible; in

which the longing for the air and the sun, for liberation and spontaneity, is asphyxiated, and the glorious fulness and beauty of man, full-limbed and full-blooded, are dwarfed and deformed by convention and half his desires voted impossible and the other half indecent by a smug pharisaism. Yea, this is our dream, the kingdom of heaven, the life beautiful and full and free of the divine and godlike, youthful yet eternal Jesus. Edward Carpenter sees Christianity rightly when he pictures a world ruled by a mightier than Mammon:

"A new conception of life yet ancient as creation (since indeed, properly speaking, there is no other),
 The life of the heart, the life of friendship and attachment,
 The love of men for each other, so tender, heroic, constant,
 That has come all down the ages, in every clime, in every nation;
 The love of women for each other, so rapt, intense,
 And not less the love of men for women, and of women for men, on a newer, greater scale than it has hitherto been conceived.
 Grand, free, and equal, gracious yet ever incommensurable,
 The soul of comradeship glides in;
 Everywhere a new motive of life dawns."

If this is the religion you are setting forth to revive, then you have in your heart a blessing for the world. When you open your New Testament and read about "eternal life" you at once form the opinion that it has something to do with your existence

after death. It has no such connection. Eternal life is just the quality of life that Jesus lived—the Christ-life. The life which is moving in an atmosphere far above the miasmas of sin in perfect liberty under the law of love, the life never fifty years old, yet always older than Abraham. And he that hath the Son hath eternal life—not "shall possess" it, but has it here and now, has entered into the secret which made Jesus what he was, has passed from death to life, is saved from sin, is delivered from himself, in converted, born again, created anew—what matter the phraseology if so be that you apprehend the facts? This is the salvation which is waiting for you—young and old, wise and simple, quick and weary, I offer you in God's name, not theologies, not confessions, not conventions, but life, the life that took flesh in Jesus, the life that dares to be itself, the life that loves and strives and laughs and hopes and labors and goes out after its desire, the life that in every century has moved fresh and beautiful among men, the life that is hid with Christ in God. That is your life; reach out your hand and take it. Don't be afraid of it: it is the life that saves, the life Christ gives, the life eternal and divine. To make that your own by the opening of your heart to it, by the throwing back of the gates that the king may come, is to wrest from the universe its secret and to see him whom Moses and the prophets did foretell, and, finding him fleshed in Jesus, to rise up, leave all, and follow him.

THE GREAT WAR AND THE KINGDOM OF GOD¹

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And they shall bring the glory and the honour of the nations into it.—Rev. 21: 26.

It is an old dream. It is a dream as old as Hebrew history, a sort of gleam on the horizon of the world. One wonders if it will ever be realized. The singers of Israel sang of it: "And the daughters of Tyre shall be there with a gift." "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him." The prophets were lured on by the vision

of it, a vision of the time when all nations would say, "Come, let us go up to the mountain of the house of the Lord."

We have seen in history an approximation to this prophecy. Constantine sought to erect on the shores of the Bosphorus, in the city which bears his name, an eternal monument. In *The Decline and Fall of the Roman Empire* Gibbon gives us a vivid picture of how Constantine laid under tribute the whole world to enrich the city of his dreams and his desires. Millions of money were set aside for the construction of walls, porticoes, and aqueducts. The great

¹ *The Highway of Life*. Fleming H. Revell Company.

forests overshadowing the shores of the Black Sea were searched and sacrificed, and the white marble quarries of Proconnesus rendered up their choicest treasures to enrich the capital. Magistrates of distant provinces were directed to supply professors, scholars, and artists. The immortal masterpieces of Phidias and Lysippus scattered over neighboring territories, together with the trophies of memorable wars and the finished statues of gods and heroes, of sages and poets, were gathered to contribute to the splendid triumph of Constantinople. The glory and the honor of nations were brought into it. But it was not of such a city that the Hebrew people dreamed and for which they prayed and planned.

"Their dream was a dream of a city of God, a city with invisible foundations, a city of happiness and of holiness, of righteousness and peace, a city where the hideous things of life were missed and the dreams of centuries realized. Nor is that dream visionary. We have all dreamed it. God pity us if we have not. We dream of a city where wealth and glory and honor contribute to human happiness and moral character, where material riches and power are transformed and made subservient to moral ends. This, indeed, is the great question before our modern world. Here it is in a word: "Shall material things be ends in themselves?" Shall civilization contribute merely to its own maintenance? Shall the nation exist for the purpose of creating wealth and building up power, or shall it exist to contribute to a more distant purpose and be subservient to something higher? This great world-war brings us face to face with the challenge and the claim of the gospel of Jesus that the nations with their glory and their honor, with their wealth and their power, are not ends in themselves but are to be subservient to a higher purpose and to contribute to the enrichment of the kingdom of God. Unless this great world-war is just "a dog-fight in the front street of the world," then it is the clash of great ideas and the conflict of opposing forces. Two ideals of life are at death-grips and it is ours to grapple with the situation and understand the mystery and message of this greatest world-war. The conflict is not new, but it is new in crisis. The conflict is as old as life. It

was of it that Kipling was thinking when he said:

"For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not thee to guard,
For frantic boast and foolish word—
Thy mercy on thy people, Lord!"

There you have it. On the one hand, you have a civilization which is an end in itself. It is "valiant dust that builds on dust." On the other hand, you have a civilization that, "guarding, calls on God to guard," a civilization not fulfilled in itself, but made subservient to moral and ethical purposes, bringing its glory and honor into the kingdom of God.

What light, then, we ask, does the great war throw upon the problem of foreign missions and the winning of the world for Christ? Can we, out of the conflict, catch some clear command and discover some highway of hope for the fulfilment of the Hebrew dream and the enthronement of the Christian ideal of the city and kingdom of God?

I. CONSECRATION AND NATIONALISM: The great war has brought us face to face with the consecration of nationalism. This is not a war of nation against nation, but a war of allied nations. No nation lives to itself and no nation dies to itself. Abraham Lincoln was quite aware that the struggle of the Civil War was more than national. It was international. He wrote it into his immortal message when he said that America was struggling to prove "whether this nation, or any nation, could exist half slave and half free." The Civil War was not a local conflict, the issue of which had no international significance. The whole world breathed in a new and purer air when triumph came to the cause of righteousness and human freedom. And it matters greatly to all the world what the issue of this war will be. The tides of victory will touch our shores as they touch the shores of Europe and of Asia. The statesmen and politicians who think that America can live apart like a lone star are indulging a soft hope that can never be realized. The law of God is stronger than the law of man. God forced this nation out of its isolation years ago. It was God's hand that extended the boundaries of the nation out to the Pacific and down to the borders of Mexico. It was God's hand that led America into the

warm waters around Cuba and out into the Pacific to the islands of the Philippines. Every great nation has had its responsibilities thrust upon it. No great empire ever said: "Go to! let us build an empire like this or like that," and then went and accomplished its dream. Nations and empires do not so grow. They grow and develop reluctantly, little by little, and America has been shoved off the ledge of self-contented isolation out into world-diplomacy and international interests, so that she, too, might contribute her share to the making of an entire, new world.

Whatever may be said of the writings of Treitschke, sometimes he spoke wise words:

"The whole content of civilization," he says, "can not be realized in a single State. In no single people can the virtues of aristocracy and democracy be found combined. All peoples, like individual men, are one-sided, but in the very fullness of this one-sidedness the richness of the human race is seen. The rays of the divine light only appear in individual nations infinitely broken. Each one exhibits a different picture and a different conception of divinity."

What is this but a glimpse of the vision of the Hebrew seer! The glory and the honor of the nations shall be brought into this dreamed-of city of God. What are the glory and honor of Japan? Are they not her patriotism? I was about to say that Japan is the most patriotic country in the world. When the patriotism of Japan, the patriotism that is willing to give all and sacrifice all, is consecrated and made subservient to the kingdom of God, what a contribution Japan will make to our Christian experience! What are the glory and honor of China? Are they not China's filial piety, her reverence for the past, her conservation of history, her love for the ancestors who have passed out of life? And when the glory and honor of China are brought into the city of God, consecrated and made contributory, not to idolatrous customs, but to the enlargement of life, what a new consecration our home and family life will take on wherever the name of fatherhood is named! What are the glory and honor of India? Are they not the passion for God? India from one point of view is the most religious country in the world. Years ago, crossing the continent, I met a widely traveled journalist as he was return-

ing from India, and in conversation he spoke of the contrast between the materialism of America and the religious passion of India. There, even the paupers on the street worshipped; and here, we were falling down before things, things—always things. Perhaps the contrast is too acute, for India is still dark with superstition, but when that religious temperament, that spiritual passion, is brought into the temple of the true God, when it is consecrated and bows before the Truth Incarnate, the world will receive a quickening of faith, of prayer, of spiritual vision such as it has not experienced since the days when Christ walked with men. And always in our thinking and our dreaming we seem to hear the words of Jesus, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

II. CONSECRATION OF PATRIOTISM: The great war brings us face to face with the consecration of patriotism. Patriotism is one of the noblest of human passions. It is the sign of life and moral worth. Sir Walter Scott was right when he said:

"Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land!"

A man without a country is a man without God. But patriotism is not enough. What a fine Christian heroine is revealed in the person of Edith Cavell. The story of her martyrdom brings tears to the eyes of strong men. To her chaplain, who was permitted to see her a few hours before her death, she said:

"I have no fear or shrinking; I have seen death so often that it is not strange or fearful to me. I thank God for this ten weeks' quiet before the end. Life has always been hurried and full of difficulty. This time of rest has been a great mercy. They have all been very kind to me here. But this I would say, standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward any one"

Let us in these days, when patriotism has taken on the garments of religion, remember these prophetic words, "patriotism is not enough." Love of one's own will not suffice. Love knows no boundaries and fixes no barriers between race and race, between nation and nation. Love is like the light that is shed forth on every land, like the

rain that falls on both the evil and the good. I suppose no one loved his own land as Jesus did. I would like some day to preach a sermon upon the subject, "Jesus as a Patriot." No one of us ever loved a city as Jesus loved Jerusalem. But patriotism was not enough for Jesus and it is not enough for us. "The love of God is broader than the measure of man's mind." In a recent letter from a Christian bishop in Japan to an English bishop, an interesting sidelight is given of the way in which the Japanese are looking on at this great war. They are greatly struck by the fact that Christian nations can still be patriotic nations. But they are mightily impressed, through the happenings of the war, with this truth: that civilization and patriotism can not save a nation. They see both civilization and patriotism outlawed because of studied cruelty and unrighteous practises. They see that religion must have its place in a nation's life and that Christianity can consecrate even patriotism, transforming it into love. When men and women learn to serve the kingdom of God with the same passionate patriotism with which they serve their land; when love of country becomes an enthusiasm for righteousness, for purity, for truth, then the dream of the city of God, where wars and sorrows have no place, will be realized.

III. CONSECRATION OF WEALTH: The great war has brought us face to face with the consecration of wealth. The accumulated wealth of the centuries is being poured into the making of war. I read that the belligerent nations are pouring out their gold at the rate of \$100,000,000 every day. Yet charity halts on palsied feet and the kingdom of God tarries for lack of funds. The Presbyterian Church has set aside her entire and capable force of the Board of Foreign Missions to canvass the country to obtain an additional million dollars, to put a Woman's Christian College in Japan, to put a Boys' Christian College in Persia, to evangelize the great metropolitan cities of China, to put a hospital here and a church there, to open up the entire northern territory of Siam to the message of the gospel. And up and down our land and into our great cities these men of God have gone pleading, praying, waiting for the million dollars, and wondering if they are to succeed or to fail. And what are a million dollars

where there are purpose of heart and the enthusiasm of loyalty? If the purchase-price of ten short minutes of the world-war could be turned into the channels of grace, in ten minutes the much-needed million would be ready for its ministry of mercy and holy helpfulness. God pity us that we keep back part of the price! What is it that has come over the Church with its unprecedented wealth and world-wide opportunity? Is it imagination we lack? Is it our inability to visualize the millions that wander out into the darkness of eternity without God? Is it our indifference and our lack of enthusiasm which will let us sing:

"Hosannas languish on our tongues,
And our devotion dies"?

When the Church is in earnest about the proclamation of peace, with the same earnestness and enthusiasm that both men and women possess for war, then the glory and the honor of the nations will contribute to the coming of the kingdom of our Lord and of his Christ.

IV. CONSECRATION OF SACRIFICE: The great war has brought us face to face with the consecration of sacrifice. What a great thing sacrifice is! It ennobles life and awakens the world to dreams of immortality. Interpret it how you may, the fact remains that without the shedding of blood there is no remission, and except a corn of wheat fall into the ground and die it abideth alone. Explain it how you will, the progress of the world moves slowly up the great world-altar stairs that slope through darkness up to God. Because Moses endured the wilderness rather than enjoy the indulgent life of Egypt, a new day of freedom broke upon the world. Because Jeremiah chose rather to suffer affliction than to betray his conscience, righteousness received a resurrection. Because Socrates calmly drank of the hemlock, his name and his cause are immortal. Dante suffered and walked through the fire purified and gave us the *Divine Comedy*. Milton sang in the darkness and saw *Paradise Regained*. Bunyan lingered in Bedford jail but sent his immortal pilgrim out upon the highway to the Celestial City. Tennyson wept for Arthur Hallam and then, in his sorrow, sang the *In Memoriam*, which has moved the hearts of millions. Even Shelley, perplexed with the mystery of life, understood enough of it to say:

"Most miserable men are cradled into poetry by wrong;
They learn in suffering what they teach in song."

It is the path which all progress takes. Paul suffered martyrdom at Rome, but his blood is the seed of the Christian Church. Savonarola died for Florence, Knox for Scotland, Luther for Germany, Livingstone for Africa, Carey for India, Judson for Burma, and Abraham Lincoln for America.

It seems as if all history is saying, "God forbid that I should glory save in the cross." I read that every day 25,000 young men, the flower of the nations, are killed, wounded, or taken prisoner in this great world-war. The voice of sacrifice is never silent. The stream of life which never seems to dry up at the fountain-head is pouring into the vortex of war. There are no complaining, no misgiving, no reluctance. They come up from their homes, from farm and from city life, with a song upon their lips, and, singing, they go forth to die. It is the greatest, the saddest, the most sublime spectacle of history.

But what shall we say of this other conflict that is calling for a sacrifice of richer blood and nobler name? I have a book, written by a friend, and there, upon its title-page, I read the pathetic and heroic dedication, "To my three soldier sons, Robert, Ralph, and Ronald." It is a marvelous and priceless contribution to a great cause. But where are the sons who will fill the ranks of this other army that goes forth to fight against spiritual wickedness in high places? The other day there was placed in the Royal Academy a picture by a master artist. It was called "Homeless." It is a picture of ravaged Belgium, a picture of little children tugging at their mothers' skirts, wandering, God knows where, in that desolate land, with the lurid light of burning homes in the background. Young men came and looked and their hearts burned within them as they went forth impelled by a great compulsion to undo the wrong and rebuild a nation. And then I think of another picture that was painted for the same Royal Academy some thirty-five years ago. It, too, is called "Homeless." It is a picture painted by a young man with a great purpose in his heart—a picture of a young woman with a little child in her arms wandering on in the night, with the sleet and the snow beating upon her face, and the doors shut in the

street. As he looked upon his own work his heart took fire, and, laying down his brush, he said: "God help me! Why don't I go out and save the homeless rather than sit here painting pictures of them?" For five years he gave himself to rescue work in a great city, and then when the call came he went out to Africa, and for a generation Bishop Tucker gave his life to bring the homeless of that dark continent home to Christ. Some day we shall be through with the religious challenge which this great war has brought to us. Some day—let us pray it may be soon—we shall hear again, louder than before, the cry of the homeless world for Christ. Why should it be so hard, when the call is so urgent and the need so great, to get young men and women who will make the great heroic sacrifice, not for death, but for life? I think of a young man, an honor graduate of Johns Hopkins Medical School, who answered the call to China. He worked earnestly during the great plague of typhus fever in Peking, and in waiting upon a Chinese patient contracted the deadly disease. In his delirium they heard him say: "I hear them calling; I must go. I hear them calling; I must go." That call is in our ears to-day; it will be in our ears tomorrow. What is to be our answer?

Emboldened by this spirit of sacrifice that is upon the world, of lives poured out in the devotion of a great patriotism, I claim you. Not your money, nor your gold, but you and your children. These are days of judgment, days when God is sifting out the hearts of men. We will not be behind any one in raising the flag and singing, "My country, 'tis of thee," but why can we not lift the other standard, the standard of the cross, and sing:

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar;
Who follows in his train?"

Why should nations have millions for that conflict and only hundreds for this? I claim you, your sons and your daughters. Why should we hide behind the sons and daughters of other fathers and mothers and bid young men and women of other homes to go forward to the far-flung line of the Lord's battle? Is it because we lack imagination? Is it because we are blind to the need? I can not release you from the obligation. I can not permit you to buy your-

self off, nor to redeem your life, or the lives of your loved ones, with gold. The old king of Serbia, when his land was threatened, went forth among his soldiers and, calling the men to attention, said: "Heroes, you have taken two oaths, one to me, your king, and the other to your country. I am an old, broken man, on the edge of the grave, and I release you from your oath to me. From your other oath no one can release you. If you feel that you can not go on, go to your homes, and I pledge my word that, after the war, if we come out of it, nothing shall happen to you. But I and my sons stay here." From neither vow can I release you. I can not bid you cease from singing, "My country, 'tis of thee." Neither can I release you from singing, "Onward, Christian soldiers." I challenge

you and the Church of Christ to bring the same love, the same devotion, the same spirit of patriotism, the same priceless sacrifice into the world-conflict to make Christ the Lord the King.

I plead for the realization of the dream when the glory and the honor of America shall be brought into the city of God. Is it a dream? Yes, it is still a dream, but it is yours and mine in this great day, and in this unreturning age of opportunity, to make the dream a reality:

"Oh, beautiful for patriot dream
That sees beyond the years,
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!"

THE FARMER GOD

The Rev. S. B. D. BELDEN, Franklin, N. Y.

Ye are God's tilled land.—1 Cor. 3: 9.

THE finest things along a familiar road sometimes may be the unseen things. Such a road, oft-trudged, takes on new interest through the glimpse of some bypath that, with all our traveling, we had never seen; and if, perchance, we turn aside and explore it, we may find unfolding before us a nobler panorama than the well-known highway afforded. This experience is true of the roads of mind and spirit and heart. One of these I lately traveled.

A chapter in First Corinthians, familiar from many readings, opened it to me. I saw a bypath there, turned aside, and found fresh vision and new idea and great blessing, so much so that I want to lead you into this path. The road I traveled was the third chapter and at the ninth verse I saw the familiar words, "Ye are God's husbandry"; but in the marginal reading I found my bypath: "Ye are God's tilled land." Forthwith I explored and the vision I saw and would have you see is that of "The Farmer God," and you and me the fields with which he has to do and upon which he puts his effort.

The first view I get is of the great variety of these fields, productive and non-productive, large and small, good and not good—upon all of them the Farmer is working or can work. And the first thing about the

Farmer suggested by this view is his wonderful resourcefulness.

Most of us farmers are quite satisfied if we learn the art of developing one kind of soil or possibly two. And rightly so. But here the Farmer takes the field as he gets possession of it and begins to till, working each as he sees the need, putting upon it the individual attention and care it requires, and pouring into it such things as he finds necessary for its cultivation. Oh, the variety of these fields! Some are like the clay in my father's garden, so stiff that for several years the coal-ashes of each winter have been spread upon it and worked into the soil until it has become friable and loamy, giving large returns for labor. Often a field is so unyielding that the Farmer finds another must be united with the first—another, with different purpose and temperament and ideal; and many a life has developed and grown into goodness and greatness only when a wife or a child or a chum has been joined to it. Some are like the Marshlands of Glynn of which Lanier sings so beautifully, rich soil capable of high values if only the stagnant waters were drained off. And the Farmer so often has to drain off the stagnant dead and dying things that cover the good.

The other day I stood before a display of fruit in front of a grocery store. Upon

a basket of fine peaches was stamped the name of the locality from which they had come and where they had grown. They were rocky hillsides which a generation or two ago were starving out the owners who endeavored to farm them, until there came a day when the rock was split into small bits by dynamite and peach-trees were thrust into the holes and the broken rock was filled in around. Then a new day of fertility and prosperity and comfort came to those hillside farms. A mighty catastrophe, almost a cataclysm, suddenly descends upon some life, and we question the reason for it until it becomes one of the great problems of philosophy. Who shall safely deny that the Farmer may have found the field so hard and flinty that only such a breaking up could start it on its way of culture?

Some are like the broad plains of the Nile, kept fertile and rich by the constant gifts of the river; fields upon which are found great waters of sorrow, of toil, of pain, of joy, of love, each visitation as it recedes leaving a little more of worthfulness to the life.

Time will not permit to speak of the stony lands, so hard to work, so freely rewarding; the arid, desert lands, with every element for great harvests except water; the sour lands to be sweetened; the weedy lands to be stripped of life before worthful life can be. But each field is under the patient, steadfast, loving care of the Farmer, developing in depth and strength and richness and bringing forth its fruit in its season when once the Farmer finds it his own to work.

This brings the view from the bypath at another angle, and we discover that there are no waste-lands in the possession and under the care of the Farmer. A few days ago on a beautiful afternoon I spent several hours motoring along country roads. For an hour or more we climbed hill after hill in crossing from one valley into another. Along that beautiful road were waste-lands acres in breadth and miles in length. Somebody owned them; but in his hand they were waste-lands, producing little or nothing, their only beauty found in the colors of the autumn leaves in the background. And I thought of this bypath of mine, for I had already explored it with its view of beautiful fields which the Farmer possess and worked, each beautiful, and beautiful because fruitful. Yes, some were more

delightful to the eye than others, for these he had possessed a long time and those he had taken but recently. And there was a difference in these older possessions, for there were fields that even this Master-Farmer found hard to work. But all were making some response to his care and effort. The least promising were having their bald, ugly features softened and transformed by the life that was coming to be. And I remembered that only the constant, continuous watch, care, and toil of the Farmer will keep them developing. If left to themselves, they would lose their worth so quickly. Some years ago I called at the home of a friend. It was a great manor-house built in the early part of the last century by his grandfather, and it stood in the midst of a virgin forest of several thousand acres. Attached to the estate was a farm of some six hundred acres which had been cleared of its forest and, a generation ago, had been most productive. From loss of family and health the farm had been left to itself until that which had been the pride of the neighborhood was fast going back to its original state. So often is this true of the fields of life left to their self-sowing! Jesus said the same thing when he spoke the parable of the life from which the demon had gone forth seeking a new home and returning to find the old one cleansed and garnished and—empty. You remember that Jesus said the last state of that life was worse than the first. That was a life that found its sufficiency in self. The Master-Farmer had not tilled and planted that field. If he had, it would not have been clean of fruit.

And this gives us another truth from the vision of the Farmer and his fields: each of them and all of them in his hands are producing for the ultimate and common good.

Not always so of other fields. Some are not bearing for the ultimate good; some not for the common good. Let us return to our rocky hillside farm that became the peach-orchard. In its former state, even when giving its owner a living, it was not producing for the ultimate, that is to say, the highest good. For it produced for the highest good only when it produced what it was best fitted to produce. And what was for the ultimate was also for the common, that is, the social, good. As a peach-orchard it meets the needs and desires of a far larger group than it did when giving

a poor living to one family. So we may lay down as a broad principle of life that the product of any and all life is that which may be measured in its results in the highest and common good as realized by doing the thing or things best fitted to do. And it is here where the great blessing at the Farmer's hand comes. It is to know and experience this: only those fields in his possession give of their best and minister to the greatest number. In his hand there is a high forthgiving and fruit-bearing that are the achievement of life and the glory of the Master-Farmer.

But the field must be in his possession. Some prefer joint ownership with him. Some would like to say what shall be planted there. With these fields he does what he can, and it is better than if he had no hand in it at all. There is a sense in which there must be union of life and purpose and the common activity of man and God. But as we have considered it, joint ownership limits his activity in this field. To give its best, it must be completely possessed by the Master-Farmer. Again some will say, "Here is my field which I have tilled and

planted myself. It is far better looking and is bearing more than some in the Farmer's hands." That is true, but it was a better field to start with, and no one but the Farmer ever knows how poor some fields are and the effort it costs him to till them. The fact remains—good or bad as they may be—they are best in his hands.

The Farmer desires and needs more fields for the ultimate and common good. For the best that you can be, for the good that you can develop, for the life that you can give forth, are you willing that the Farmer shall take possession and remove the dead and dying things that cover the good; are you willing to be broken up even tho foundations are shaken, to welcome the tides of forces, whether good or bad, being confident that, when they recede, life will be richer in content, stronger in purpose, more worthful in expression—in short, to let him do what he must in order that life, abundant fruit-bearing life, may come? Are you willing?

If so, then shall other men see you among the Farmer's fields from the vantage of my bypath and exclaim, "God's tilled land!"

WHEN GOD WAS NEAR¹

The Rev. LEWIS THURSTON REED, Brooklyn, N. Y.

And his son, Gideon, was beating out wheat in the wine-press.—Judges 6: 11.

MAETERLINCK, in a preface to a translation of Emerson, has said: "There remains only the life of to-day—and yet we can not live without greatness." The sentence is significant because it summarizes a whole process of thought and presents the dilemma created by an age of criticism. An uncritical age looked upon the past and the future as alike ideals. History was written by romancers and prophecy by poets. In the mysterious light of an early age marvels transpired. Figures of supernatural glory moved in the purple-golden splendor of history's dawn. The fair women of poet's dream were in the virgin years of recorded time. The great passions of love and self-sacrifice wove their webs on ancient looms. Achilles and Hector, Helen and Clytemnestra, Ulysses and Penelope—how those figures in their strength and beauty, in their devotion and perfidy, transcend our experience!

Homer touched his harp and tuned it to the universal note of human nature when he recalled the former times. Even he, in the shadowy morning of recorded time, looked back to an earlier generation of greater heroes. There had been giants in his land previous to his day, and every schoolboy and girl in our country is cheated out of his right if he does not thrill at those battles beneath the walls of Ilium or tremble at the matchless beauty of her for whom the heroes died.

Our English historians and poets have in former times had much the same vision of the incomparable achievements of an ancient time. King Arthur and his knights were men of unapproachable valor. The writers of Elizabeth's reign and, in fact, of almost any literary period have given us pictures of ideal happiness and content, existing almost anywhere save in the city or village of the writer at the time of writing. It is a blessed habit, and in the end a healing

¹ From *When God Was Near*. Fleming H. Revell Company.

function, of the human mind, when left to its own choices, to dwell upon the sun-touched features of the past or of the distant prospect. We remember the spots where the sunlight strikes.

The old Hebrew writers were no exception to this blessed law of recollection and anticipation. Israel's past was starred with the name of mighty men. These scribes who gathered so curiously the facts of the early days of Israel's life saw majestic figures in the half-light of their traditional period. In that misty dawn of national history Jehovah found it easy to come down and talk with men. The miraculous was very common. Heaven touched the earth most certainly on that far horizon. The heroes could reach the sky. The angels came down to eat with Abraham. All the early history of Israel was guided step by step by the divine voice speaking to one or another, or by the divine power manifesting itself in extraordinary phenomena. From her literature we might at first judge Israel to be a people apart from the rest of the world, her life developing according to laws known nowhere else. With wonder and awe, transcending that of the Hebrews themselves, we have read and pondered the events of the Old-Testament story.

And now in later years occurs a most striking event. A new method of study and interpretation is invented. Scholarship makes a new appeal: the appeal to the spade. With pick and shovel and rule, with microscope, grammar, and lexicon, with philology and ethnology, the scholar enters upon the sacred lands of tradition. With the *Iliad* in hand he goes to the site of ancient Troy or Mycenæ or Argos, where the masters of his art preceded him some years ago. The ruins seem hardly more than the ruins of a village. He stands in amazement, trying to readjust his ideas. Can this narrow circle of walls ever have enclosed those famous palaces? On this little plain can those gigantic figures ever have struggled? Is this narrow passage between the lintels the famous gate through which streamed such martial glory? One thrills at the thought that he stands on this historic ground, but he also realizes that Greek and Roman heroes were after all of the same size and the same abilities as the men of to-day. There is no little dis-

illusion in the view of the actual scene of events famous in history. I shall not easily forgive those of our own day who have triumphantly run the memorable race from Marathon to Athens. The spade turns up the coins of Cleopatra, and lo! we have a face of passion and of fire, to be sure; but a woman's face has caused many a Mark Antony to forget his kingdom and his honor. The editor of one of our great religious magazines who visited Palestine wrote to his friends: "Stay at home and keep your ideals."

More and more the method of weighing everything in the fine balance of the intellectual judgment has stripped off the unusual and the irregular and made men differentiate between fact and poetry. Perhaps some of you will remember that exquisite lament in Coleridge's *Translation of Wallenstein*:

"The intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty, and the majesty,
That had their haunts in dale or piny
mountain,
Or forest, by slow stream, or pebbly
spring,
Or chasms and watery depths—all these
have vanished;
They live no longer in the faith of
reason."

Criticism in the fulness of time took up the Bible and has treated it in the same way as scholars treated other literatures and as the archeologists treated the land. The critic dug and delved amid the sources of the Jewish religion, and in doing so has given us facts in place of our imaginings. But alas for our wonder and awe! At first they seem lost to us. All is seen in the dull light of common day. The Bible is rewritten, and we read it now like the history of other nations. Israel's heroes become like the heroes of many lands, doing their duty or failing therein, like Greek or Roman chiefs. The glamour seems to have faded from the pages in the white light of investigation. Having ceased to look for the miraculous, we find very comprehensible men doing very comprehensible deeds, and we are skeptical about deeds that we do not comprehend. For example, consider Gideon in the text of to-day. He was to become an historic figure in the development of Israel's life. But in the text of the morning he was a very rebellious young man, crouching

down in the wine-press, beating out wheat in secret with a little stick and trying to evade the Midianites. There is nothing any more essentially remarkable about Gideon, that young Hebrew engaged in that piece of farm-drudgery, than there is about any other young farmer engaged in his work and chafing under the necessity of it. If we, instead of an angel of Jehovah, had chanced to look into that dark little hole on that day, we should have seen only what we see when we drive through the country in the harvesting season, a farmer at work getting a living by most unromantic means. It is a fact that one result of critical study is to show us a period in which morals were defective, men and women far from ideal, views of God imperfect, and social and political conditions chaotic. No American in his right mind would for one moment be willing to return to the conditions of life existing in that so-called inspired period; he would not live in the promised land if he could help it; and his conscience, let us hope, would revolt at the ethics, religion, and sociology of David. You understand then what Maeterlinck says: "There remains only the life of to-day."

Doubtless we are conscious of a loss. The soul craves romance and mystery. It seems a pity to strip the world so bare of her ancient charm. A religion without mystery is a loveless skeleton. Wordsworth had something of this sense of bereavement when he said:

"Great God! I'd rather be
A pagan, suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less
forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn."
Must we then come down to this dreary plane of the commonplace? Must our minds dwell in the flat-lands of this daily life and catch no visions of spiritual mountain-tops, because there are no mountains nor ever have been? "There remains only the life of to-day—and yet we can not live without greatness!"

Thanks be to God, we do not need to! When criticism, scholarship, archeology, philology, and philosophy have done their all and have stripped off from the Hebrew faith the local, the accidental, and the racial characteristics, when the Bible has been rewritten in the thought-forms of to-day, when

the cities and the heroes have become like the cities and the heroes of our own flesh-and-blood age, greatness, romance, and wonder are still with us. As soon as we can adjust our vision, we catch glimpses of things divine, men and women as heroic, God as near, as ever Gideon did in his wine-press or as we thought we did under a former view.

Two principles need to be strongly emphasized. First, this which I have already spoken of: life is in essence always the same. It operates under the same laws two thousand years before Christ and two thousand years after. Life then was made up of daily duties, was consecrated by homely affections, and marred by brutal sins, as it is to-day. God spoke in the consciences of men in those early years, and sometimes they listened and sometimes they did not. Living demanded just the same qualities of self-control, resolution, reverence, and kindness as are demanded now. Even the hero Gideon had to raise wheat on his farm, and I doubt not that his mother or his wife baked the bread. If that ancient period was heroic, so is the present. If the present age is common and unheroic, so was that ancient time.

Remember this second principle: that ancient life was heroic in the view of those seers of Israel, because of their point of view. They saw life related to God, and therefore it was all a marvel. They heard the voice of a divine One in the whispers of conscience and in the thunders of heaven, in the wisdom of the judges and in the strength of their champions; they saw the divine power in the heaped-up waves of the Red Sea and in the swarming scourge of Midian. They saw all the events of life in their relation to the Unseen and Eternal, and therefore life was full of miracle. If you will see the life of your own time in its no less certain relation to the Infinite, you will find it no less full of the miracles wrought by the divine power.

Heroism in the time of peril is the commonplace of conduct. The roaring conflagration in a great loft-building never fails to reveal to the astonished eyes of his fellows some elevator boy doggedly true to his task. From the sinking vessel, for which the dark waves wait, always comes the steady call of the wireless operator at his key. No raging torrent sweeping away vil-

lages and swallowing up life is fearful enough to drive some faithful man or woman from the instrument by which he warns his fellow men of the oncoming danger. On the "Georgia" some two years ago "Miller" was a loader of the port gun. It had 108 pounds of powder in it. The breech had not been closed when the flash came from the other gun. Then, in the twinkling of an eye, Miller shoved his hand into the gun, put the powder in place, and closed the breech. "If the flame had touched that bag," said Captain McCrea, "there would have been a terrible explosion. Not a man in the turret would have been left alive. He gave his life for the others." Who Miller is is unknown, for he had enlisted under an assumed name, but God in his book of remembrance will write, "He gave his life for the others."

From week to week during the last year we have been saying farewell to the young men of this congregation who have given their lives to the service of the God of righteousness, through the service of their country. Perhaps it is hard to realize that these young men, with their familiar faces and unassuming ways, are as truly champions of God as was Gideon in the misty days of antiquity; but those youths in the distant fields of France, driving ambulances, bringing back the wounded under fire, enduring privations and danger, not for the love of glory but through devotion to a cause in which they believe, are performing a function no less worthy of regard than did the hero of Israel.

During the last dozen years God has taken to himself many of the great pioneers of Christian adventure. When I recall the labors and sacrifices of John G. Paton in the New Hebrides, Hiram Bingham in the Gilbert Islands, Hamlin, Wheeler, and a host of others in Turkey, John D. Davis and his great collaborators in Japan, and all those others, many of whom witnessed unto their faith with the offering of their blood, redeeming whole lands to Christian civilization and establishing society in new forms of faith and mercy—I have no fear that the indwelling and guiding Spirit of God is not as truly present as it was when Joshua led the people of Israel into the promised land. Life is not commonplace or sordid that casts up those radiant, sun-touched summits to our sky.

All this, to be sure, is in the exceptional field. The fact of chief value is that "greatness," because of God's nearness, is present in the ordinary life of the twentieth century. In this same essay on Emerson that I have already quoted occur these words:

"One point of Emerson's greatness was his perception of the fact that now and henceforth the race would have to spend most of its efforts in the treadmill of a workaday life, and that such life to be endurable must be recognized, not only as worthy, but as ideal, having in it those elements which satisfy the inextinguishable aspirations after the truly heroic."

Probably it is a discovery even now for most of us to realize genuinely and vitally the profound and holy mystery that exists in common daily life. Yet if once we do realize it, so that its appeal is not to our superficial intellectual sense, but to the deeper sense of our spirit, we shall feel that nothing that the bards have ever sung of remote achievements has ever been so gracious as the song that murmurs in our ears from day to day. God comes near us in daily experiences, if we can only open our eyes to see. The heroisms of the home life! Where is the seer that can worthily phrase them? The blessedness of the home love! Where is the inspired soul to whom God has given the words to make it known? Any one who knows the hearts of his fellow men and is admitted to their homes sees things too sacred for human speech, and veils the eyes of his spirit as he would if he looked on the Infinite Love. This ordinary prosaic impulse that sends the father out in the morning to work all day with fidelity and persistence in order that the wife and the children may have enough to eat and to wear; this something within that makes the mother hurry and toil and sweep and sew that the man may have a pleasant home and that the children may be neat—this is the very pattern of the divine activity. A Christian home, warmed and lighted and furnished by the labor of love; blessed by the smiles of happy people; sanctified by the presence of unselfish care; let no one ever dare to think or to say that this is less than a God-inspired institution. And when in these homes you find that heroism that bears the killing burdens of life with a smile, gives of its love while giving is possible, presses the cross to the lips until they can murmur,

"Thy will be done," and conquers the bitterness of death by the joy of the great hope—when you see all this, you feel that you are not living in an age from which God has departed.

You have all known such living as I have spoken of. Thank God such homes and lives are the commonplace. I can tell you nothing of them that you do not know. But perhaps I can remind you that this commonplace is not to be described as "merely human," or by any term of discredit whatsoever. Whatever term you apply to the love of God for man, you can apply to the holy, unselfish love of man for man! True love is of one essence, and God the Father lives and loves in the father- and mother-heart on earth. God looks down with joy to

see his children do his holy will in their daily work! What joy would it bring to them if they could only know that in their daily work they were doing his holy will! Then the burden borne with patience would be borne with joy! Then domestic affection would be holy love! Then common living would become the eternal life! And in our daily tasks we should not be without redeeming greatness.

Gideon was beating out wheat in a winepress with a little stick. The Hebrew writer saw that even that task had its relation to the kingdom of God. May God inspire the vision of his twentieth-century servants that in every common task rightly done they may be able to see how close man comes to God and God to man.

MANY-COLORED LIFE

The Rev. R. W. MORLEY, Reading, England

Manifold temptations.—1 Pet. 1:6; *Manifold grace.*—1 Pet. 4:10; *Manifold miracles and gifts of the Holy Ghost.*—Heb. 2:4.

If ever there was a word which could truly describe our life here on earth, I suppose it would be this word ποικίλος, which we translate "manifold," but which really means "many-colored," "variegated." Life is a kaleidoscopic thing, ever changing, never static. Now one color dominates the scene and now another; now one's outlook is bright, now dark indeed. Things, too, are presented to our view in changing lights, our thoughts vary as ever and anon new facts appear. Even our wishes change and our feelings are sent stretching, yearning, discovering, first in one direction and then in another, as they respond to the manifold impressions that are conveyed to the most closed in life. We are set in the world wonderful, divers, many-colored, in which the problem is to find the one thing needful that our life may not be lived in vain.

I. THE DEPRESSING EXPERIENCE—"Manifold temptations." This is one thing we all recognize and remember and at once admit—our temptations are manifold. Life seems full of tests, and they spring up from such divers and unexpected quarters that we do not in the least know where to look next. As the Puritans used to say, "The devil is a wise and cunning fisherman."

The temptations to things we know are

sin, how cutely they are brought to us, in how many different ways! First to one sense and then to another comes the appeal; now wooing, now blustering, now plausibly arguing. Truly, often for a season we are in heaviness through "manifold temptations."

But then there are those other things more subtle far, the things we do not visualize so readily as sin, the things therefore against which we are not so carefully on guard; temptations to a wrong attitude toward the world or to our fellow men; to wrong feelings hidden deep within yet doing damage to the life; to self-importance, that common and most deadly foe; to loose speech, to one improper, to another but the scandal of the hour and place; temptations hurtful and obnoxious to the tradesman, or the workman, or the manager, who is yet a brother in the world and may well be a brother in Christ.

Or again, that other group of snares to Christian men—temptations to forgetfulness of eternal things; to wrong, unworthy, insufficient thoughts of God; to compromise; to false lights alien from the sun—"manifold temptations!"

There is no doubt about the experience. The devil goes about now "as a roaring lion seeking whom he may devour," and the turbulent, hot-tempered Peter stands in danger on that day; and now "as an angel

of light" and even the clear-eyed Paul who ever seeks the ideal with his might may be all but taken in.

There is no doubt about the experience, but the danger is lest we think that that is all; lest we deem that we are as straw or wood tossed by wind and wave, now and then aided by a hand from heaven, but only now and then. And the answer to that is—and let it be uttered with a mighty voice and cherished by a loving heart—as our temptations are manifold, so is God's grace. There are sufficiency for all weakness and strength for every task.

II. THE DIVINE ENCOURAGEMENT — "Manifold grace." I might have said "manifold wisdom," for it is in our Book of books. But no, we do not often have most need of that. Tho his ways indeed are often far "past finding out," yet we believe at most times he is wise, and wise in this thing, too. But what I find I need most is not assurance of his wisdom, but a certainty of his power. That for every one at every time there is grace at least equal to their manifold temptations.

"Manifold grace!" I love that phrase! For each temptation a particular, most suitable experience and inflowing of his grace. That is love and that gives courage. "Manifold grace"—grace for cleansing, for strengthening, for service, for the neighbor as much as for me—ah! if he knew! And why should not I tell him of this manifold grace waiting for him to accept and to use?

"Manifold grace"—and it is an activity of the heart of God. He wills it, he starts it, he sends it, he comes with it. It is as manifold as a loving heart—as his loving heart—forbearing, forgiving, sympathizing, befriending, interceding, tiring itself out for you and me—that is the tender, gracious heart of God. Can you wonder that the grace he sends is manifold, just the grace that you and I require?

"Many-colored grace!" Now robed in white, pure as crystal—for its holiness is invincible; now glowing and burning in a blaze of scarlet—for its love is to the uttermost, no love like that of Calvary; now royally decked in purple—for its power is that of him who is Lord of lords and King of kings; now azure with the blue of heaven—for it is steadfast as the sky above; nay, "they all shall wax old as a garment, and

as a vesture shalt thou change them and they shall be changed; but thou art the same, and thy years shall not fail."

"The manifold grace of God." Brethren, have we ever dreamed of it, still less realized it, as adequately as we ought? "The manifold grace of God"—it cries to sing itself out like a song of never-ceasing joy in our hearts. It comes to give joy in the darkest days, for it comes from him who knows all things and who loves unflinchingly. It is the very grace of God, and he has made it manifold.

III. THE DISCIPLE'S EQUIPMENT—"Manifold miracles and gifts of the Holy Ghost."

Manifold grace, but how is it bestowed? Just as it was given to those disciples of the early days, "God also bearing them witness," as they were witnessing for him, "but with signs and wonders, and with divers ('manifold,' the word is) miracles and gifts of the Holy Ghost, according to his own will." There is the secret, in the gifts and presence of the Holy Ghost.

I believe that is the secret of Christianity. It is the new, dominant thing in our Lord's life and teachings. Ye must be born from above. The Spirit breatheth where he will, and thou hearest his voice, but canst not tell whence he cometh and whither he goeth; so is every one that is (or has been) born of the Spirit." The Spirit is "free as the wind" and "so is every one born of the Spirit"; temptation can not shackle such a one. But we must remember those wise words of George Eliot: "It isn't for men to make channels for God's Spirit as they make channels for the watercourses, and say, 'Flow here, but flow not there.'" "Free as the wind," so is every one born of the Spirit. "Where the Spirit of the Lord is, there is liberty." Environment can not confine us, then. And the Spirit is recognizable. "Thou hearest his voice." "So is every one born of the Spirit." As Hinton said, "A holy life is a voice." The Holy Spirit gives us the power of holiness, of separateness. And the Spirit has secret hidden springs and methods. "Thou canst not tell whence . . . or whither . . ." "So is every one born of the Spirit." The fountain is in the eternal hills; the impulse away back on Calvary, the power hidden now within. Our spiritual lives are a mystery to ourselves, only we have discovered our true relationship to God and are living it,

but the glow and the freshness and the power are the Spirit's.¹

"So is every one that is born of the Spirit." Oh, manifold gifts; oh, manifold grace! Truly, as Elizabeth Barrett Browning sang,

"God's gifts put man's best dreams to shame."

How the Church needs the Spirit! How we ourselves need him! To give us liberty; to give us holiness; to give us character within. And yet the gospel bids us see that that is not the greatest, saddest need of all. What then is it? It is that the Spirit needs the Church, the Spirit wants us. It is that the Spirit is here in all his fulness seeking to possess us, to find in us the chance for his manifestation, to do his work in us and through us in the world. It is blindness and unfaithfulness alone that hinder him.

Do you doubt it? Look through the pages of the New Testament. How often do you find a prayer for the gift of the Holy Spirit? Nay, he is given. Listen! these are the words you read: "Cherish the

Spirit." "Walk in the Spirit." "Quench not the Spirit." "Be filled with the Spirit." There is nothing urged save faith and receptivity. Oh, he is not something, some one, distant, far-removed from earth and from my soul. He is here and in us now. "In him we live and move and have our being." "Speak to him, for he hears. . . ." We may be filled with him as we open our hearts to him, as we bend our wills to his and rely upon his guiding. The old hymn is right:

"Go out, God will go in.
Die thou and let him live:
Be not, and he will be;
Wait, and he'll all things give."

Manifold temptations? Yes, but also "manifold grace" and "manifold gifts of the Holy Ghost."

"We feel we are nothing—for all is thou and in thee;
We feel we are something—that also has come from thee;
We know we are nothing—but thou wilt help us to be;
Hallowed be thy name—Halleluia! "

THE CHILDREN'S SERVICE

WHAT THE WATCH TELLS US

ELLIOT FIELD, D.D., Cleveland, Ohio

I will give thanks unto thee; for I am fearfully and wonderfully made.—Ps. 139:14.

WHAT wonderful bodies we have! These hands and feet that we can move and use just as we wish; our faithful heart inside that keeps on beating, day and night, without stopping; our two eyes, with their little lenses like a camera, that give us the pictures of the beautiful world; this delicate skin that covers our bodies; the veins and arteries through which our blood flows; these muscles that can become strong enough to lift great weights—yes, just as this Bible verse tells us, we are wonderfully made. How thankful we should be that God has given us such wonderful bodies!

I hold in my hand something that is also wonderfully made. You all know what it is—a watch. Open the case and peep inside—my! so many tiny wheels and screws and springs—175 different pieces. Only a

watchmaker could take this watch apart and put it together again. It is indeed a wonderful little thing.

Let us spell the word "watch"—W-A-T-C-H. Five letters, you see, just the same number as the fingers and thumb on my hand. I hold up one finger—that stands for the first letter, W. Let us think of a word beginning with W—Work.

This watch does a great amount of work. A carpenter strikes many blows with his hammer each day and is glad to rest when Sunday comes, but there is a little balance-wheel on a pivot inside this watch that strikes 432,000 blows every day, 157,480,000 blows during the year, without stopping or resting for a minute. This tiny wheel moves 1.43 inches every time it strikes one of these blows; that would be 3,558 $\frac{1}{2}$ miles a year, about as far as the Atlantic Ocean is from the Pacific Ocean. This little machine does not need much oil for its 3,500-mile journey—it takes only 1/10 of a drop to oil the entire machinery for a year's

¹ Cf. *Jesus and Nicodemus*, by J. Reid, pp. 110 ff.

service. What a useful, busy little instrument the watch is! Think of the many, many useful and helpful things that these bodies of ours, with their hands and feet and tongues and eyes and other wonderful parts, can do in a year.

Here is my second finger—it stands for A. Think of a word beginning with A—Ambition. Our ambition is our desire to succeed in what we do—in our work, in our study, and in our play. When a jeweler sells you a watch he gives you a guaranty—that is, he promises that the watch will keep good time and wear well for a year or more. You see he is ambitious to make a good watch, one that will not wear out soon, one that you can trust to tell you the right time. If the watch could think and speak, it would say: "I wish to be the very best watch in the world; I wish to work so faithfully that every one will trust me; I hope I shall never lead others astray by telling the wrong time."

Right time and wrong time! Why, that gives us the third letter—T. Time—that is what the watch is for, to tell the time. If your watch tells the wrong time, if it is too slow or too fast, what do you do with it? Of course, you take it to the watch-maker to have it regulated, first so that it will tell only the right time. He will open the case and fix the machinery inside. You will notice that the watch has a face and hands, just like us. If these tongues of ours tell falsehoods or these hands of ours steal or break the things that belong to others, we should ask our heavenly Father to help us to be true, and pray that he will give us kind thoughts and unselfish wishes, for if our hearts inside are kind and loving, then

our words and deeds will be kind and loving.

The fourth letter is C—let us call that Conscience. When a watch tells the wrong time you can always know that the machinery inside needs fixing. Now, the most important part of this machinery is the mainspring. That is the thing that you are turning when you wind the watch. It is the largest and the most powerful spring of all; if it is not wound up or if it is broken, the watch will stop. If we obey our consciences, just as the watch allows the mainspring to turn all of its little wheels, then we shall always do what is right. A boy's conscience is the voice inside of him, in his heart, that tells him when he is doing right or wrong. People call the conscience the voice of God, because God speaks to us in our hearts and tells us what to say or do.

Here is the last letter—H. It stands for Helpfulness. What would happen if all of the watches and clocks in our town suddenly stopt and refused to run? None of the trains or street cars could go and we could not carry on our business if we were not able to know the time. The little watch is a big helper. That is what we must be—helpful. What would happen if nobody helped anybody else? Our meals would not be cooked or our letters delivered—why, the whole world would be turned upside down. Be helpful. Jesus, our Savior, spent all of his time helping other people and we should try to be like him.

See, I place the watch in the palm of my hand and count my fingers and thumb as I spell—W-A-T-C-H. Repeat the words after me—Work, Ambition, Time, Conscience, Helpfulness; these are the lessons that the watch teaches us.

LIFE IN LARSA 4,000 YEARS AGO

(Continued from page 314)

brick-yard (brickmaking was a flourishing industry in Babylonia) were, at any rate temporarily, excluded from the benefits. The last sentence may indicate an appeal (perhaps by the brickmakers) to the courts for participation in this division.

In these times when grain and ships are so much in men's minds, the facts that eight of the thirty-three letters refer to grain or flour and three to shipping seem to bridge quite easily the gap of nearly 4,000 years between the times of the writers of these letters and our own day.

One can not speak in terms too high of the series to which this volume belongs, or of the volume itself. While the Assyriologist's interest is perhaps foremost, the interests of the Biblical student, the antiquarian, the historian, and the sociologist are well served. The judgment of letters selected for translation is unerring; not one here given but casts light on the very conditions now the object of the student's earnest attention. Author, publisher, and reader should receive congratulation.

G. W. G.

THEMES AND TEXTS

Praise and Life. "Praise ye the Lord, for it is good to sing praises unto our God."—Ps. 147: 1. "Young men and maidens; old men and children: Let them praise the name of the Lord."—Ps. 148: 12.

Knowledge Through Obedience. "If any man willeth to do his will he shall know of the teaching, whether it be of God, or whether I speak from myself."—John 7: 17.

Christianity and Riches. "And Jesus lifted up his eyes on the disciples, and said, Blessed are ye poor: for yours is the kingdom of God."—Luke 6: 20. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!"—Mark 10: 23.

The Primacy of Service. "But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all."—Mark 10: 43, 44.

Living for Eternity. "Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption."—1 Cor. 1: 30. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—John 1: 1.

The Law of Christian Neighborliness. "But he, desiring to justify himself, said unto Jesus, Who is my neighbor?"—Luke 10: 29.

The Bible in the Prayer-Book. "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 14, 15.

True Worship. "God is a Spirit; and they that worship him must worship in spirit and truth."—John 4: 24.

On Proportion of Life. "Having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith."—Rom. 12: 6.

The Preparation of the Soul. "They that sow in tears shall reap in joy."—Ps. 126: 5.

God in the Town. "Wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city."—Heb. 11: 16.

The Magnetism of Jesus. "And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die."—John 12: 32, 33.

The Secret of the Son. "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son; and he to whomsoever the Son willeth to reveal him."—Matt. 11: 27.

To Young Women. "Bear with the word of exhortation."—Heb. 13: 22.

Working with the Truth. "We can do nothing against the truth, but for the truth."—2 Cor. 13: 8.

The Face of the Father. "He that hath seen me hath seen the Father."—John 14: 9.

The Mountain Top. "O thou that tellest good tidings to Zion, get thee up into the high mountain."—Isa. 40: 9.

Warfare of Night. "I came to cast fire upon the earth; and what will I, if it is already kindled! . . . Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division."—Luke 12: 49, 51.

Distribution and Multiplication. "The barrel of meal wasted not, neither did the cruse of oil fail."—1 Kings 17: 16.

The Second Advent. "Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."—Acts 1: 11.

When Did Christianity Begin? "In the beginning was the Word."—John 1: 1.

What is Man? "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor."—Ps. 8: 3-5.

PROGRESS OF THE WAR IN EUROPE¹

Feb. 9.—The Ukraine makes separate peace with Central Powers.

11.—Bolsheviks announce end of state of war between Russia and the Central Powers and demobilization of all Russian forces. Italian naval force raids Bay of Buccari and sinks one Austrian ship.

14.—French raiders with American artillery assistance reach Teuton third line and take 160 prisoners.

15.—German destroyers sink eight British "drifters" and trawlers in Dover Straits.

16-18.—In three German air-raids on successive nights 27 persons are killed and 41 injured in London and vicinity.

19.—British forces advance two miles eastward from Jerusalem toward Jericho on a front of fifteen miles. Teutons renew advance in Russia from Riga to Dvinsk.

21.—Teutons occupy Dvinsk and Minsk and advance to point 70 miles northeast of Riga, capturing

9,000 Russians and 1,353 guns. British occupy Jericho on the edge of the Jordan Valley.

Feb. 24.—Teutonic peace-terms are accepted by the Bolsheviks and include indemnity of one and a half billion dollars and large portions of Russian territory.

25.—Teutons occupy Reval (on the Baltic) and Pskov (160 miles southwest of Petrograd).

26.—British hospital ship *Glenart Castle* sunk by torpedo with loss of 164 lives. Heavy raids by Teutons against the trenches held by Americans result in sharp conflicts and a number of casualties to latter.

Mar. 1-3.—British make advance of two miles along twelve-mile front north of Jerusalem.

2.—Germans claim 400 French prisoners as result of trench raids west of the Meuse.

3.—French claim 150 German prisoners from raid in Verdun sector.

6.—Roumania signs peace-treaty with Central Powers.

¹ We will continue this digest until the end of the war.

OUTLINES ON WORLD-PROBLEMS

(Provided by the World Alliance for Promoting International Friendship Through the Churches.)

I—Struggle and Cooperation

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them.—Matt. 7:12.

THE usually accepted interpretation of the golden rule has been individualistic. The Church has generally overlooked its application to the relations of nations and races. In recent decades many, especially under the supposed teachings of Darwin, have emphasized struggle and the "survival of the fittest" as the law of nations and their prosperity. This false philosophy is one of the prime causes of Europe's tragedy (cf. the utterances of Nietzsche, Treitschke, and others quoted by Nasmyth¹).

To understand life and history we must see clearly and make room for two sets of facts and forces:

I. STRUGGLE: Normal, incessant, necessary; without struggle man would be a moral, physical, and intellectual weakling. This struggle is against nature and environment; against heat, cold, disease, dirt, vice, ignorance, death; against natural obstacles; man must conquer the air and earth and sea and must master nature's secrets. Struggle becomes abnormal when man slays his fellow man whom he needs to fight with him against the common foes in nature. The brute world gives no precedent for war. Animals do not kill their own species, except rarely in an impromptu duel. Animals kill other species to get dinner. A pack of wolves never attacks another pack of wolves.

"Survival of the fittest" means that which is fittest to survive in a certain environment. Darwin never meant that the strongest or best survive unless they are fitted to a given environment. An earthworm survives in earth; a fish, in water, where higher orders would perish. Herod and Pilate survived in an environment in which Jesus was crucified.

II. MUTUAL HELP: This is an essential factor in evolution, but was overlooked by all who took the fallacious view of struggle. It is the most essential factor in all human life and, to a great extent, in the brute

creation. It multiplies power. In the world of thought and feeling, giving means getting. Contrast the difference between giving away bread and giving an idea. One is subtraction, the other multiplication.

World-unity is the goal of evolution. Cooperation of all the nations for the common good is the only scientific, normal course for man. Morality and true self-interest are not opposed. Pseudo-science for a half century blighted the world by creating a gulf between reason and morality. Every action is moral which is really good for him who exercises it. It is immoral if in the long run it is bad for him. "The triumph of right and the maximum of vital intensity are synonymous terms." There is no antagonism between the real good of a nation and the real good of its neighbors. The central principle of religion is the life more abundant. This is the central principle of biology and social evolution. Justice involves expansion of life. This can come only through cooperation. On account of the interdependence of nations to-day, any injury to one is an injury to all. The golden rule is the last word in science as well as in religion.

II—After the War, What?

Whatsoever a man soweth, that shall he also reap.—Gal. 6:7.

Whatever the military issue, the costly sacrifice will be fruitless unless new methods, created by civilians, remove causes of war and lead to world-organization. War can not end war. The cry from the trenches, "Never again," can be made true only as constructive work follows the destructive efforts. The soldier, like a battering ram, levels an adamant wall. Others must clear away the débris, bring new material, and erect the structure of a league of nations. The hope is futile that victory over the enemy can bring in a reign of justice and order. Were Germany eliminated the world-problem would remain the same, the easier of solution. There were six wars in the fifteen years before this war and Germany was not in any one of them.

¹ *Social Progress and the Darwinian Theory*. Geo. W. Nasmyth, Ph.D. G. P. Putnam's Sons. This book would suggest many sermons.

² See *The Basis of Durable Peace*, by Cosmos, Scribners, 1916. *A League of Nations*, by H. N. Brailsford. Macmillan, 1917.

Alliances shift rapidly; twenty years ago, France, not Germany, was England's enemy. Note recent alliances between the different nations who once were enemies.

The following points are from the "Minimum Program for Durable Peace" which was drawn up at The Hague in April, 1915, by experts from belligerent and neutral nations. They have since formed committees in thirty-nine countries who are writing monographs on the application of these fundamental principles. All nations need a campaign of education regarding these pre-requisites for a durable peace.

I. No transfer of territory contrary to wishes of the population: See President Wilson's addresses on the rights of small nationalities: "No right anywhere exists to hand peoples about from potentate to potentate as if they were property," &c.

II. Guaranties to all nationalities of freedom in religion, languages, and equality before the law.

III. Equal treatment for all in trade with colonies and protectorates. Authorities agree that this is primarily a trade-war fought by Europeans for trade-rights and opportunities in the rich, undeveloped regions of the earth. Said Admiral Chadwick: "There can be but one real precedent to universal peace; the demolition of the custom-house; the opening of every waterway of the world to universal traffic; the sweeping away of all special spheres of influence." This is the golden rule in practise.

IV. A World-Court and a Council of Conciliation.

V. A League of Nations open to all. If balance of power continues, peace is impossible. A Germany whose government has been made responsible to the people must not be left outside the League.

VI. Reduction of armaments. The beginnings of this can come in taking profits out of munitions and in internationalizing waterways. This would leave no rival navies, but only a naval police under international control to patrol the seas.

VII. Secret treaties shall be void.

Peace can come only with justice. Justice can come only as these principles are carried out. Ask your Congressman how far he will work for them. If the war-system survives this war there will be universal conscription, crushing expense added to fear-

ful war-taxes, constant panic, and the decay of civilization. What comes after the war will depend on what is planned between now and the war's end and whether the people are to be heard at the war-settlement. This is the most crucial period in human history.

III—An Organized World¹

And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2: 4

If war should cease to-morrow it would bring only an armed truce. Peace is a term little understood. It has often been confounded with passivity, tameness, weakness, uninteresting uniformity.

I. Peace means a condition of organized living together among nations. There has been for centuries a condition of organized living together in small areas. We have had peace in cities, peace between cities; we have had peace, i.e., organized living together, in States, and among States. We have yet to achieve it among nations. No new principles are involved in the wider extension of the area in which this organized living shall be carried out. Illustrations may be taken from times when feudal lords fought, when cities warred against each other, when the English fought the Scotch, &c. Organized living together spread in ever-widening areas.

II. At this critical period in world-history our salvation must come from following Washington, Franklin, and Madison, and the framers of the Constitution in the critical period of American history. They performed no miracle, but they made it easy for thirteen quarrelsome colonies that were approaching disruption to live together, and for forty-eight States to keep peace with justice around their borders. They persuaded each State to yield a little of its sovereignty, to practise bearing one another's burdens, to cooperate and combine for common purposes, in short, as States, to live like Christians in relation to each other, however much lawlessness reigned within them. Free trade between the States has prevented friction

¹ *The Critical Period of American History*, by John Fiske. Houghton Mifflin & Co., 1888.

and wars that would otherwise have surely come. It helped answer the prayer, "Deliver us from evil." It is the business of civilization to remove temptation.

III. America's close federation of States, large and small, and Great Britain's looser relation with her colonies and dependencies show that neither race, language, nor religion needs separate peoples if they have arranged a condition of organized living together. Nations to-day must surrender their sovereignty as the States were obliged to do when accepting the Constitution. Only so can the world, which has now become interdependent, progress under modern conditions. We must take the next great step forward. Steam, electricity, wireless, the photograph, the seventy-page newspaper have made the world small, sensitive, complex, and organic. Obsolete political relationships must end. God wills that we become members one of another in a great family of nations.

IV. A League of Nations must be made certain. It must be agreed to as an integral part of the war-settlement. Were it assured now, it would shorten the war and profoundly affect every feature of the war-settlement. The League must protect the waterways and the weak peoples of the earth. The Monroe doctrine must be universalized. The strong must protect the weak. The essence of the Sermon on the Mount must be embodied in international law.

V. A World-Court, a Council of Conciliation to deal with questions of policy that create friction but do not come under law, must be established. More law must be created. Nations have hitherto lived in anarchic relations. They must come under law. There is no other way.

IV—Justice to the Orient¹

God hath made of one blood all nations of men.—Acts 17: 26.

America's history in the Orient includes the opening of Japan, Secretary Hay's help in preserving the integrity of China, and the return of the Boxer indemnity

as a matter of simple honesty. This was deeply appreciated and is being spent in sending hundreds of selected students through our universities. There is need of Christian courtesy to these students who may learn as valuable lessons in Christian homes as in laboratories.

I. It is useless to expect to save the Orient by missionaries unless the nations do justice. Western aggression—the opium-war, brought on by Great Britain, caused great suffering and degradation to China for many years. The Chinese have now heroically banished opium. German severity, taking territory because two missionaries were killed. China's helplessness not due to lack of battle-ships but to lack of science and capital to develop her great resources. China's enormous importance in the future. For the world's peace she must have her integrity preserved and have the open door. Now is the time to make friends with her and to help shape the future of her 400,000,000 people. Let all foreign acquisitions be surrendered when this war ends.

II. China's trade is wanted by every nation. Her method of punishing an aggressor is the boycott. The United States and Japan have both suffered from her use of this method. This method will be powerful when her trade multiplies. It is the most effective way to bring would-be traders to terms. China is sure to become militarized unless the war-system is superseded at the end of this war. Chinese view of the "white peril." Our own trade is contingent on her good-will.

III. America's improved relations with Japan owing to the recent commissions that have visited us and Viscount Ishii's agreement to preserve China's integrity. Sensitiveness of the Japanese to our unjust treatment of them. Japan does not want free immigration, but the abolition of differential race-discrimination. She is willing to keep back all laborers; only about 100,000 Japanese now in this country. All that Japan asks is that the few admitted shall be treated as equals of other immigrants before the law. An Oriental Commission should be appointed to consider all points at issue between China, Japan, and ourselves. By the method of admitting all immigrants on a percentage basis, proposed by Dr. Sidn

¹*The Fight for Peace, and America and the Orient*, by Sidney L. Gulick, New York, 1915-16; *The Development of China*, by Latourette, Boston, 1917; *The Eastern Question*, by Marriott, Oxford, 1917.

L. Gulick, Japan could be satisfied and we as well.

IV. The churches should urge Congress to pass a law putting all aliens under Federal control and protection. This would forestall mob violence and secure justice. Absolute justice will go farther than a

great fleet to keep peace and order in the Pacific. The recent suggestion by a Japanese commissioner that there should be no fortress on the Pacific, but only an agreement between us, as there is between Canada and the United States, should be widely heralded.

SELECTIONS FROM THE MODERN POETS

GEORGIA JACKSON, New York City

STRONGLY and hopefully religious in tone is John Oxenham's new collection of poems published under the title *The Vision Splendid*. In his introduction Mr. Oxenham sums up the underlying philosophy of his verse. "Is the outcome of this latest world-tragedy to be loss or gain?" he asks, and answers, "Under God, it rests with ourselves. . . . If this fierce flame bring the world back to God, it will have done everything. . . . Having paid in blood and tears and bitterness of wo—with the spirit of God in us, with enlightened souls and widened hearts, we may look forward to The Vision Splendid of a world in which God and right shall reign supreme!" Fit expression of this belief is found in the prayer:

AFTER THE STORM

After the storm—Thy calm—
After the earthquake, wind and fire—
The still, small voice,
Which yet doth pierce the marrow of our hearts
And makes our souls rejoice.

The whirlwind racked our Mounts of Selfish Ease;
Thy Hand was in it, but we did not see.
The earthquake shook our proud-built buttresses;
Thy Hand was in it, but we could not see.
The fire devoured our bravest and our best;
Thy Hand was in it, but we would not see.
But now . . . thy ways are manifest,
And, dimly, Lord, we see.

Wrapt in the mantle of our sorrows, now
Before Thee in the cavern's mouth we stand;
Behind us—all Thy mysteries of wo;
Before us—visions of Thy Promised Land.

A land swept clean by earthquake, storm,
and fire—
A land wherein Thy Spirit may rejoice,
Where Faith and Hope, with Love enthroned, conspire
To build Thy Kingdom of the still, small voice.

That still, small voice that yet proclaims
Thy will,
Above the thunders of the battle-plain;
That bids man his high destiny fulfil,
And rise, and reap in full Thy golden grain.

Thou hast made chaos of our old content,
Purged us with fire, and winnowed us
with wo;
We were forgetting that Thy gifts are
meant
Only to wean us from the things below.

Yea, we forgot that all life's joys are sent,
Not as an end, but of Thy favor lent
For our poor natures' sweet encouragement
And for our souls' most high ennoblement.

Help us to purge us of those lower things,
Which, growing, brought this world-catastrophe!
Help us to build, of these our sufferings,
Temples of Grace all dedicate to Thee!

Spring, always the symbol of hopefulness, has perhaps never been more welcome to a world more sorely tried than to-day. It is because the spirit of spring invests the latter stanzas of this poem that we choose it from *Reed Voices*, a collection of the verse of Dr. James B. Kenyon:

COMPENSATION

Round each far peak,
Austere and bleak,
Snow-laden clouds are hanging;
The long white fields are dumb with frost
where rang the whetted scythe;
O'er ice-bound brooks,
In leafless nooks,
Sweeps by with cymbals clanging
The charging blast, while all the wind-tossed
branches clash and writhe.

But somewhere breathe,
Through vines that wreath
The aisles with starry blossoms,
Sweet airs that stir the sleeping pools and
kiss the drowsy flowers;
There safe at rest,
In each soft nest,

Are huddled tiny bosoms,
While o'er the moss sift flickering gules of
sunlight through calm hours.

Look up, O soul!
Tho o'er thee roll
Long days of clouds and shadows,
And through dark months of mist and gloom
no golden rays outstream,
Yet light shall rise
To glad thine eyes,
Like sunshine on green meadows,
When bursts from out its wintry grave the
splendor of thy dream.

In this volume under the heading *Cathedral Aisles* are to be found many excellent devotional poems, of which the two prevailing motives are resignation and courage, such as in this:

FOR SO HE GIVETH HIS BELOVED SLEEP

Not yet, my child, not yet the twilight
falleth;
Not yet the sun sinks in the darkling
west;
Not yet from the gray fields the cricket
calleth;
Fold not thine hands, 'tis not yet time to
rest.
Still weary labor plies its ringing hammers;
Still the forge reddens and the wheels go
round;
Still the thronged market lifts its deafening
clamors,
And iron hoofs of traffic smite the ground.
At the stern task a little longer tarry,
'Mid sordid cares the vision sweet still
keep;
The burden old a little longer carry;
Then the night cometh with its healing
sleep.

From *Gardens Overseas, and Other Poems*,
by Thomas Walsh, we take this forceful
reminder of the universality of Christ's
atonement.

BALLADE FOR THE SIXTH HOUR

Good masters of the market-place,
I pray you cease your cries, and hear
The pilgrim messages of grace
From holy lands I bring your ear!
Nay, pass not so, fair cavalier,
Nor thou, my lady, in thy pride—
No alms I ask beyond a tear—
For such as you my Savior died.
Yea, pause and hear me, woman frail,
Whose jewels have the gleam of shame;
For thee, thou crone in rags, my tale—
For thee, thou foundling without name,
For you as well, proud priests, the same—

Yea, clown and courtier, ere ye ride,
Draw rein and answer, was it blame
For such as you my Savior died!

Nay, tears before the minster gate,
Ye blind, ye aged, and ye sore!
Up! 'tis your festival of state,
So get ye in the sacred door,
And raise the cry until it roar
By every strand and mountain-side,
From turret peak to dungeon's core—
For such as you my Savior died!

Prince, from thy galleries look down
Upon our soiled and ribald tide,
And hear me—spite thy haughty frown—
For such as you my Savior died.

Here is a triumphant fancy from Mr.
Walsh's poems that will please the lover of
trees:

THE TEMPLES

That Solomon the Wise King might behold,
The autumn hills raised high their brows of
gold;
He, boasting, cried as from his wars he trod;
"My shrine shall shame ye in the eyes of
God!"

But scarce his hoary lips released the word,
When from the heights the wind's deep
voice was heard;
The bannered forests roared, and from their
place
Swept the dead leaves in scorn against his
face.

Miss W. M. Letts has issued a volume
under the title of her widely quoted poem,
"*The Spires of Oxford*." The collection
contains other strong war-poems, among
them this noble little battle-piece:

HE PRAYED

He prayed,
There where he lay,
Blood-sodden and unkempt,
As never in his young carelessness he'd
dreamt
That he could pray.

He prayed;
Not that the pain should cease,
Nor yet for water in the parching heat,
Nor for death's quick release,
Nor even for the tardy feet
Of stretcher-bearers bringing aid.

He prayed;
Cast helpless on the bloody sod:
"Don't trouble now, O God, for me,
But keep the boys. Go forward with them,
God!
O speed the Camerons to victory."
The kilts flashed on: "Well played," he
sighed, "well played."
Just so he prayed.

ILLUSTRATIONS

Youth

UPON a stained window in the dwelling
of a noble friend I came upon some lines
which I commend to the soul of youth
everywhere:

"Climb high,
Climb far,
Your goal the sky,
Your aim the star."

—From *How to Face Life*, by STEPHEN S. WISE.

Opportunity

We often miss a chance of giving happiness by not saying the things we ought. William Dean Howells tells how when Mark Twain's wife died, he (Howells) told him what a noble woman she was and how much he admired her. "Oh," cried Mark Twain, "why didn't you tell her so! She always thought you didn't like her."—*The Peaceful Life*, by OSCAR KUHN.

Why He Didn't Get a Raise

He stooped growing.
He had no initiative.
He watched the clock.
His temper kept him back.
He felt above his position.
His tongue outlasted his brain.
He wasn't ready for the next step.
He didn't put his heart into his work.
He believed in living as he went along.
His familiarity with inferiority dulled his ideals.

He was always grumbling. He was always behindhand.

He was not dependable; one never knew where to find him.

He never dared to act on his own judgment, did not trust it.

He tried to substitute bluff for training, preparation, expert knowledge.

He never seemed to learn anything from his blunders, mistakes, or experiences.

He lacked system, orderliness in his work, he was sloppy, slovenly, slipshod, lazy.

He believed he would never be promoted because he wasn't in with his boss, didn't have a pull with him.—O. S. MARDEN, in *The New Success*.

A Hindu Prince and Missionaries

Never shall I forget a frank conversation which I had in his palace with his Highness the Gaskwar of Baroda. He told me of some of the measures which he has already introduced for the betterment of his subjects, and of the difficulties which he had encountered. His admiration for things American is so unqualified as to be almost naive, but I think I was most of all impressed when he said, "I am thinking of calling together the missionaries and asking them to tell me their views on how we can improve the quality of the native priesthood. Then I want to call the priests together and say to them, 'Look at the missionaries. See the sacrifices they are making to help our people. You ought to go out and do the same kind of work.'" His Highness has already established a professorship of Comparative Religions in the Baroda College for the express purpose of introducing the native religious leaders to other religions with a view of improving the quality of their own.—TYLER DENNET, in *January Asia*.

"Up, Ye Dead!"

Dr. Merton S. Rice brings back with him an authentic story of the power of the human spirit to recuperate and perform heroic deeds even in the face of utter exhaustion. Often in the terrible trench-storming and artillery-fire the entire human content of certain trenches is utterly destroyed. Upon one particular occasion in the Verdun front, the Germans had "strafed" a French trench and after a while poured over into it in their charge. At one point of the trench, leaning up against a wall, was a French soldier who had been severely wounded but who was still conscious. Leaning there, with his head almost ready to fall over, he was aroused by the Germans coming over the trench. Almost exhausted by the loss of blood and the pain of his wounds, he nevertheless aroused himself, seized the gun at his side, and called out: "Up ye dead; drive them out!" Immediately the wounded lying about in the trench sprang to their feet as best they could, seized their guns, and, tho shooting with less accuracy than formerly, they began firing upon the Germans already in the

trenches and, strange to say, finally succeeded in driving them back and holding the trench from the enemy.

"Up, ye dead!" What a cry to the Church at home! All about us in our congregations are men who have the form of godliness but little of the spirit thereof. Oh, that some mighty power would wake them and at the call of one of our own number, "Up, ye dead!" they would spring into action and save the day for the Church at home!—*Northwestern Christian Advocate*.

The Last Sentry

"Halt!" The cry rang out at midnight, followed by the glint of an army rifle terminating in twelve inches of cold steel. We stopt. It was a healthy thing to do. The hole in the end of that rifle looked as big as a bucket. "Who goes there?" in tones that showed that this lad would stand no fooling, was the next word. The sentry was not yet in sight, for it was dark. But the insistent demand of his question did not need the form of a man. You give your name, your rank, your business out at that time of night, and then comes the cry, "Advance and be recognized," and now the form of the sentry is seen as a glint of the moon shows him with gun pointed your way and ready for instant action. There is no password. You must be recognized. You are alone. No friend can vouch for you now. You must be recognized. You must be known. The sentry looks you over from head to foot. He hesitates. You can not argue; it is not allowed. Argument would bring out the guard. If before the cold shivers ran down your back, when you were first challenged, now you wonder if the sentry will know you. You have a password signed by the military authority, but he does not ask for that. It is night and he wants to know you and why you are there. But at last he loosens that rifle-grip and steps back and says, "Pass on." You breathe freely. It is the first time you have had to pass the guard. Brother, how will it be that last time when the unseen Sentry steps out and challenges you; when you have no password and there will be no friend to speak for you; when you will have to be recognized; when the pass of your Church membership will not be asked

for or wanted; when, alone in the night of death, meeting your last sentry, you will be halted for the last time? Will you shudder? Will you be recognized and told to "Pass on"? It is worth the while to think about it.—JAMES O'MAY, in *Northwestern Christian Advocate*.

Partners With God

The newly returned traveler was recounting his experiences. "The only thing that marred the trip through Norway was a little girl in the party who annoyed all of us by persisting in drumming on the piano in every hotel at which we stopt," he said. "She could play only one tiresome little tune, and that with one finger. On arriving at any hotel she would run into the parlor, and forthwith our ears would be assailed with that wearisome tune. It annoyed us so much that we were thinking of appealing to her mother to stop it.

"One day we drove up to a strange hotel. As usual the child made for the parlor and began to play her simple and monotonous little tune. A great musician was stopping at the hotel. He came to the threshold of the parlor, listened a moment, and then went over to the little girl at the piano. He put his hands over hers, and, using the tedious little melody as a theme, began to improvise. As he played, the beauty of the harmony and the curiously attractive rhythm he gave to the music caught the ears of every one who was within hearing. The room became filled with breathless listeners, who, when he finished, began to applaud. The musician rose, smiled, and taking the little girl's hands, said: 'It is your music they applaud.'"

So it is with our best efforts that seem to produce so little of the effect we desire. Some day we shall see that our heavenly Father has been joining his power to ours to produce results more marvelous than any we had dreamed of. Our tiresome little performances he will transform into glorious symphonies. Whoever works faithfully for God at life's humdrum tasks works not alone. Over his hands the unseen hands of God are placed. The results are divine, but God calls them ours.—*Pittsburg Christian Advocate*.

Notes on Recent Books



A Social Theory of Religious Education.
By GEORGE ALBERT COE. Scribner's Sons,
New York, 1917. 355 pp. \$1.50.

A GENERATION ago the call came to the churches, "Back to Christ!" This meant the abandoning of the many things which had arisen between him and the individual Christian, whether creeds, rituals, or institutions. The few still living leaders of that movement are witnessing an unexpected result of their call. It implied, according to later interpreters, a social gospel, based upon the teachings of Jesus. In a number of books this new call has been sent out, but it has not been applied to education in the Sunday-school. Professor Coe tries to supply this want.

He defines the aim of Christian education as the ultimate realization of a democracy of God, and the whole discussion centers around this conception. The book is divided into five parts, each with four or five chapters. The introduction gives reasons for a new theory of religious education, then the author discusses the social attitude in modern education, the needs of a social reconstruction of religious education, the psychological background of a socialized religious education, the organization of a socialized religious education, the existing tendencies in Christian education viewed from the social standpoint. This is but a meager list of the topics treated. What impresses the reviewer most was part four, which has a chapter on the reorganization of the family, the church school, the educational relations between State and Church, the department of religious education within and beyond the denomination.

Professor Coe claims that the family is still the fundamental educational agency, because the type of society depends largely upon the form of the home. If it is to serve the needs of a democracy of God it must be reorganized. This requires that the two sexes should be treated as equal in the family; a purpose which is not served at present by adulation of motherhood and wifehood on the part of the males, because it often implies a concealed contempt for

womanhood by the very granting of every desire. The family must also develop whatever capacity there is in every one of its members, by assigning to each a specific task necessary for the welfare of all and by granting sole jurisdiction within that sphere. This will bring the members together in mutual service and common pleasures, and make them feel their dependence on each other and on the outside world. For a higher family life the spiritual interpretation of work and education for married life and parenthood are necessary.

For efficient religious education the churches need trained workers. These must be supplied partly by training the lay-workers better and partly by providing a professional staff for this particular purpose. The theological seminaries and the professional lay-workers' schools must be better equipped for this object both with libraries and competent professors. No denomination can, however, realize the whole of Christian life, and interdenominationalism must become more of a fact than it is at present. Our universities may help in this endeavor by scientific study of religion.

The method of exposition, the arrangement of the topics, and manner of treatment are highly commendable. An extensive bibliography and fairly complete index add to the value of this book.

The Renaissance of Jesus. By JAMES ROBERTSON CAMERON, M.A. (Glasgow). Hodder and Stoughton, London and New York, 1915. xvi-315 pp.

The line of thought pursued in this volume issues from a living conviction that the personality of Jesus has a saving quality about it that every age craves for and needs. But every age has further certain peculiar forces and factors within its social mind which may hinder or further the appeal to it by the personality of Jesus. How to affiliate Jesus to these thought-currents of our age, "The Nineteenth Century and After," is the problem before the Christian thinker and the Christian Church to-day. That problem we must face and solve or as Christian thinkers we are fail-

ures. In other words, we must take stock of the changes that have come upon us and reinterpret the never-failing significance of Jesus under the new conditions. The author's way of taking stock includes first a survey of the historical and critical movement and reconstruction; secondly, a clear grasp of the spiritual note in literature, art, and music, and thirdly, an estimate of the spirit of modern philosophy. These three currents, however, are not conceived as flowing in opposite, or even inconsistent, directions. Nor is any of them at its deepest work against the hold of Jesus on the human heart. On the contrary, a true estimate of them brings him into even a more dominant place over the mind of the age. This is the Renaissance of Jesus. It means not so much the emergence of his light as if from an eclipse, as it does the increase of his warmth and radiance because of a new turning to him. The author writes, not like a cold and dispassionate onlooker upon a scene in which he has some perceptible interest, but with the fervor of one convinced that humanity at its deepest depths has a need and a place for the saving grace of the person of Jesus.

The Evolution of the Hebrew People and Their Influence on Civilization. By LAURA H. WILD. Charles Scribner's Sons, New York, 1917. 7¼ x 5 in., 311 pp. \$1.50 net.

The author of this work employs more than half her space in leading up to "the Hebrew People." Three of the five "Parts" deal (1) with archeology, prehistoric man and ethnology, history of civilization, and racial types and characteristics; (2) with primitive religion—animism, fetishism, tabu, types of theology and worship, and prophetism; (3) with the geological and geographic character of Palestine as determining the evolution of the Hebrew nation. The other two parts discuss Israel's Economic and Social Development, and The Place in World-Thought of the Great Hebrew Prophetic Teachers. The program is ambitious. The approach is excellent for college students, such as Professor Wild meets at Mount Holyoke College. It supplies information concerning the principal channels through which has come scientific knowledge of Hebrew history in its several stages, gives a general history of mankind, sketches local conditions, and then applies

all this to a construction of that history in its political, economic, social, ethical, and religious phases.

The value of this volume is as a manual for students of Old-Testament history who come with little knowledge or none to the study of that subject. It goes exceedingly well in an educational series, furnishing both the general background and the specific history. The information is accurate (the "Tel" in "Tel el-Amarna" means "mound," not "city"—p. 18), the interest is in the people, not in the rulers, and the style is clear and attractive. The whole point of view is modern. No time is lost in combating older views, but here is offered a fair and intelligible story of the principal facts in Hebrew development without the drawback of technically theological discussion or partizanship.

Wessel Gansfort. Life and Writings, by EDWARD WAITE MILLER, D.D.; Principal Works Translated by JARED WATERBURY SCUDDER. G. P. Putnam's Sons, New York, 1917. Two vols., 9 x 5½ in., xvi-333, vi-369 pp. \$4.00 net.

In Ullman's *Reformers Before the Reformation* Wessel Gansfort, or (as he is better known) Johann Wessel, is set forth in his true relationship as one of the morning stars which heralded the dawn of the Reformation. Ullman wrote also a monograph on the subject. A Hollander, born about 1419 and dying in 1489, Gansfort was connected with the Brethren of the Common Life, that semimonastic association which linked the Middle Ages with the Renaissance and aimed at the purification of the Church and the evangelizing of every day life. Because of the absence of vows and abstention from mendicancy on the part of the Brethren they were suspected by the religious orders; and because of their purity of life they were a reproach to some high authorities in the Church.

In one of the community-houses (at Zwolle) for several years prior to 1449 dwelt Wessel Gansfort. He then matriculated at Cologne, studying and teaching later at Heidelberg, Paris, Rome (1470), and Paris again, then in 1479 went back to Zwolle and thence to Groningen, where he was buried. He was a friend of Cardinal Bessarion, exerted no little influence over Reuchlin and Agricola, and especially Luther, and was one of those who, anticipating

Erasmus, sought to deepen religiously and theologically the tendencies and work of humanism. Students fondly called him *Lux Mundi* because of the clarity of his discourse, while his liking for paradox won him the scholastic title of *Magister Contradictionis*. His literary productivity (in Latin) came only in his last decade, partly of a theological character and partly devotional. Only one edition of his works (Groningen, 1614) and a reprint (Amsterdam, 1617) ever appeared, and no translation of any has been issued in English. Studies of his life and works have been written in German, Latin, and Dutch, and brief sketches of him in English have appeared in connection with the history of his community and in encyclopedias. But no elaborate study exists in our own tongue. The present work, issued under the auspices of the American Society of Church History, has therefore the savor of unusual freshness for the historical student as well as an open field for exploitation.

The work here offered is exceedingly well done. Gansfort's life and its environment, immediate and remote, are traced with minuteness and with such clarity as the materials allow. This involves an illuminating exposition of the various forces making toward the Reformation, especially of the Brethren of the Common Life. Then follow a discussion and translations of letters (by him and concerning him) and an outline of his theological works—in which "Luther's doctrine of 'Justification by Faith'" is anticipated. The second volume gives a translation of these works—on Divine Providence, The Incarnation of the Passion, The Dignity and Power of the Church, The Sacrament of Penance, The Communion of the Saints, and Purgatory. There are also translations of two early sketches of his life, some text-critical remarks, and a good index.

For the study of the groundwork of the Reformation, the four-hundredth anniversary of which has just been celebrated, no recent work is more important than this. It is one of those fine, special studies on a limited subject which illumines a large area. Luther confessed himself indebted to "Johann Wessel," and much preparatory work done by Wessel among the scholars of his day, hitherto unrecognized, is revealed in these volumes.

The Meaning of Faith. By HARRY EMERSON FOSDICK. Association Press, New York, 1917. 6½ x 4 in. 318 pp. \$1.00.

One does not have to read very far into this volume before he discovers its value. That we should have to be enlightened at such great length on a subject that lies so close to life itself—indeed, may we not say is the major part of life!—is not very creditable to our training and education. No one doubts the need of exhortation and elucidation on a matter that is primary, especially from the religious point of view, and, since the need is evident, this handy treatise will be welcome. It is pithy in suggestion, apt in illustration, and inspiring in tone. It will unravel some things that seem foggy to many, and it will give new strength and poise to those who take the pains to read it intelligently.

The studies, twelve in all, are planned on the every-day method, giving passages of Scripture, a prayer, and comment. The comment is strikingly sane. Here are some nuggets worth storing:

"When faith in God goes, man, the thinker, loses his greatest thought."

"When faith in God goes, man, the worker, loses his greatest motive."

"When faith in God goes, man, the sinner, loses his strongest help."

"When faith in God goes, man, the sufferer, loses his securest refuge."

"When faith in God goes, man, the lover, loses his fairest vision."

"When faith in God goes, man, the mortal, loses his only hope."

For such a book the "Comment for the Week" seems too voluminous, and it would have been enhanced if the author had been a little more personal and ventured on his own experiences and spiritual victories.

A Theology for the Social Gospel. By WALTER RAUSCHENBUSCH. The Macmillan Company, New York, 1917. 280 pp. \$1.50.

This is in many ways a remarkable book, both in what it gives and in what it fails to give. The failures are so few that one is surprised and delighted. Endeavoring to do what has been attempted by very few other men, the book is a pioneer in an important field of religion. The charge has always been made by the older type of theologian that the social gospel lacked stability and coherence because it was deficient in a well-rounded out system of

theology. It is this particular want which Professor Rauschenbusch endeavors to supply. How does he go about it?

He succeeds in proving that the old theology was not so much deficient in social content as it was anxious to lay the stress on individual salvation. This was the pivot for all its movements and interpretations. The social aspect was there, but hidden and neglected. What needs to be done is to bring it out from under the bushel and let its light shine. The book does not, consequently, try to create a new theology, but rather to deepen and enlarge the old one. Briefly stated, the author discusses every one of the topics of theology and shows why they need a new interpretation and how that may be done. Of those treated the most important are sin, its origin, nature, and transmission; the forces and the kingdom of evil; salvation, personal and social, with the stress on superpersonal forces, the Church as the social agency in bringing about the kingdom of God on earth; the doctrine of God as interpreted from the larger viewpoint of the social gospel; the holy spirit, inspiration, and prophecy; the atonement, baptism, and the Lord's supper; and eschatology, which receives full treatment, because the social gospel looks forward to better and greater things through further spiritual development of both society and the individual.

The Highway of Life, and Other Sermons. By HUGH T. KERR, D.D. Fleming H. Revell Company, New York, Chicago, and Toronto, 1917. 7½ x 5 inches. xiv-186 pp. \$1.00 net.

A reading of Dr. Kerr's sermons suggests the word "edifying"; and in repeated instances they appear somewhat mechanical in construction and obvious in analysis. Thus "The Highway of Life" supplies these subtopics: I. It is a Highway; II. It is a Safe Way; III. It is a Direct Way; IV. It is a Friendly Way. So "The School of Silence" suggested to him: I. The Silence of Sleep; II. The Silence of Sabbath; III. The Silence of Sorrow. In this the framework seems somewhat to obtrude itself, and one asks whether the preacher is in a rut. A number of the sermons, however, succeed in covering the bones and pass from point to point with less of abruptness. "Life At Its Best" (taken from Isa. 6:2) applies attractively the symbolism

of the Seraphim's wings to reverence, humility, and service. "In Touch with Reality" (on Dagon and the Ark) leads to emphasis upon the three realities—God's truth can not be compromised, his will can not be subordinated, his presence can not be avoided.

We give in another department one of the best in the collection.

The Sacrifice of Thankfulness. Sermons by HENRY MELVILL GWATKIN, D.D. T. & T. Clark, Edinburgh, 1917. 5¼ x 8 in., 166 pp. 4s. 6d. net.

The late Professor Gwatkin (died Nov. 14, 1916), professor of ecclesiastical history in Cambridge University, was a Church-historian of marked power in research and ability in formulating the results. He was at the same time a preacher endowed with force of conception and clarity of expression. The volume in hand contains twenty-seven sermons which are thoroughly evangelical, intensely suggestive, and models of conciseness and brevity. They deal in a broad way with large subjects: Christian Motive, Regeneration, Our Alms and Oblations, The Curse of Meroz, The Blessing of Those Who Saw, are some of the titles. A modest "Memoir" is prefixt.

The Tender Pilgrims. By EDGAR DEWITT JONES, D.D. The Christian Century Press, Chicago. 5¾ x 8 inches. 88 pp. 85 cents net.

"Father of the fatherless," prays this admirable volume at its close, "we beseech Thee to bless the children of all the earth." Dr. Jones's pages can not fail to assist in bringing God's blessing to many children, if their parents will but read and heed. "The children are tender," in body, in mind, and in spiritual possibilities. Thus this author extends the thought of Jacob to Esau, when those brothers met in the desert in middle life. "I will lead on gently, according to the pace of the children," Jacob insisted. He could never have known a child's heart, in himself or outside himself, who can spend a half hour in reading this little book and not lay it aside with quickened pulse and holier aspirations. Some sympathetic writers are quoted from, in prose and verse—among them being May Riley Smith, in her exquisite poem, "The Child in Me." It is easy to imagine that "The Frisky Five" to whom Dr. Jones dedicates "The Ten"

Pilgrims" are beginning their pilgrimage from his own door.

Studies in the Four Gospels. The Master Books of the World. By HENRY T. SELL, D.D. Fleming H. Revell, New York, 1917. 7¼ x 4¾ in., 157 pp. 35c net.

This volume aims "to set forth the circumstances under which the gospels came to be written, their respective view-points, characteristics, agreements, differences, arguments, and analyses . . . for use in adult Bible, pastors', Y. M. C. A., and Y. W. C. A. classes, young people's societies, schools, colleges, and private study." For untechnical students such as those indicated the book is admirable. It might serve also as a review for more advanced scholars, since the essential facts are fairly stated and emphasized. At the end of each of the nine chapters is a paragraph of questions on the material supplied. The cheapness of the volume is an additional recommendation.

Big Jobs for Little Churches. By JOHN E. COWAN, D.D. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 160 pp. 75c net.

The article by Dr. Cowan (page 122 February number) parallels three chapters in this book and shows how he comes to the solution of many problems that confront the country church. The program he offers is always concrete, approved by success in case after case which he cites. Few handbooks will prove to church and pastor more worthful and inspiring than this.

When God Was Near. Sermons preached in the Flatbush Congregational Church, Brooklyn, N. Y. By LEWIS THURSTON REED. Fleming H. Revell Company, N. Y., 1917. 7½ x 5 inches. 160 pp. \$1.00 net.

Insight, vitality, directness are desirable qualities in sermons. Few volumes of discourses have these qualities in so large measure as this one. It is exceedingly stimulating and provocative of fresh thought. This is illustrated by the first sermon, which gives the volume its title and is found on another page.

What the World Owes Luther. By JUNIUS B. REMENSNYDER, D.D., LL.D. Fleming H. Revell Company, New York, 1917. 7½ x 5 in., 94 pp. 50 cents net.

Apropos of the anniversary of the Reformation in 1917 this well-known Lutheran preacher prepared a condensed yet illumi-

nating study of the great Reformer. The various phases of Luther's personality and activities, his defects as well as his great abilities and achievements, are stated and illustrated. For its brevity and clarity the little volume merits a permanent place on the shelves of the preacher's study.

- (1) **Harmony of the Synoptic Gospels for Historical and Critical Study.** By ERNEST DEWITT BURTON and EDGAR JOHNSON GOODSPEED, Professors in the University of Chicago. Charles Scribner's Sons, New York, 1917. xv-275 pp.
- (2) **Records of the Life of Jesus.** By HENRY BURTON SHARMAN, Ph.D., New York. George H. Doran Company, 1917. xix-319 pp. \$2.00 net.

The simultaneous appearance of these two works indicates an advance in the methods of study and teaching of the New Testament in this country. Both of the books are intended to supply the closest of students with the materials for the solution of critical and historical problems. The first is based on the assumption that the question, "How were our first three gospels composed?" is a living problem to the student and is designed to help him answer it by comparing the texts of these gospels and tracing the relations of the various sections to one another. Aside from their use of it this harmony can scarcely be conceived as having any other value. But for this use it is certainly as well adapted as any work could be.

The second volume faces another problem; namely, that of the coordination of the gospel materials (inclusive of the Fourth Gospel) for the proper study of the life of Jesus. The older gospel harmonies were wont to present this material in one consecutive coordination with four parallel columns. Matthew, Mark, Luke, and John were thus permitted each to fit in his story into that of the others in chronological order with this method. Dr. Sharman believes that the historical perspective of the first three evangelists is so different from that of the fourth that a clearer view of the actual facts can be obtained if these are harmonized by themselves, leaving the account of John to stand alone as a later interpretative narrative. Without committing oneself to the validity of the principle underlying this theory, one may very well express the wish that the method suggested by Dr. Sharman be given a fair trial.

WILLIAM VAUGHN MOODY

WAS born at Spencer, Indiana, July 8, 1869. He was graduated from Harvard University in 1893, and taught English in Harvard and Radcliffe for two years thereafter. He then went to the University of Chicago as instructor, later to become assistant professor, of English and rhetoric, and remained at Chicago until his death in 1910. The degree of Litt. D. was conferred upon him in 1908 by Yale University. He was a member of the American Academy of Arts and Letters. His original literary work consisted chiefly of poetry and drama, he edited the *Complete Poetical Works of Milton, with a New Translation of the Latin Poems* (1899), and wrote a *History of English Literature* (1907).



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The Devotional Hour

XV. Becoming Like Little Children

CHRIST makes "becoming like little children" a condition of entering the kingdom of God. It is certainly a strange and challenging statement. He can not surely mean that a child is better than a man, that there is no gain in progress, that we are nearer the goal of life when we start than when we end!

It seems fairly clear as a principle that we do not increase the worth of life by reverting to beginnings. It is our destiny to go forward, not to turn backward. The time-series is not in any case reversible. Space can be traversed in either direction, but time runs only one way—onward. We can not go back if we would. Few of us, however, would go back if we could. We have caught the idea that life is a cumulative affair as it advances. It gathers up and preserves its gains. It grows richer and more expansive as it goes on. Not in childhood, surely, is life truly revealed. Innocence is not to be compared with holiness; negative virtue is far beneath tried and tested character which has faced temptation and triumphed. We do not expect now to find Edens and golden ages by going backward; we seek them rather in the future. They are the achievements of the race, not the starting-points. We have come to see that we can not get a perfect Church and ideal conditions of Christianity by attempts to revive or restore primitive, apostolic Christianity. It can not be "restored." We must go on and build the ideal Church. We must advance and achieve a Christianity which will spiritualize the race and be adequate for the needs of humanity. No mere restoration of the Galilean conditions or the Corinthian type would do it. So, too, with our individual life, we can not save it or make it fit for the kingdom by a return to primitive conditions, by a reversion to innocence, by a process of emptying the gains of life. St. Paul is no doubt right in declaring with satisfaction and with a sense of progress: "When I became a man I put away childish things." No one can ever miss the fact that this great apostle is always pressing forward, looking onward, not backward; leveling up, not leveling down.

What, then, do the great words mean, that "becoming like a child" is a condition of fitness for the kingdom? In the first place, it must be understood that "becoming like a child" is very different from being a child. We are not asked to revert to a past state; we are called upon to experience a transformation which proves to be a genuine advance. There are certain traits in the nature of the child which can be taken up by the mature person, reinterpreted through the gains of experience, and relived on a far higher level than was

possible in actual primitive infancy. Napoleon, on the island of St. Helena, might have become in his spirit like a child, but even so he would have been vastly different from the innocent child who grew up on the other island of Corsica. Any childlike quality which appears in a full-grown person will necessarily be reset and transformed because it will be taken up into a richer and more expanded consciousness than is possible in the mere child. Memory, too, refloods everything with new colors, and no state can ever be the same after memory comes that it was before it came.

One of the beautiful things about the little child is his simple, natural sense of the reality of God. He seems to have a kind of homing instinct which takes him naturally back to the Father, to the great Spirit from whom he has come. It is more than poetry to say that we come "From God who is our home." Child-minded George Macdonald has caught and expressed with genuine insight the child's feeling of wonder, awe, mystery, and divine reality:

"I am a little child and I
Am ignorant and weak:
I gaze into the starry sky
And then I can not speak.
For all behind the starry sky,
Behind the world so broad;
Behind men's hearts and souls doth lie
The infinite of God."

Some such haunting, enwrapping sense of reality as that is a normal part of a child's experience. He may lose this native trust and confidence when reflection crowds out instinct. He may in later life learn to question and to doubt, but once his "east window of divine surprise" lay wide open toward God. To get that native sense of God back again, to feel the joy and wonder of untroubled, unclouded fellowship with the Great Companion is a tremendous gain. To stand once more at the doorway of the infinite is a heavenly experience. It is, however, not a "return"; it is an immense advance, for it glorifies the entire content of life and multiplies all the gains of the long journey.

Another beautiful trait of the child is the absence of introspection, self-consciousness. He is in the hands of larger powers than himself and his little aims of life are realized without worry or fret. Great instincts, far older than himself, carry him forward, he knows not how, to the ends which he seeks. To become like a child would be to attain the humble accuracy of instinct, to pass beyond the stage of fret and worry, of painful effort and reflective consciousness, and to reach the aims of goodness by a spontaneous, unerring, and uncalculating insight of life. The highest stage of goodness is attained when the trail of the self no longer lies over our deeds, when we no longer bungle them through self-consciousness, when we hit the mark by a kind of second nature as unstudied and unconscious as the child's instinct is. But this attainment, this formed second nature, which is as accurate as instinct, can come only through process and achievement and effort. It is like a little child, but it is an advance, not a return.

Rufus M. Jones

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THE DOUBT AND FAITH OF WILLIAM VAUGHN MOODY

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I. If we are to admit William Vaughn Moody into the peerage—or rather the home circle—of our greatest American poets, as seems to be his “manifest destiny,” it is quite certain that he and his poems will afford no little food for thought. What manner of man was he? Had he aims? If so, what were they? Was he pessimist or optimist, skeptic or Christian, critic or conservator?

There is little biographical material to enable us to answer these queries. The promised publication of his letters will assist greatly, but, after all, the final answer, so far as it may be reached, lies in his poems. They are his self-revelation; nothing else can truly unfold his heart and mind. It is a venturesome enterprise to dissect such delicate structures of genius. Yet no reader can help asking for their underlying meaning. Not even the poet can ask us to take delight in his silver streams without following them to their fountal sources.

There can be no doubt in the mind of any reader of Moody that his first concern was art. He was a consummate artist. Imagination and form are wedded in his work. Yet there is something more than art here. Through it there runs a deeper purpose. He is evidently trying to get at the hidden meaning of this fascinating, perplexing world in which he found himself at once so entranced and so mystified. Captivated tho he was with the world of beauty, he was no unthinking hedonist. He was a questioner. He faced the sphinx. The spirit of interrogation appears and reappears in his poems. His questions are not put idly but intensely, sometimes poign-

antly. “Old Pourquoi” crossed his pathway more than once.

*“Pourquoi? Pourquoi? Yes, that was all!
Only the darkest cry that haunts
The corridors of tragic chance.”*

The questioning mood comes drifting in with the homing ships in “Gloucester Moors”:

*“But thou, vast outbound ship of souls,
What harbor town for thee?
What shapes, when thy arriving tolls,
Shall crowd the banks to see?
Shall all the happy shipmates then
Stand surging brotherly?
Or shall a haggard, ruthless few
Warp her over and bring her to,
While the many broken souls of men
Fester down in the slavers’ pen
And nothing to say or do!”*

The “weary weight of all this unintelligible world”—accentuated by the burden and questioning of our own “new age”—rested upon Moody. With all his youthful zest in life he was at times very weary. On his gray days he pondered:

*“I wonder how the heart of man
Has patience to live out its span
Or wait until its dreams come true.”*

The inequalities and injustices of life smote him to the quick:

*“Who has given me this sweet,
And given my brother dust to eat?
And when will his wage come in?”*

II. Moody was not only a questioner, he was a protester. There were world-theories and life-attitudes held by many of his fellows against which he took up arms. His protest took two main forms—one against the theology of his day and the other against its ethics.

He was a Middle-Westerner, born and reared in Indiana, tho his parents came from the State of New York. The religious atmosphere in which he was trained was that of nineteenth-

century orthodoxy, with its doctrines of divine sovereignty, racial sin, the "plan of salvation" and impending judgment for those who rejected it. Next to the Bible and the Westminster Confession, Milton's *Paradise Lost* was the accepted exponent of this theology. Moody was a student and a lover of Milton and published an edition of his poems. But what of Milton's theology? What could this sensitive, free-spirited modern man make of that? His *Masque of Judgment* is the answer.

The Masque of Judgment is the second member of Moody's unfinished trilogy of poetic dramas—*The Fire-bringer*, *The Masque of Judgment*, and *The Death of Eve*. It is his comment upon *Paradise Lost*, with variations—extreme variations. He takes the theological framework of *Paradise Lost* and many of its celestial figures and carries the drama over into its final issuance in the judgment which must at length fall upon a world or that part of it which rejects the divine offer of salvation. The conclusion of the poem is startling in its bold iconoclasm. *The Masque of Judgment* is a poetic affirmation that a God and a heaven of the kind that Puritan theology presents are absolutely irreconcilable with its doctrines of sin and judgment. There can not be a benevolent God dwelling in a heaven of pure bliss amid happy angels above, with a wicked and condemned world which is moving steadily toward a final judgment below. The inevitable outcome of such a self-contradiction is total annihilation. When the consuming fire and the worm that dieth not complete their dire work, God and heaven, too, must fade and disappear. In other words, good and evil are essential to one another. Let both grow together—not until the harvest, but forever. The one can not exist without the other, thinks Moody.

No one who has caught the "feel" of modern thought but must sympathize with Moody's revolt against the dualism of a realm of perfect purity and happiness over against a realm of rebellion and eternal torment of the older theology. The alternative, however, is hardly confined to that which Moody presents. For it is by no means impossible to discern here and now indications of a process by which evil defeats itself and evil persons are released into that larger life for which the presence of actual evil is by no means an essential condition.

The other protest which Moody made, with all the intensity of a cultured mind and a beauty-loving nature, was against the rigid conventionalism of Puritan morals. This protest is most clearly voiced in his fascinating and popular prose-play, *The Great Divide*. This, with its dramatic plot and its sudden shifting of scene from Arizona to Connecticut, pits against each other in a very striking manner the supposedly loose but forward-looking morality of the West and the rigid ancestral moralism of New England. In contrasting the lawless criminal cowboy of Arizona, capable of the worst debauchery but capable also of measureless devotion and development, and the clean but conventional Harvard graduate whose photograph the heroine surveys with the scornful words, "Finished! Finished!"—followed by the final abandonment of her long struggle to be true to the penitence-for-sin principle of her ancestors—Moody entered a square and clean-cut protest against the Puritan type of morality. But here again one feels that the contrast is greatly exaggerated. Mutual recognition of the true and false in each type of character by the other, instead of a complete surrender of the older standard to the newer, would have come nearer to a balanced point of view. But to discern that larger syn-

thesis of East and West was not for Moody. It was his part to protest against a prevailingly narrow view of life in behalf of one still inchoate and rough but freer and more out-reaching.

III. He "reckons ill" who, in seeking to understand the religious attitude of our time, leaves out the poets. While they do not parade their faith, it is there. Most readers probably see in William Vaughn Moody only the critical and iconoclastic side. Yet it would be a serious short-sightedness to find in this deep-souled poet only a questioner and protester and something of a pagan. He was a far stronger man than that, with convictions deep and vital and moving. When one tries to formulate Moody's faith he confronts a difficult, perhaps an unwise, task. Yet without study he will remain to us an enigma.

To begin with, one can not go far wrong in saying that God meant far more to Moody than to many an advocate of a more conventional theology. He had a passionate sense—as Mr. Manley has pointed out in his introduction to the poems—of the inseparableness, the living kinship, of God and his creation. Whatever or whoever God is, he is in his world. As Raphael sings in *The Masque of Judgment*:

"A whole summer he may bide
Wondrous tiny lives among,
Curious, unsatisfied."

Pandora's beautiful song doubtless means much as to Moody's thought of God:

"I stood within the heart of God;
It seemed a place that I had known," &c.

But this religious attitude is hardly more than a reverent Greek or Oriental might have cherished. Is there anything more distinctively Christian in his faith? What meaning had Christ to Moody? No conventional meaning surely. There is

the "ashen-stoled" figure who walked with him on Good Friday night:

"Friend! Master! I cried falteringly,
Thou seest the thing they make of thee.
Oh, by the light divine
My mother shares with thine,
I beg that I may lay my head
Upon thy shoulder and be fed
With thoughts of brotherhood!"

Is there a blending in *The Fire-bringer* of Prometheus with Christianity's Ideal Man? Certainly there are suggestions of it, as in the closing chorus of the young men to the Apollo who alone "settest the prisoned spirit free."

In that singularly impressive poem, "Second Coming," the poet, as he sits dreaming under the olive-trees of Crete, sees an arresting figure bending over a sailor as he mends his boat. The Stranger raises his eyes for an instant and looks into the face of the poet with, "Yes, and is it thou?" Conscience-smitten by this glance he goes apart and muses:

"Unwelcome, unendurable!
To the vague boy I was before—
Oh, unto him thou camest well;
But now a boy no more."

Yet he can not get away from the vision. He sees that the Nazarene has a message to the world which it can not escape:

"My glad, great land, which at the most
Knows that its fathers knew thee; so
Will spend for thee nor count the cost;
But follow thee! Ah, no!"

"Thine image gently fades from earth!
Thy churches are as empty shells,
Dim-plaining of thy words and worth
And of thy funerals!"

"But oh, upon what errand, then,
Leanest thou at the sailor's ear!
Hast thou yet more to say, that men
Have heard not, and must hear!"

IV. Whatever notes of mingled hesitation and assurance there may be in Moody's attitude toward higher realities, his faith in humanity is unshaken. Especially he believes in woman. She is not flawless, as Moody sees her, but regal in her strength and beauty. Her courage and devotion

are majestic. The song of Pandora in *The Fire-bringer* is already becoming recognized as one of the great battle-songs of the victorious human heart:

"Of wounds and sore defeat
I made my battle stay,
Winged sandals for my feet
I wove of my delay."

Motherhood is clothed in royal robes and fair in Moody's poems—"The Daguerreotype," "The Death of Eve," and others. When the aged Eve in the unfinished drama seeks the outcast monarch, Cain, and kisses the sign of the murderer upon his forehead she takes all the guilt of his crime upon herself, crying:

"Thy beating heart
Beats not unto itself, but unto me,
Whose voice did tell it when to beat and how.
Thy deeds are not thy deeds. Ye conned
them here,
Under this breast, where lay great store of
deeds
Undone, for thee to choose from."

This may not be consonant with individual freedom, but it is supremely, graciously motherly.

So classic and cosmopolitan a critic as Moody is not precisely the kind of man we should look to for a great hymn of patriotism, yet the "Ode in Time of Hesitation," everywhere regarded his masterpiece, has already taken rank as one of the noblest poems of patriotism in literature. Inspired by the Robert Gould Shaw memorial on Boston Common, it carries the noblest impulses of the war in behalf of the slave over into the meeting of later issues. In whatever light one looks upon the question of our conduct toward the Philippines which called it forth, he can not fail to see in this ode a spirit greatly patriotic because it is greatly humanitarian. It appraises our nation solely in the light of its service to humanity—the motive best fitted to stir the heart of the true American to-day.

No one who reads such poems as this can doubt that the author was a

man of deep conviction and of victorious faith. He fought with the dark misgivings of this overstrained age. He grieved over the awful devastation of force—"The Brute" who "hales the hills together and bridles up the tide,"

"Who lairs in pleasant cities, and the haggard people fret,
Squalid 'mid their new-got riches, soot-begrimed and desolate";

but he saw nevertheless that the end of the Brute's dominion would be order and peace. It is he who must restore to humanity its stolen heritage.

"He must give each man his portion, each his pride and worthy place,
He must batter down the arrogant and lift the weary face,
On each vile mouth set purity, on each low forehead grace";

and so at last receive his place,

"Twixt the Lion and the Eagle, by the arm-post of the throne."

While Moody saw the failure-side of evolution, as he pictures it in "The Menagerie"—the giraffe "smiling on the sly" at the human high-stepper and the old chimpanzee grinning at the "sweet thing in a flower-bed hat" and her "best fellow with his tie tucked in"—he divined also the longing of the lower creatures toward man.

"Man they desired, but mind you, Perfect Man,
The radiant and the loving, yet to be."

V. Did Moody's mind pierce through into an existence beyond this? Not much that bears upon immortality appears in his work, but one poem of rare grace trembles with this truth like a frail flower upon a wind-swayed stalk. I refer to the poem entitled "The Fountain." The wasted remnant of the Spaniard's company is before us, seeking the fountain of perpetual youth. One of their number speaks, relating how they have followed vainly many guides, but, unsatisfied, still press on:

"Yet, O worn brothers, much enduring men,
Without search, without striving, go we on,
For I am told at heart that we shall find!

Perhaps as ghosts beside the ghastly lakes
Which noonday paints upon the distant
sand,
Perhaps far sunken by a cañon pool,

Under the soft rain of a cataract
Which leaps and scatters down the wall of
Death."

The beauty-loving, truth-searching
poet drank early at that cañon pool.
Can we doubt that it was to him the
fountain of perpetual youth?

MARK'S GOSPEL AND MODERN KNOWLEDGE

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THE gospel of Mark confronts all modern discussion of the sources of our knowledge of Jesus. "No man can pretend to have seriously examined the historical basis of the Christian faith who has not to some extent applied the ordinary processes of historical criticism to the gospel of Mark" (Bacon, *The Beginnings of Gospel Story*, 1909, p. vii). That is a true statement of the case.

I. THE RIGHTS OF GOSPEL CRITICISM: We agree at once with Miller when he says: "The gospels, like other documents of the past, must be examined according to strict historical methods" (*Our Knowledge of Christ*, 1914, p. 47). Only we insist that the investigation must be complete and include all the facts, and be free from prejudice against the contents of the gospels, and with a mind open to the explanation most in harmony with the facts. We can follow O. Holtzmann when he says: "Historical science is under an imperative obligation to furnish a picture of Jesus which shall be as far as possible trustworthy" (*Life of Jesus*, 1904, p. 1). The modern Christian wishes to know the full truth about the gospels. He desires to follow no "Mother Goose" legends as the basis of his knowledge of Jesus. Nothing is gained by obscurantism and credulity any more than by obdurate skepticism. It is true that "for the intelligent layman the problems raised by Biblical criticism become most acute when they

concern the gospels and the life of Christ" (Miller, *Our Knowledge of Christ*, p. 48). But no intelligent minister or layman wishes to hide his head in the sand and refuse to see the facts. A good tonic for one who desires to see the worst that has been or can be said against the historical worth of our gospels, with an adequate reply, may be found in Thorburn's masterly volume, *The Mythical Interpretation of the Gospels* (1916). There is need, however, of the caveat that we do not put critical infallibility in the place of theological infallibility. The historical or scientific method of gospel criticism is the true one, but it is not axiomatic and not always certain. It is possible to develop and apply certain broad principles of study,¹ if only we avoid the intolerant dogmatism of a too narrow specialization. It is sufficient on this point to let Schweitzer speak. He is a bold and independent critic with his own pet theory of eschatology as the crux of Christ's teaching. Schweitzer is keen in his exposure of the narrowness of much criticism:

"Modern historical theology, therefore, with its three-quarters skepticism, is left at last with only a torn and tattered gospel of Mark in its hands" (*The Quest of the Historical Jesus*, 1910, p. 307).

He quotes (p. 331) Wrede as saying "that each critic retains whatever portion of the traditional sayings can be fitted into his construction of the

¹ See Burton, *Principles of Literary Criticism and the Synoptic Problem*, 1904.

facts and his conception of historical possibility and rejects the rest." In a word, Schweitzer adds:

"Only the catchwords with which the narrative is enlivened have been changed, being now taken in part from Nietzsche. The liberal Jesus has given place to the Germanic Jesus. This is a figure which has as little to do with the Marcan hypothesis as the 'liberal' Jesus had which preceded it" (p. 307).

Schweitzer thus wrote in 1909 of "the Germanic Jesus" as having supplanted both the "liberal" Jesus and the Jesus of Mark's gospel. One is reminded of "our good German God" of whom we now hear so much. Criticism has its undoubted rights and is a necessary tool in modern research; but, after all, it is only a tool, and the outcome depends upon the use made of the tool.

"In order to find in Mark the life of Jesus of which it is in search, modern theology is obliged to read between the lines a whole host of things, and those often the most important, and then to foist them upon the text by means of psychological conjecture" (Schweitzer, *ibid.*, p. 330).

II. THE SYNOPTIC GOSPELS AND THE FOURTH GOSPEL: Criticism is unanimous in finding a wide difference in the character of the synoptics and of the Fourth Gospel, whatever view is held about the authorship of the gospel according to John. This difference of style is applied to the question of the deity of Jesus Christ in a ruthless fashion by Bacon: "On this question we are driven unavoidably to the alternative: either synoptics or John" (*The Fourth Gospel in Research and Debate*, 1910, p. 4). He adds: "Both views can not be true, and to a very large extent it is the science of literary and historical criticism which must decide between them." But this extreme view can not be sustained, for, there are two passages in Mark's gospel (8:38; 13:32) where "the Father" and "the Son" are related as in John's gospel. In one of these we have the

antithesis, "neither the Son, but the Father" (13:32).

"It is, however, of real importance, in estimating the testimony of the two correlative forms 'the Father' and 'the Son' that one of the leading passages in St. Mark should bear this stamp" (Sanday, "The Deity of Christ in the Gospels," in his volume, *The Life of Christ in Recent Research*, 1907, p. 131).

It is true, however, that the historical worth of the Fourth Gospel is a separate problem from the synoptic problem. The Johannine authorship of the Fourth Gospel is not without recent able champions.¹ The point to be emphasized here is that we must not stress the difference beyond the facts. There is a good discussion of the matter by Worsley in *The Fourth Gospel and the Synoptists* (1909). Gilbert finds in the Greek element of the gospel of John "the capstone of the evidence that in this remarkable writing we have, not history and not biography, but a profound philosophical meditation in which the facts of the life of Jesus are treated with sovereign freedom" (*Jesus*, 1912, p. 71). This seems to me far too sweeping a statement of the facts about John's gospel, but those of that temper may turn with interest to the synoptic gospels as more objective and more historical. It must be said, however, that those who come to the study of the synoptic gospels with fixt prejudices against the deity of Christ Jesus and the miraculous or the supernatural will find distinct difficulty also in these gospels.

"I would urge their consideration upon the attention of those in whose thoughts the question of the character of the Fourth Gospel overshadows all other gospel problems, and who, perhaps not unnaturally, are becoming somewhat weary of the discussion of the synoptic question" (Stanton, *The Gospels as Historical Documents*, Part II, 1909, p. 2).

¹ See Askwith, *The Historical Value of the Fourth Gospel* (1910); Drummond, *An Inquiry Into the Character and Authorship of the Fourth Gospel* (1904); Hayes, *John and His Writings* (1917); Sanday, *Criticism of the Fourth Gospel* (1905).

Sanday insists that the gospels are histories and that "the Evangelists are not copyists but historians," while "yet the gospels are not exactly histories" (in *Oxford Studies in the Synoptic Problem*, 1911, pp. 12, 14). "The present state of the synoptic problem" (cf. H. L. Jackson, in *Cambridge Biblical Essays*, 1909, p. 454) is not as "chaotic" as it once was. There is more general agreement than ever on the "two-sources hypothesis" or the "two-document theory," which holds that Mark's gospel and a collection of *logia* or "sayings" called Q (*Quelle*, "source") lie behind Matthew and Luke. Sanday begins his discussion with the words: "We assume what is commonly known as the 'Two-Document Hypothesis'" (*Oxford Studies*, p. 2).³ It must not be assumed, however, that the two-document theory rules out all use of the oral tradition which was once (e.g., by Westcott, and still held by A. Wright, *Gospel According to St. Luke in Greek*) considered sufficient to explain the whole problem. "Justice must, however, be done to a theory which at one time seemed to promise a full solution of the synoptic problem" (Holdsworth, *Gospel Origins*, p. 17). The effort of modern synoptic study is to get back to the sources of our knowledge as far as possible, to the "sources of sources," if we can (cf. Patton, *Sources of the Synoptic Gospels*, 1915). The gospels did not create Christ or Christianity any more than Paul did. This much we have learned from the "Jesus or Christ" controversy (cf. *Hibbert Journal Supplement* for January, 1909). The gospels reveal the strug-

gle to apprehend Jesus as the revelation of the Father going on in the minds of the disciples themselves while Jesus was with them. "It has been aptly said that at the beginning of Christianity there stand neither book nor letter, but spirit and personality" (H. L. Jackson, *Cambridge Biblical Essays*, p. 423). "Jesus himself had not left a line behind him, and as for the gospel message it was proclaimed exclusively by word of mouth." These books, when they were written, were designed "to hold fast that which had been delivered to them—the words of Jesus and the events of his life" (Von Soden, *The History of Early Christian Literature*, 1906, p. 121).

No books ever written mean so much to modern men as the synoptic gospels, for, if they go, John's gospel goes. We can find room for John's picture of Christ only on the basis of the synoptic tradition, and John's gospel, in my opinion, is the greatest book in all the world.

III. THE PRIORITY OF MARK: It is not claimed that Mark's gospel possesses the literary charm of Luke's gospel, which Renan considered the most beautiful book in the world (cf. Hayes, *The Most Beautiful Book Ever Written*, 1913). We may agree with Von Soden about Matthew's gospel that "it became the chief gospel, the work which took the lead in guiding this development, and in so far no book ever written is of greater historical importance" (*History of Early Christian Literature*, p. 199). We may admit with Maurice Jones that "the superiority of St. Matthew and St. Luke to St. Mark is that of a portrait by Rembrandt to a mechanical snap shot" (*The New Testament in the Twentieth Century*, 1914, pp. 225f.). But even so we insist that the second gospel is of prime importance for modern historical study. The words of Jesus are true of Mark's gos-

³The data for this theory are given with great detail and clearness by Hawkins, *Form Synoptics, or Contributions to the Study of the Synoptic Problem*, 2d ed., 1909; Sanday and others, *Oxford Studies in the Synoptic Problem*, 1911; Holdsworth, *Gospel Origins: A Study in the Synoptic Problem*, 1913; Moffatt, *Introduction to the Literature of the New Testament*, 1911; Burkitt, *Gospel and Its Transmission*, 2d ed., 1907; Stanton, *The Gospels as Historical Documents*, Part II, 1909.

pel in a special sense that the "first shall be last and the last first." Certainly Pffeiderer will not be considered an apologist for the gospels when he says:

"It may be accepted to-day, as a certain result of the industrious gospel research of the last century, that Mark is the oldest of the canonical gospels and is the ground-work for Luke and Matthew" (*Christian Origins*, 1906, p. 217).

It is this almost universally accepted conclusion that gives strategic value to the gospel according to Mark. "This is a fact of such great moment that it gives to the gospel of Mark a unique value" (Gilbert, *Jesus*, p. 11). And yet not quite all modern critics agree to the first place for Mark. The chief opponent is Zahn, who holds that the Aramaic Matthew comes first. Zahn argues from Irenæus and Clement of Alexandria that the order of the gospels is the Hebrew (Aramaic) Matthew, Mark, Luke, John (Zahn, *Introduction to the New Testament*, 1909, Vol. II, pp. 394f.). Augustine had spoken of Mark as "the follower and abbreviator of Matthew" (*de Cons. Evang.*, i:4). Griesbach, Baur, Hilgenfeld, and Holsten held that Mark followed Matthew. "Holsten's chief arguments for the priority of St. Matthew are of a kind that would appeal to few, if any, minds now" (Stanton, *The Gospels as Historical Documents*, Part II, p. 33). Stanton conclusively answers the present contention of Zahn, whose "position is not accepted by the great majority of scholars" (Holdsworth, *Gospel Origins*, p. 107). Questions of this nature are not settled by a majority vote of scholars, but the chronological order in Mark, as opposed to the topical arrangement in Matthew, argues strongly for the priority of Mark. Besides, the life-like touches in Mark are difficult to understand if Matthew precedes Mark. And then practically all of Mark is in the work of Matthew, who

employs another source (Q) for the discourses common also to Luke. The case seems made out. Swete puts the matter succinctly when he says:

"It appears from this table that out of 106 sections of the genuine St. Mark there are but four (excluding the head-line) which are wholly absent from both St. Matthew and St. Luke; and of the remaining 101, 93 are to be found in St. Matthew and 81 in St. Luke" (*Commentary on Mark*, p. lxii).

The proof for the theory that our present Greek Matthew and Luke made use of Mark and Q is given forcibly by Sir John C. Hawkins in his *Horæ Synopticae* (pp. 161-197) and in his paper, "Probabilities as to the So-called Double Tradition of St. Matthew and St. Luke" in the *Oxford Studies in the Synoptic Problem* (pp. 96-138). The ancient writers were uncertain as to the order of the gospels and varied greatly among themselves on the subject. This is shown by the fact that each of the symbols (lion, man, ox, eagle) was bestowed in turn upon Mark's gospel. But it is interesting to note that scholars of all schools of criticism at the present hold to the priority of Mark. It is probable, almost certain, that Luke includes Mark in his list of authorities to which he refers in 1:1-4. Here Luke speaks as a historian and not as a theologian, and gives us the first piece of synoptic criticism that we have. We are willing to go with Pffeiderer in saying that Luke "took great liberties in the use and arrangement of his material" (*Christian Origins*, p. 223), as he had the right to do, and used great artistic skill in creating the artistic form of the story in noble picture-language, provided we do not imply that Luke discredited his sources.

"The fact that it was possible to work those two chief sources together into one consistent whole is a fresh proof of the trustworthiness of these original documents in all essential points" (Von Soden, *History of Early Christian Literature*, p. 166).

IV. MARK'S USE OF PETER'S PREACHING: It is hardly necessary to prove that Mark is the author of the second gospel, when such a free-lance as Pfleiderer says bluntly: "Nothing can be urged against the Church tradition that their gospel was written by John Mark" (*Christian Origins*, p. 222). And yet there are discordant voices against this view now "almost universally accepted" (Williams, *Oxford Studies*, p. 389). The gospel itself makes no claim as to the author and he can be anybody, "be he who he may" (J. Weiss). Papias expressly says, on the authority of the "Elder" (Apostle John, according to Zahn, Presbyter John at any rate), that "Mark, having become the interpreter of Peter, wrote accurately what he remembered of the things said or done by Christ, but not in order." Papias adds that Mark was not himself a personal follower of Jesus, but of Peter, and that he wrote down what he remembered of Peter's teaching about Jesus. This account of the origin of Mark's gospel is supported by statements from Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, Epiphanius, Jerome, each with more or less detail about occasion and place. Some locate Mark in Alexandria, most in Rome, when he wrote the gospel. Irenæus states that Mark wrote after the death of Paul and Peter, but Jerome says that it was during Peter's lifetime and that Peter approved and commended the work of Mark. We know that Mark was with Peter in Rome (Babylon) from 1 Peter 5:13. Peter calls Mark his "son." The gospel itself shows that much of it comes from an eye-witness. The vivid details and frequent touches about the looks and gestures of Jesus come from one who saw and heard Jesus. Mark's gospel is the briefest of all; and yet, because of these lifelike pictures, his account is fuller in most of the inci-

dents which he narrates than the other gospels. There is no real objection to the acceptance of the view of Papias that Peter is the source for most of the gospel of Mark. Eusebius even says: "Mark, indeed, writes this, but it is Peter who so testifies about himself, for all that is in Mark are memoirs of Peter" (*Demonstratio Evangelica*, III. 5). This is probably an overstatement of the case, for there are doubtless other sources used by Mark besides the notes that he had made of Peter's preaching. But in a true sense Mark's gospel can be called "The Reminiscences of St. Peter Written by St. Mark" (Von Soden, *History of Early Christian Literature*, p. 142). It has often been noted that Peter's sermon, outlined in Acts 10:37-41, is a good summary of Mark's gospel, which, like this discourse, begins with the ministry of John the Baptist and discusses chiefly the work in Galilee and Christ's death and resurrection. Zahn makes a good deal of the fact that in Papias we have the first criticism of Mark's use of the Petrine material by John the Apostle (Presbyter), the author of the Fourth Gospel (*Introduction to the New Testament*, p. 442). He thinks that John approves what Mark obtained from Peter, but "John hints that when this source of memory failed him, Mark's presentation actually shows wants of accuracy" (*ibid.*). I think that this is reading into Papias's language more than is there. The "in order" may simply mean "incomplete," and certainly that is true of Mark's gospel as compared with Matthew and Luke. If Papias does give us an estimate of Mark's work (and Peter's), we have also one from Luke (1:1-4), as we have already observed. Gospel criticism existed, and naturally so, in the very earliest Christian circles.

V. MARK AND Q: If we admit that Peter's discourses form the main

source of Mark's gospel, and that his gospel is the oldest of the synoptics, what relation does it sustain to Q (the Logia of Jesus), the other main source of Matthew and Luke? "Even our preliminary survey of the contents is enough to prove that this gospel is (or was) very much more than a mere editing of Peter's discourses" (Bacon, *Beginnings of Gospel Story*, p. xx). It is now generally admitted that Q was used by our Greek Matthew and by Luke, tho the precise contents of Q are not agreed upon. Some would make it the Aramaic (Hebrew) Matthew of Papias. Others would make it only what is contained in both Matthew and Luke. Others would make it wider still and include part of what occurs in either Matthew or Luke. Streeter (*Oxford Studies*, pp. 185-202) discusses ably "The Original Extent of Q." But what about Mark's use of Q? Q is generally placed before Mark—twenty years before, Streeter says (*Oxford Studies*, p. 219). Ramsay (*Expositor*, May, 1907) suggests that Q was written down during the ministry of Jesus, probably by Matthew the publican. Salmon holds the same view (*The Human Element in the Gospels*, p. 274). Wellhausen considered it "extraordinary" that so little had been done about the relation between Mark and Q: "The problem of the literary relationship between Q and St. Mark must at least be propounded and needs thorough investigation," (*Einführung in die drei ersten Evangelien*, p. 73). Streeter, after an extended discussion of "St. Mark's Knowledge and Use of Q," concludes that there are "only a few reminiscences of Q" to be found in Mark (*Oxford Studies*, p. 183). One he finds in Mark 1:7 f. (cf. Matt. 3:11; Luke 3:16). Certainly there is no objection to the use of Q by Mark. Since Q was earlier in date, this is quite probably true.

Luke made use of various sources (written and oral) for his gospel. Mark did not possess Luke's literary gift, but he surely was only too glad to use all the data that fell within the compass of his plan.

VI. OTHER SOURCES FOR MARK'S GOSPEL:

"Is the second gospel, as we have it, a literary unity, coming almost immediately from the lips of St. Peter, the spokesman of the apostolic band, and consequently possessing first-hand authority in all its parts? Or is it a composite work with a long and complicated literary history behind it?" (Williams, "The Origin of St. Mark," in *Oxford Studies*, p. 389).

Probably neither of these questions hits the truth. We have seen that Mark did not obtain all his information from Peter, tho most of it came from that source. But what about the theory of several "Marks"? Wendling in his *Urmarcus* (1905) and his *Die Entstehung des Marcus-Evangeliums* (1908) advocates the theory of M¹, M², M³ (our gospel). Williams considers Wendling's theory ingenious and plausible, but too intricate and artificial. "A great deal, if not all, of Wendling's elaborate structure will have to be dismantled" (*Oxford Studies*, p. 403). But it is possible that Mark may have had a "Little Apocalypse" document of early date on a par with Q which he has incorporated in chapter 13 (cf. Streeter, *Oxford Studies*, pp. 179-183). Holdsworth suggests that Mark himself prepared three separate editions of his gospel, one a rough draft of Peter's discourse at Caesarea (cf. Acts 10:37-43), another in Alexandria, and the third (our gospel) in Rome. This also is ingenious, but not convincing. It must be admitted, however, that the variations in the close of Mark's gospel lend some color to some of these theories. It is held by some scholars that there is even evidence of the use of Matthew by a later edition of Mark. Swete is will-

ing to allow editorial revision by Mark at some points.

VII. THE ORIGINAL LANGUAGE OF MARK: It was almost certainly the current Greek in which we now have it. Some scholars have suggested Latin, since Mark seems to have written in Rome, and since he uses a number of Latin words in his gospel. But Greek was used in Rome as elsewhere. Paul wrote his epistle to Rome in Greek and Marcus Aurelius wrote his meditations in Greek (cf. Robertson, *Grammar of the Greek New Testament in the Light of Research*, p. 54). Prof. J. T. Marshall, Wellhausen, and others have advocated Aramaic as the original language of Mark's gospel, since Mark was a Jew and since he transliterates a number of Aramaic words in his gospel like *Corban* (7:11), *Ephphatha* (7:34). But Mark both transliterates and translates. A translation would hardly do both (Swete). Mark himself was bilingual and at home in both Aramaic and Greek. Thus he was able to be of such good service to Peter as his "interpreter" (Papias). The modern view is that Mark wrote in Greek. This is also in accord with the description in Papias, who says nothing about an Aramaic Mark, tho he does mention the Aramaic Matthew.

VIII. THE DATE OF MARK'S GOSPEL: Here the critics do not agree, tho most consider it early. Harnack dates Acts before the close of Paul's first Roman imprisonment (*The Date of the Acts and the Synoptic Gospels*, p. 99). This could not be later than A.D. 63. Since Luke's gospel comes before Acts (1:1f.), the gospel was written in Caesarea (Acts 24 and 25) and not later than A.D. 60. If Luke made use of Mark, we must go back into the fifties for Mark. If Matthew made use of Mark also, and was earlier than Luke, we must go back to "about A.D. 50" for Mark (Noloth, *The Rise*

of the Christian Religion, 1917, p. 20).

IX. A TRIUMPH IN CRITICAL RESEARCH: No one would be rash enough to claim that "the literary evolution of the gospels" (Streeter, *Oxford Studies*, pp. 210-227) is now clearly made out at every step. But it is not too much to say that the broad outline is reasonably plain. Harnack, indeed, lamented—

"The wretched plight in which the criticism of the gospels finds itself in these days, and indeed has always found itself—with the exception of the work of a few critics, and apart from the Marcan problem, which has been treated with scientific thoroughness" (*Sayings of Jesus*, tr. 1908, p. xiii).

Victor of Antioch in the fifth or sixth century wrote a commentary on Mark and said that he knew of no other on this gospel. It was neglected at first because it was only the work of a disciple of an apostle, while Matthew and John were written by apostles, and Luke was longer and of great charm. But Mark's gospel has at last come to its own. The brevity, simplicity, and unstudied character of a disciple's notes add to the historical value of the book. "It is seen, too, to be at the basis of the whole problem of the origin and mutual relations of the canonical gospels" (Salmond, art. "Mark's Gospel," *Hasting's Dictionary of the Bible*). Mark's gospel, therefore, becomes a solid rock on which to stand in the study of the problems connected with the life of Jesus. Criticism has brushed away the fog of mythical theories and we begin with Q and Mark. Thus we can see more easily how Matthew and Luke were written later. Von Soden (*op. cit.*, p. 153) says of Mark and Matthew: "Never has there been bestowed upon men a work of purer literary art—a work in which the artist is more completely effaced by his subject—than in these two original gospels."

THE PLACE OF THE MINISTER IN A DEMOCRACY¹

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IT is the merest commonplace to say that the movement toward democracy is, or was, until the temporary interruption by the great war, the most outstanding movement in our day. The peoples everywhere are insisting upon a larger measure of control for themselves. They are insisting upon controlling all the institutions under which they live. The democratic movement goes on in politics, it goes on in industry; the day when a man could run his business, if it was a large business, just to suit himself, is gone. The movement goes on also in the Church. If there are any governing authorities in church institutions in these days, they must be made as largely responsive to the common needs of the people as possible. Democracy means this: whatever the form of government, the general will of the people shall have the right of way.

What is to be the part of the preacher in the days just ahead of us? Is he to lose anything of his power? Is he to come to any greater power? There have been some prophets of the coming day of larger social control who have said that, when the people fully rule, the ministry as a class will disappear. I remember reading a book about ten years ago by a prominent socialist who made a prediction that some day the people will rule in everything; the socialist program will be carried out in every detail, and among other predictions this socialist prophesied that then there will be no place for an order of ministers. People will meet together—groups that have like religious interests—at set times and will simply call upon one of their number to state his views concerning spiritual things. That will be all the preaching that will be necessary. And I presume that a great many other persons have thought that the ministry may disappear if we should have anything like a state of socialism. Some seem to think that the Church itself will disappear. And yet among socialists themselves thought has greatly changed in the past ten years. It is now insisted that, no matter how complete the control of the people is to become, there will be opportunity in the new social organization for every man to work according to his own particular bent and become

expert in his own particular fashion. We are not moving forward to a time when every man shall be the equal of every other man in every respect; we are moving forward toward the time when every man shall be the equal of every other man so far as opportunities and privileges are concerned; the new organization will aim to do away with the artificial differences between men. If a man has any decisive message, there will be a chance for him to state his truth, a chance to make his impression, no matter what the organization of society may be. One of the duties before us in this matter of increasing social control is to bring people to respect the expert. A wise man once said, "Of course it is hard for us to respect what is not inherently respectable." But if we have a respectable expert, a man who is skilled along any line, he must have his chance, no matter how far the democratic movement may go. If we are to have ministers we must have expert training for ministers. If it is necessary (I don't know that it is)—but if it is necessary for ministers to know the Hebrew language, we must have some one to teach Hebrew; if it is necessary for them to know the Greek, we must have some one to teach Greek; if we are to have trained experts in city work, or any other form of work, it will be necessary for some one to train them; and society must always set apart and train men who have any gift of making men aware of spiritual realities and finer values in this life. A socialist of to-day has said: "How terrible it is to think that under any circumstances Kreisler, the Austrian violinist, should be compelled to spend even four weeks in the trenches. Men of that ability should be set apart and looked upon as sacred for the benefit of society as a whole." Now there is an artistic side to the ministry. It requires a fine training of mind and feeling to make men aware of the presence of the things of God in this world. The day will never come, it seems to me, when the minister will cease to have opportunity to go apart from men—to go into his own closet and shut his door and separate himself for the time from his fellows to receive the messages of God. So then, since

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there must always be a place for the trained minister, no matter how democratic the organisation of society may become—a man trained in the use of the tools of his craft, a man trained to a fine sense of the artistic in his work, trained to find his way up into communion with God—what principles shall we lay down as we think of the preacher ministering to the mass of men in this world and trying to speak a really democratic message?

As good a definition of democracy as we have ever had is that from Abraham Lincoln: "Government of the people, by the people, and for the people." The preacher would do well to keep the suggestiveness of that definition in mind as he labors; he must keep in mind that he is working as a servant of the people; that he is their minister in every respect; that in a certain sense people are to speak through him, expressing their spiritual needs through him; and that his utterance is always for the people. If that is true, there are certain characteristics which should obtain in the preaching of the minister in a democratic age. First of all, preaching in these days of movement toward increasing democracy should aim at the average mind in the congregation. The preacher may think he does his full duty by preaching to the top minds in his congregation. In almost every congregation there are certain minds peculiarly trained and endowed; they stand out like peaks above the general level. But the minister should not ask himself, How will the lawyer in my congregation, how will the physician, the teacher, the college graduate, be struck by this that I am saying? If he will really make his speech effective with the ordinary minds—men off the street, men out of the shop, men from the office, women out of their housework—he will at the same time make his speech effective with those of greater endowment and training. For real training shows itself in a willingness and ability to appreciate a fine piece of work in the way of simple and clear statement. When I am talking about democratic preaching I do not mean merely "giving the people what they want." I am talking about influencing the thought of the main mass of the people who come before us. If we give the people merely what they wish, we sink out of the place of prophets and drop down to the level of mere religious entertainers;

and that is not what we are here for. We are here to make the people understand—to find lodgment for the truth of God in the hearts of the people. As was said in quaint old English, the spiritual leaders of the Reformation put the word of God into such language that it can be easily "understood" of the people, into simple and clear phrasing that takes the things of the kingdom of God and makes them effective for the ordinary mind. By "ordinary" I mean the man who has to do the ordinary work of the world, the man who has not had much chance for formal religious instruction, it may be; but the man whom the gospel is peculiarly intended to reach.

Many of us are afraid to be simple. We do not see that it takes rather a high order of mind to make a simple statement of truth. What costs most in the furniture of your house? The simple furniture. What costs most in the mounting of a jewel? Simplicity. What are the hardest strokes for the artist to obtain? Not the elaborate strokes; no—the simple strokes. Artists say one mark of artistic degeneration is the tendency to get away from the straight line and the simple stroke to the line more gaudy and elaborate. And so in preaching; if we can keep close to the type of the language of the New Testament, we shall do well. Charles A. Dana used to say that the greatest event of the history of the world—the crucifixion—is described in six hundred simple words. If we keep close to the gospel, yes, and keep close to the method of the Master himself, we shall proclaim the good news of God in as simple and effective language as we can command.

You are being trained in a theological school. Do not, for an instant, imagine that your intellectual ability is to show itself in the quotations which you make from learned authors or in easy use of technically intellectual expressions. The true preacher gets away from all such show; he rests upon complete sincerity of expression and aims at nothing but making the truth understood. You remember the picture of olden days when the priests came to the day of atonement, when they were seeking pardon for the sins of the people. Did they put on elaborate robes? No; everything was simple. The Book tells us that the priests put on their white robes. That was the one day when the supreme needs of the people stood

out clearly before every other thought. And when we are dealing with the spiritual needs of the people in that sacred time—that thirty or thirty-five minutes of preaching on Sunday morning or Sunday night—let us lay off the gaudy garments of rhetoric and put on the white robes of simple speech.

In these days we need to lay stress upon the human tests of religion. This is the second ideal that should guide us in a ministry for a society moving more and more toward democracy. We are to think of the adequacy of our religion to these great human needs in which we are all alike—the great passions, the great hungers, the great thirsts. More and more the human test is to be the test of religion. You can stand before your people and say, "This is so because the Bible says so," but they will pass by on the other side. You can stand before your people and say, "Come into the Church because the Church is a divine institution." We believe this, but will it arrest men in the midst of their sins and turn them in the other direction? You can say to them, "I believe this creed, every item of it." Well and good; we understand what you mean, but will that convince the people? The final test is just this: Can our religion be made compelling and useful? The human test is the only test. If the creed makes for better men and women, this is its justification. The worth of the Book is that, put in the midst of peoples that know not God, it brings those peoples to see a great light. The test of the Church is: Does it serve? Does it get hold of men, women, and children and lift them up to a burning passion for the betterment of everything human?

The one test, I repeat, by which every political institution, every industrial institution, and every religious institution must stand or fall is just this: What difference does the institution make to human lives? The only truth the Master talks about is the truth of the human life. "I am the Truth," he said. Christ's test must be applied to the Church just as to everything else. I knew a venerable minister once—a fine man—who said to me, "I have been standing in my pulpit for the last thirty years at the corner of such and such streets in a great city, and I have this to say for myself: 'We have kept the old flag flying; we have held the fort through all these years.'" He had an abstract creed and an

abstract doctrine of the Church and an abstract doctrine of the Scriptures, and he was standing for these when he was holding the fort. The only trouble with the fort was there was nobody in it. It is abstractly fine to see a man stand for a duty in abstract fashion, but here was a man in a church at the crowded ways of life making nobody listen to his message. He put the defense of abstract statements above the idea of ministering to human needs. Most pious men were those Jews who quarreled with Christ because he allowed a healed man to carry his bed upon the Sabbath-day. Christ had to tell them that the Sabbath was made for man and not man for the Sabbath. The institutions round about us have only as much sacredness as they show themselves to have in dealing with human life. Glance through the New Testament and note how easy it was for Christ to forgive certain kinds of faults—the faults of sense, as, for example, that of the woman taken in sin. "He that is without sin among you, let him first cast a stone at her"; "Neither do I condemn thee; go and sin no more." The ordinary sins of impulse and waywardness—the Master looked out upon men sinning sins of this kind with compassion, eager to forgive. But how absolutely unsparing in his condemnation was the Master against men who allowed any kind of institution to get in between them and the relief of the human needs around them! His terrific condemnation of the Pharisees was that they bound men's shoulders with institutional burdens too grievous to be borne; piling a system of laws on stumbling humanity.

The one great question anybody has a right to ask of preaching is: "Well, what of it? What difference to human beings does it make?"

A further insight into the function of the preacher in a democracy comes as we realize that every age must have its mouthpiece before the thought of that age itself becomes really effective. There are half-way conceptions, glimpses of the truth, on the part of large numbers of persons. Then some leader comes who gathers up and condenses all this into a great statement. Gladstone said: "It is the business of the speaker to give back to the audience in streams and refreshing showers what comes up from the audience in mist and cloud." If our people say to us after we have finished, "What a

wonderful sermon! We never thought of that before," it is very likely they will never think of it again. If they say, "I have thought of that; I have half-way glimpsed that, but I never thought of putting it that way," the sermon has ministered. It has taken the thought of the congregation and sent it back, as Gladstone would say, in refreshing showers. The great leader takes that which comes out of human life and expresses it in appealing and convincing human fashion.

Three stages I have passed through in the study of Shakespeare. The first time I read Shakespeare I was greatly impressed with the number of things Shakespeare said that I had myself thought of. At first I was tempted to think that Shakespeare had been grievously overestimated. "Nothing very strange in this; I have thought of a great deal of this myself." That was my first reaction. The second reaction was that possibly I had been underestimated; that having thought of these things that Shakespeare had thought of, perhaps I had a mind like Shakespeare's. The third state of mind into which I came was, that while I had thought of a great many of the things that Shakespeare had said it had never occurred to me to put them in just his way.

Now, so it is in successful preaching; the common temptations, the desires that move people; the angles of their lives at which stress comes—thoughts of all these float through the consciousness of the people week after week. A faithful pastor will know what the people are thinking of, and somehow as he preaches will send forth the expression that condenses and clarifies the common thinking; that takes the cloud and mist and sends it down the mountainside in refreshing streams and showers. The mountain stands over against the sea. The clouds beat against the side of the mountain; the mountain catches the cloud and sends its moisture down to make possible cities, vineyards, and pleasant homes. And so you, as preachers in a democracy, stand over against the sea of human life that washes into your village, or your town, or your city. As the sea washes back and forth every week through the village, or town, or city, you stand over against it, if you are a servant of the living God, as a mountain, taking the clouds and the mists that rise against you

and sending them back upon the people in refreshing showers.

Finally, what is Christian democracy? The body of Christ? Is Christian democracy something that levels people all down flat, reduces them to monotonous sameness? Is Christian democracy a state in which all life must run in one groove? Is Christian democracy some condition in which all the people must have just one kind of experience? No. Christian democracy is an ideal of one great body with all men members of that body; of one spirit and differences of operations in the manifestations of this same spirit; of men coming into the kingdom by different ways. In the vision of the prophet the heavenly city had three gates on the east, three gates on the west, three gates on the north, and three gates on the south—all the paths leading into the city; with the man coming from the north meeting the man coming from the south, the man from the east meeting the man from the west, all sitting down around the center place in the city recounting their various journeys and all loyal to the one city. Another picture in the book of Revelation is of a great multitude which no man could number, out of every kindred and people and tongue, standing before the Lamb. The seer cried to one of the elders and said, "Who are these which are arrayed in white robes?" And he answered, "These are they which came out of great tribulation"—all had borne the cross somehow; every one of these had felt upon his shoulders the cross of the Lord Christ, and hence had the right to stand in his presence day and night. A picture of the democracy that is to be! Does the Christian religion come to pick out a handful of souls and carry them on—as a trickling stream down through eternity? Is that the idea of Christianity? No; not at all. The idea of Christianity is the salvation of men by the cityful, by the nationful, of every kindred and people, a multitude standing before the throne, a great mass of self-sacrificing humanity, thrilling with power, sweeping as a sort of gulf-stream through the ages. It is the vision of the body of Christ. It is a picture that you and I, unfortunately, never shall see realized on this earth. The times are not ripe for it. But it may be that we had some visions of it. I have before audiences, and so have you, when th

spirit of self-sacrificing devotion to the common Lord swept through all men. The man who spoke German, the man who spoke English, the man who spoke French, and the man who spoke in an oriental dialect—these all felt the inspiration of the one common spirit. Phillips Brooks used to say that now and again as he stood in his place in Trinity Church in Boston and preached, he would look over the audience and see looking up to him, not this individual face here and that individual face there, but one common face; or rather, upon each face there was seen just one common expression—the expression of the common human need.

Come back for a moment to Abraham Lincoln, if we may. In talking about religion Lincoln once said: "I have no sympathy with the kind of doctrine that believes that the Almighty is to pick out just a few souls destined to eternal life. I have no sympathy with the kind of doctrine that puts tests in such a way that the ordinary man can not hope to attain them." Then, standing by the mantel in the old house in Springfield, he said: "In this matter of religion the opportunity must be for all or for none." That man who was an apostle of modern democracy stated a foundation-truth of religion. The chance must be for all or for none. And our trust is that, to the preaching of this wide-open kingdom of heaven, men in great multitudes will one day re-

spond; that the Church will be as wide as humanity itself. We look toward the dawning of a day when men will say: Because the spirit of Christ is being realized here on this earth the government now is not merely the government of the people, for the people, and by the people, but the government is of God; it is for God and it is through God—it is by him, the divine Spirit ruling through all things.

The minister must not minimize his calling. He is not to think of himself as called merely to go out and hold such and such pulpits and draw such and such salaries. It is his sacred function in this day of rapid change, when social currents are moving with a rapidity the like of which the world has never seen before, when many men are losing their bearings—it is his function to see that the masses of men working out their individual lives through the preaching of the gospel are built into the veritable body of Christ.

In the day of spiritual democracy the mountain of the Lord's house shall be established in the top of the mountains, and the people shall—trudge their way into it! climb the hill? No; not at all. Spiritual gravitation shall be the reverse of natural gravitation. Habit shall turn toward righteousness. The house shall be established in the top of the mountain and the people by reversed gravitation shall easily and naturally flow into it.

BIBLICAL LEGISLATION CONCERNING REPRISAL AND PUNISHMENT

A writer in *The Fortnightly Review*, over the pen-name "Politicus," has collected and commented upon Biblical passages containing legislation respecting reprisal and punishment for capital crimes. His special interest is the "No Annexations and no Indemnities" peace plea. As his citations and comments may be useful to preachers, they are here substantially reproduced.

"EUROPEAN morality is based partly upon the teachings of the Bible, partly upon the feelings innate in men. Christian morality is largely Jewish morality. Christian ethics is based upon the Jewish doctrines. The Old and the New Testaments combined form an indissoluble whole. If we wish to understand fully the Christian idea of morality we must trace it to its Jewish source. The distinguishing characteristics of Judaism is that it strove to replace a system of unrestricted might by a system of law and order based upon morality. The

code of the Old Testament demands that punishment should not be meted out arbitrarily, but in accordance with justice and fairness. The Deity represents morality, rewards the just, and chastises the evil-doers. The judge, like the priest, is at the same time the protector of society and the representative of God.

"Careful study of the Old Testament will reveal the fact that the Hebrews punished deliberate murder always with death, while involuntary or accidental murder was punished merely with banishment. Cities of

refuge were appointed where men who had committed manslaughter could find safety from their pursuers, while men who had committed murder had to be delivered up from sanctuary. A murderer could not redeem his life by money. He was dragged away even from the altar if he had taken refuge there.

"The main principle of Old Testament law was not forgiveness, but retaliation in accordance with the dictates of justice. Gen. 9:6 states the general principle, which is found in greater detail in Ex. 21:12-36; Lev. 24:17-21; Deut. 19:4-21; Num. 35:10ff.

"The extracts from the Old Testament (indicated above) show clearly that the ancient Jews in dealing with crime were animated by the principles which prevail today. The Old Testament enjoins that criminals should be punished according to their deserts, severely, but not barbarously. They should not be treated revengefully and arbitrarily, but they should suffer as nearly as possible as much as their victims. Justice was, as a rule, to be done by equality of suffering. At the same time punishments were to act as a deterrent, and were shaped to some extent in accordance with social requirements. It will be noticed that the theft of a sheep, which until recently was punished with hanging in England, was expiated by a fine of four sheep, while theft of cattle led to a fivefold fine. The more severe punishment for cattle-stealing was no doubt due to the fact that cattle were more necessary than sheep because of their milk.

"The Old Testament enjoins as a religious duty that crime should be adequately, but not barbarously, punished, and that, as in modern jurisprudence, every care should be taken to prevent a miscarriage of justice. That may be seen from the strictness and caution demanded with regard to witnesses. The spirit of Old-Testament law is particularly apparent from the way in which a strictly impartial administration of justice was demanded as a high religious duty (cf. Ex. 23:6-9; Lev. 19:15; Deut. 1:16-17 and 16:18-20).

"The citations given make it obvious that, both in punishing crime and investigating it, modern methods and Old-Testament methods are practically identical. The spirit of Hebrew jurisprudence was obviously extremely modern.

"It may be argued that the strict punishment of crime, tho in accordance with Old-Testament law, is not in accordance with the spirit of Christianity, which teaches love and forgiveness. At first sight that contention would seem to be correct. (See Matt. 5:38-40; Luke 6:27-30.)

"Apparently the law of Christ annuls the law of Moses. That view is widely held, but is scarcely correct, for the Christian doctrine that one should love and forgive one's enemies is to be found in the Old Testament as well (cf. Lev. 19:17-18; Prov. 24:17-29 and 25:21, 22; Ex. 23:4-5).

"The gospel of love and forgiveness, the very words 'Thou shalt love thy neighbor as thyself,' are to be found in the Old Testament, whence Christ drew his inspiration. However, we find the contradictory principles of retaliation and forgiveness not only in the Old Testament, but in the New Testament as well (cf. Rev. 13:10; Matt. 10:34 and 26:52).

"We find both in the Old and in the New Testament two distinct and apparently irreconcilable doctrines: the doctrine of strict punishment and the doctrine of love and forgiveness. We find both in the Old and in the New Testament the same conflict regarding crime and the criminal which may be found in every human heart. When faced with crime our first impulse bids us punish the criminal in accordance with his deserts, while another impulse causes us to find excuses for his deed and engenders in us the wish to treat him kindly and lovingly. We feel that we have a duty toward society and feel at the same time that we have a duty toward the criminal, who may be a frail and erring human. Thus there is in men a conflict of love and duty, of sentiment and wisdom, of the ideal and the practicable. Apparently the demands of the Old and of the New Testament that we should punish the criminal according to his deeds and that we should love our neighbor as we love ourselves are contradictory. In reality they are not. One can punish a criminal with hate in one's heart, with indifference, or with love.

"The highest form of Christian justice consists obviously in punishing with love. Love and punishment can easily go together. A loving father will punish his child for wrongdoing. Impunity encourages crime, while

punishment inflicted in the right spirit will reform and benefit the criminal. Punishment meted out without hate is therefore by no means akin to vengeance. It is a necessary and beneficial form of correction.

"Many thinkers, especially in Russia, wish to be guided entirely by the admonition of the New Testament. 'Resist not evil.' That is the teaching of the Tolstoyans. They advocate that, if confronted with evil, men should see in it a divine visitation and remain completely passive. Of course, if we believe that man has no free will, that Providence makes the criminal, and that it is sinful to resist Providence, then we must bear not only with criminals, but also with savage animals, vermin, weeds, &c., which likewise

were made by Providence. However, as God gave us a discriminating intelligence which enables us to distinguish good from evil, we ought to make use of it by suppressing the noxious and cultivating the beneficial. If we assume that there is no free will, that we should passively bear our afflictions, we should have to lead the lives of martyr-saints, of fakirs and dervishes, and in a few decades civilization would disappear and the world would be once more a howling wilderness.

"Christ no doubt clearly recognized the conflict betwixt love and duty, justice and forgiveness, and he summed up the whole of his ethical teaching in Luke 6:31 and Matt. 7:12."

THE PROVERBS OF THIRDLY, THE SUPERANNUATED

The Rev. REED TAFT BAYNE, Creston, Iowa

A LONG study maketh a short sermon, but many words are a device of the sluggard.

Boast not thyself of thy last pastorate, for the accomplishments of to-day speak better things than the trumpets of yesterday.

He that provideth not fodder for the ninety and nine ere he seek the one that was lost hath not wisdom nor discernment.

These things are an abomination unto the Lord: an ill-ventilated sanctuary, the squeaky shoes of a Levite, and a daughter of music who whispereth during the sermon.

My son, when thou goest to a new field, let thine ears be open and thy mouth shut. Beware of him who knocketh the last prophet, for behold he that spareth not thy brother, shall he spare thee?

Wouldst thou remain long in the prophet's seat, build not a new sanctuary, neither take to wife a maiden of thy flock, neither intermeddle with thy choir. He that avoideth these things shall not be moved.

Blessed is that prophet who knoweth the names of all the lambs of the flock; yea, who meeteth them upon the highway and calleth them each one by name. Behold he shall be as strong as horseradish with the old sheep.

Blessed is that doorkeeper in the house of the Lord who leadeth the people unto the chief seats of the synagog; yea, who filleth up the front pews, who giveth hymnals unto the stranger and the glad hand to such as be upon a pilgrimage.

There be three things which are too wonderful for me; yea, four which have me buffaloe: a choir which dwelleth in peace, an old prophet beloved by his young people, a janitor who scorneth not the preacher, and a deaf saint who sitteth not in the back seat of the sanctuary.

Speak not evil of thy predecessor, neither criticize the work of him who went before thee, for tho in thine heart thou knowest him as a dub and rotten preacher, let not thy lips betray it; for a wise man concealeth the matter, lest the friends of his predecessor rise up and rend him.

Blessings upon the men singers and women singers; yea, and such as play the pipes, whom the prophet finds watching the appointed hour, who get them early to the synagog, clad in the garments of praise and a psalm upon their lips; for a tardy choir is an abomination of abominations, and a chief singer that tarrieth as smoke unto the eyelids.

My son, when thou layest down a pastorate, shake the dust thereof from off thy feet. Write not divers epistles unto the people nor return for the marriage nor the funeral bell, lest thou hinder him that followeth after thee, lest thou become a reproach in his mouth. Therefore cleave unto thy new flock and forsake the old, that the old may cleave unto their new shepherd and forsake thee.

Behold him that bringeth a railing accusation saying, Ye are a cold bunch, for none heeded nor spake unto me, neither did the prophet make obeisance. Mark him well, for he sitteth in the back seat of the sanctuary, even the seat of the scorner, and tarrieth for no man; he fleeth like a roe from the hunter and a bird from the fowler; yea, the prophet leapeth to the gates, yet he snareth him not.

Take not counsel with thyself, saying, Behold I have many sermons in my barrel, and the dried bones of former years shall live again; soul, take thine ease, thou hast material laid up for many years. Say not so, lest thy typewriter and brain grow rusty together and thy homiletics as the snow of yesteryear. Is not a hot pancake better than stale bread, and a new-born sermon than the canned tongue of thy youth?

Seest thou a man diligent in his study, who riseth early and sitteth up late burning the midnight kilowatt, whose much study is a weariness unto the flesh, who readeth all the new books, the making of which there is no end; behold the people shall say of such, He is a hot prophet and his words are as the sound of viols; yea, goodly and pleasant unto the synagog; yet he calleth not upon us, neither darkeneth our doorposts. Yea, we were sick and he visited not, and a stranger was within the gates and he came not unto us.

My son, when thou beginnest a pastorate, remove not the ancient landmarks, neither switch the anthem, nor drop the creed, nor cut the psalm; alter not anything that pertaineth unto the house of the Lord, for behold these be as the apple of their eye unto the congregation of the righteous. Therefore tarry a season and a day until thou art established in the prophet's seat, then shalt thou lay the ax to the root of the tree and it shall be well with thee. But now thou art as a cat in a strange garret, therefore watch thy step and be silent.

Make friends of that mammon of unrighteousness, the city editor, that he publish tidings of the synagog and blow thy trumpet in the *Daily Hittite*, that men forget not the house of the Lord nor forsake the assembly of the righteous; for it profiteth not that thou preach a better sermon, write a better book, or make a better mouse-trap than thy neighbor, save thou gettest thee up out of the woods and hirest a better press-agent. For it is better to live in a house by the side of the road and be a friend of man than to dwell in the tall timbers of exclusiveness and prophesy unto empty pews.

COMMENT AND OUTLOOK

BY OUR LONDON CORRESPONDENT

The Passing of a Great Scholar

WITH the death of Professor Julius Wellhausen the world of scholarship has lost a representative citizen. The name of Wellhausen is not merely a synonym for acute and original scholarship; it stands for a new era of critical research. That certain of his findings had been anticipated by his predecessors is undoubtedly true, but it was he who presented their conclusions in so lucid, cogent, and thoroughgoing a way as to force all schools of critical opinion to take them into account and, finally, to win almost universal adherence for them. Nor does the fact that he had predecessors along the same lines detract from his originality. This may be illustrated from his investigation of the problem of the Priestly Code. When he entered the arena the majority of critics still regarded that document as dating from the period of the kings and as underlying the Deuteronomic legislation. A small party, however, founded by the French scholar, Edouard Reuss, held that it originated during the exile. In the *Geschichte Israels*, Wellhausen defended Reuss's thesis with such brilliant and illuminating use of historic evidence, and such fertility and originality of argument, as to secure its acceptance by the majority of critics. Both this book and his earlier volume on *The Text of the Books of Samuel* were works of an original and path-breaking character, and his vivid and attractive literary style greatly contributed to his influence. Wellhausen alienated not a few minds by his brusquerie and dogmatism, which stood in sharp contrast to the urbanity and fine reverence of such advanced scholars as Kuenen. He ceased to attend public worship, and, unlike Kuenen, held that if his views were accepted, the value of the Old Testament to the people would be largely gone. This caused him considerable concern, while not restraining him from publishing his views in their most combative form. His own religious position seems to have been that of a broad Unitarianism.

The Problem of the Native Minister

"Our native ministry is a terrible failure," writes Rev. Robert Keable, a missionary in

South Africa and at present a chaplain to the forces of the South-African Native Labor Contingent, in a searching article in *The East and the West*. It appears that the native clergy who accompanied the contingent refused to share the food and quarters of the boys. "Black is black," said the army authorities, who have no liking for the educated native, least of all when he wears clerical dress; "you must eat and sleep and work with the boys behind the wire." Mr. Keable says frankly that he had hoped the authorities would take such an attitude, for only thus could the mettle of the native priesthood be tested. He had long had his misgivings as to current methods of training the native clergy, and his recent experience has confirmed his worst fears. For the native priests resolutely refused to share the life of their own people. They would not eat native food, for their residence at an English college had accustomed them to European cooking. What was far more significant, they refused to consort with their respective platoons. They were "too near the boys," they complained; "we can not keep up the dignity of our position. We had to stand for inspection among the boys, as if we were the same as they. If we had known this, we would not have come." On every hand there was evidence that these native ministers had come to despise their own people and to consider that they were no longer bone of their bone. "How often," says Mr. Keable, "have we talked about Africa being converted by Africans. . . . And the result is a priesthood so far from native that it derides the word, declines to identify itself with its people, and can not even live as they live. In this war scores of English priests have gone into the ranks in the spirit of their Master, but the priesthood we have trained in Africa is indignant at a like proposal." It must be added that Keable rightly blames our wrong methods of training, rather than the men themselves.

"King Charles the Martyr"

In these days of democratic ascendancy, when a world-war is casting old traditions and allegiances into the melting-pot, it is curious to find a large and influential section

as well as clerical—within the Church and proposing to restore the name of Jesus, king and martyr," to the Anglican altar. The rejection of the king's name by bishops has given rise to a good deal of fuss, and even bitter protest, the main in-
 of which lies not so much in its revelation of an obscurantist attitude as in its revelation of the widening breach between the bishops and the lower clergy. "There never was a period," writes Dr. Bussell, a well-known Anglican, "in which sympathy was more lacking between our ostensible leaders and the mass of clergy and laity." Yet another point in what seems a grotesquely archaic controversy is worthy of note. The bishop of Oxford (Dr. Gore) expressed the opinion that to reinstate the name of King Charles would sound a note of defiance to democracy—"a sentiment which evoked a good deal of criticism. "Are we really, then," said one of the examining chaplains, "to sacrifice common truth and gratitude and loyalty that we may worship with the world in the temple of the rising sun?" Something like this certainly needs to be said. The Church has alienated the best elements of democracy, first by despising democracy and later by truckling to it. A Church that serves *demos* can never be truly democratic. One can not imagine a prophet of Israel deciding against any proposal on the ground that it would sound a note of defiance to the democracy. The Church that does not dare to defy democracy occasionally in the name of Christ does not deserve to live.

Bolshevism and Christianity

The correspondent of the (London) *Church Times* continues his instructive account of the revolt against Christianity which is a concomitant of the Bolshevik reign of terror in Russia. He reports that the Bolsheviks publicly encourage outrage and looting. It is not safe to be out at night unarmed, and women as well as men are waylaid and often stripped literally naked. The other day the *Odesski Lystok* published a cartoon representing a nude man and woman walking hand in hand down a street while the soldier highwaymen are seen making off with their clothes; underneath is the biting satire, "In Odessa the world finds Paradise anew." The writer has seen a

party of jocular soldiers take the flowers from a new-made grave and leave the helpless, outraged mourners to weep. That there is a wide-spread and increasing revolt against the Orthodox Church and its hierarchy goes without saying. The Church is regarded as the champion of the monarchy, and the writer's servant was at great pains to inform his master that the Bible distinctly taught that to have a king was a sin against God (clearly a gloss on 1 Sam. 12: 19, 20, and 8: 7), but the priests had deceived the people by inserting additions of their own into the Bible, which made stupid people believe that kings were of God. When, for instance, we read, "Fear God, honor the king, love the brotherhood," the clause "honor the king" was clearly put in by the priests to please the house of Romanof. Efforts at prayer-book revision have resulted in the substitution of "O God, President of the heavenly Republic," for "O God, Heavenly King." The extreme party is, however, frankly atheistic, and the formal ceremony of "abolishing God" has taken place on battle-ships and in various clubs and societies. It is significant, but not surprising, that this reign of anarchy has brought out the martyr-spirit of the Christian section of the community, and where formerly people of both sexes wore the little cross tied round their necks at baptism beneath their clothing, to-day great and increasing numbers are proclaiming whose they are and whom they serve by wearing the cross outside for all the world to see.

A Church of the Once-Born

"Is it the case that most of the laity, the active men and kindly women, belong to the once-born? Are they a church of the once-born on earth? Is pulpit talk of atonement, or judgment, or regeneration so remote from the experience of the pew that the preaching of it is resented?" This is the question asked by Principal Forsyth in a suggestive paper on "The Unborn, the Once-Born, the Twice-Born, and the First-Born." His answer is largely founded upon the testimony of ministers of the type with whom, it seems to Dr. Forsyth, the future lies. That testimony fills him with the gravest misgivings. "Lay-religion of the once-born kind may," he contends, "be more fatal to the Church than anything we are likely to suffer from clericalism." He dreads the time when the

easy-going tolerance and kindness of a once-born lay religion will take the place of ministerial fidelity to the gospel of the second birth. "Fraternal sympathy is a precious thing, but ministerial fidelity is very much more. No church can go on to live on the one, and it perishes without the other." He cites several cases in which the inner circle of a church fellowship had decided to address an invitation to a minister who was spiritual as well as able. The outer circle of the once-born, however, would not hear of the appointment. Whereupon it was dropt, because the financial condition of the church seemed to make the alienation of that outer circle inadvisable. The whole paper makes humiliating reading. If it be true—and few would deny that it is largely true—that our churches contain a large proportion of those who count social amenities, superficial religious sentiment, and a bustling institutional activity more important than the evangel, one can not wonder that a shrewd and penetrative world has scant respect for a church that thinks more of its reputation for good nature than of its loyalty to its spiritual trust.

New Universities in India

Three universities established and put in operation within eighteen months would be an honorable record at any time for any people. That this has been accomplished in India in war-times by native initiative and almost entirely with native funds calls for high commendation. On July 1, 1916, the University of Mysore was opened under the Maharaja of Mysore as chancellor. This little State had already six colleges for men and one for women. The university unifies the whole educational system of Mysore. The second institution is the Indian Women's University at Poona, instruction being in the Marathi language with English secondary, household economy being a required study. This was opened in the early autumn of 1916. The third is the Hindu University at Benares, the foundation-stone of which was laid in February, 1916, and it now is at work. To this a yearly grant of about \$33,300 is made by the Government, and the endowment already realized amounts to over three and a quarter million dollars. The Maharaja of Mysore, named above, is chancellor also of this university.

PROGRESS OF THE WAR IN EUROPE¹

Mar. 7.—German air-raiders kill eleven and injure forty-six in London.

8.—Germans in air-raid on Paris kill thirteen and injure fifty.

9.—British forces occupy Hit on the Euphrates, eighty miles west of Bagdad.

10.—British advance nearly two miles in Palestine on Jerusalem-Nablus road. Hospital-ship *Gulford Castle* torpedoed, but makes port.

11.—Air-raid over Paris results in death of 100, sixty-six from suffocation and panic.

12.—Allied airplanes raid Coblenz; fifty persons reported killed.

13.—*Zeppelin* raid on Hartlepool, England, kills five and injures nine. German air-raids kill sixteen and wound forty in Naples. Germans announce occupation of Odessa.

14.—German troops occupy Abo in Finland.

16.—Americans occupy and consolidate German trenches northeast of Badonvillers.

17.—French raid at Bethincourt Forest nets 160 German prisoners. Germans claim 300 prisoners in a raid on Belgian front.

21.—German major offensive launched in Cambrai region on front of sixty miles with over 800,000 men. In three days Germans advance nine miles. Four German torpedo-boats and destroyers sunk off Dunkirk by British and French destroyers. German gun seventy-six miles away bombards Paris.

Mar. 22.—Stockholm reports sinking of German transport by mine with all on board near the Aland Islands.

25.—Teutons claim total of 45,000 prisoners and 600 guns taken in drive. Baupaupe is taken by them. In Palestine the British advance nine miles across the Jordan, capturing guns and prisoners, cutting the Hedjaz railway.

26.—German drive slows up north of the Somme; to the south they press on and occupy Roye and Noyon; they claim capture of 900 guns in all.

27.—Albert is captured by the Teutons; in other parts of the field villages were recaptured from them.

28.—Teutons take town of Montdidier from French; latter make flank counter-assault on six-mile front and recapture three villages. German attack centers toward Arras on their north flank. Extreme depth of drive about thirty-five miles.

29.—German attacks succeed in slightly forcing Allied forces in two sectors. Long-distance shell kills about 80 and wounds 90 in church in Paris.

30.—Germans capture six villages twelve miles from Amiens, but are repulsed with heavy loss near Arras. British are eighty miles north of Hit, taking 5,000 prisoners in drive.

31.—Allies take the initiative and regain ground before Amiens and Arras.

¹ We will continue this digest until the end of the war.

Editorial Comment



THIS great anniversary recurs on the nineteenth of this month. Pentecost is commemorated as Whitsunday by a large part of the Church. Under the one name or the other it should be more generally observed.

The Birthday of the Church On that day a little band was born of the Spirit into an assembly, a congregation of three thousand, soon growing by daily additions to five thousand. Detesting the Puritan preference for the democratic word "congregation," King James commanded *ekklesia* to be translated "church"—preferred by bishops and all ecclesiastics.

Our theme is the Pentecostal gift, not the supernatural wonders then accompanying it. The blessing of the summer shower is not its lightning, but its rain. The gift which transformed weaklings into champions fulfilled Christ's promise: "Ye shall receive power when the Holy Spirit is come upon you." Spirit is creative power. Out of the fetters of circumstance it makes saws and files to cut its way through prison-bars to freedom.

This with the power of the Holy Spirit, Christ's first disciples did. "Sheep among wolves," they were free only to follow him in all-suffering love and sacrifice for the world's salvation. With this they forged the scepter that tamed the heathen fury and permanently changed the faith of the world. Piety, without pluck, is pitifully poor. Fearful Christians are, so far, false Christians. Is it not significant that the judgment-list (Rev. 21: 8) which ends with "all liars" is headed by "The fearful and the unbelieving"? What can the Holy Spirit do for the cowardly and lazy who prefer their cell to his key out of it?

The Pentecostal gift is described by Paul more fully: "A spirit of power, and love, and discipline" (2 Tim. 1:7 R.V.). Memorable words, to be graven on every heart. Every gift of God is a gift of power to use in moral as well as in material lines; to conquer passion, as well as poverty; to make giving grow, as well as getting; to cultivate conscience, as well as skill; to love one's neighbor as oneself. Yet many a nominal Christian, like the red man pigging in a wigwam, is content with his spiritual barbarism of sloth, dislikes, jealousies, enmities, out of which he lacks the will to rise and overcome evil with good. It is not for such to expect a Pentecost of spiritual excitement to lift them out of self-willed bondage as by a divine tornado. They seem to think of the Holy Spirit as a heavenly being mysteriously choosing whom to visit and whom to pass by. Like a full service-pipe in the house from the reservoir on the hill, the Spirit is within them already, as well as in heaven, a store of neglected power to work with Christ for God and fellow men. Why not turn it on and end their slavery to unchristian habits and worldly surroundings? Open the faucet. "Take away the stone," said Jesus. Behind it Lazarus entombed is alive and waiting to come forth.

The real Pentecost is the birthday of full obedience to the Spirit of God, waiting for no wind to waft us whither we are not spreading every sail, waiting for no divine breeze to wake a single chord that our hand neglects to strike. Not since 1865, when, slavery abolished and the nation saved, we laid aside

the battle-flag now unfurled again in a defensive war to make good the sacred rights of humanity, has there been such need to use the coming Pentecost to reinspire the Church of Christ in these United States with the spirit of power, and love, and discipline.



OBSERVERS on the battle-fields of Europe are noting that when men's thoughts are dominated by the sense of responsibility for others, or by the claims of urgent duty of some kind, fear almost **Self-Forgetfulness** vanishes. They forget themselves in their tasks and in their interests in the mighty conflict of which they are a part, and their courage is commensurate with their self-forgetfulness. Here, as in so many of the great impelling forces of the human spirit, war is unquestionably a vast clinic of man's emotions. In the light of science, as well as of common experience, there is no mystery in this relationship of self-forgetfulness to courage. Fear is one of the fundamental egoistic feelings. That is to say, it has throughout the evolution both of animals and men been one of the principal impulses in self-protection and self-realization. In proportion as an animal's consciousness has been dominated by self-interest has it feared, hated, and struggled to escape danger or to destroy the cause of that danger. On the other hand, when an animal's consciousness has been dominated by interest in the welfare of its young, or of some other animal or human being, courage has, as a rule, completely supplanted fear. We are all familiar with the absolute fearlessness of a mother animal in fighting for the safety of her offspring, or of a dog in defending his master's property or person. This antithesis between self-forgetfulness and fear, thus so fundamentally disclosed in the creatures below man, has its most signal illustrations in human experience. Wherever men have ceased to think of themselves, whether in the interests of others or in some cause or principle transcending personal affairs, fear has given place to courage. With the temporary, or complete, loss of self-interest, the fears that are rooted in the consciousness of self have vanished. From the most elementary types of men and women, whose self-forgetfulness follows the casual events of critical experience, to Jesus Christ, whose entire life was dominated by the thought of others' welfare, the law of self-forgetfulness is revealed.

"Whosoever would save his life shall lose it;
But whosoever shall lose his life for my sake,
The same shall save it."

May we not hope, therefore, that in the vast accessions to human self-forgetfulness, and in the resulting substitution of courage for fear, which results from the awful death-struggles in Europe, some compensation may come to the human race? Since life is stronger, and more creative, under the stimulus of courage than it is under the depressive and weakening influence of fear, may not the race be permanently enriched in this respect? Surely the world needs whatever consolation it may get in these hours of trial; and if the characters of the men who fight on the battle-field are thus ennobled through their self-forgetfulness, may we not hope that all of us who faithfully do our part at home, and forget ourselves in the mighty interests of civilization, shall become stronger in a courage that will help us to reconstruct the shattered hopes and fortunes of the world?

We must say more to them and to those they lead astray than we said in February. Those now in mind are Saturdarians. They believe Christians should keep the Sabbath on the day prescribed by Moses.

"Foolish Galatians" There are two sorts of them. The Seventh-day Baptists, about 10,000 in all, are found in twenty-four of our States.

Once More They keep the Saturday Sabbath far more strictly and self-denyingly than do modern Jews, for their business is shut down on Sunday also. Their example is a quiet protest against the disregard of the Church catholic to the letter of the commandment for sake of a supreme spiritual interest.

A more numerous and aggressive body of these Judaizing Galatians are the Seventh-day Adventists, one of the six branches of the sect founded by William Miller, the discredited prophet who set October 22, 1844, for the end of the world at the second coming of Christ. These accept Mrs. Ellen G. White as an inspired prophetess and carry on an active propaganda, championing every proposed law that tends to secularize Sunday—Judaizing with a vengeance!

Real religion lives by the spirit rather than by the letter. So Paul taught his foolish Galatians: "If we live by the Spirit, by the Spirit let us also walk." Nothing less is real Christianity. Idolatry of the letter of the fourth commandment is antichristian. So is the materialistic program of the second coming of Christ, as we said in February.

A fact unnoticed by Saturdarians spoils their argument. The first synod of the Church was wholly composed of Jews. See its record (Acts 15). The question before it was whether Gentile converts should be required "to keep the law of Moses." In the decision rendered, its specifications omit Sabbath-keeping. Why omitted, if not because these Saturday Sabbath-keepers deemed the observance of Sunday as the Lord's day its Gentile equivalent? Paul plainly taught so (Col. 2:16, 17).

With this in mind let the Saturdarian Christian imagine himself a Gentile converted from heathenism by Paul preaching "Jesus and the resurrection" (Acts 17:18). His dread of the grave has given place to a glorious hope. His every Sunday is sacredly observed as the Lord's day by early morning worship and a love-feast of communion with his fellow Christians. What spiritual value for him in the Jewish Sabbath compared with this?

The Saturday Sabbath died out in the first century because the Jewish members of the Church died out. Those who would reinstate it are seeking the living among the dead, exalting the letter of Mosaism above Christ's spirit of life and freedom (Gal. 5:1).



AN unprecedented war has caused an unprecedented uprising of prayer. Multitudes pray who rarely or never prayed before. Of these prayers, variously motivated, many are foredoomed to fail. Many lack the prime

Cooperative Prayer requisite for effectual prayer—clean hands and pure hearts (James 4:8). Modern Christians need, like Jesus's first disciples, to ask, "Lord, teach us to pray."

Suggestions for greater achievements through prayer are now offered to the churches in an admirably thought-out program of education in prayer day by day throughout the year in a monthly cycle.¹ Its range of interests, national and international, is comprehensive and complete in their details—

¹ *New Ventures of Faith*. General War-time Commission of the Churches, 105 East 22d Street, New York. 20c each; twelve for \$2; \$10 a hundred.

religious, political, industrial, economic, domestic, educational, missionary, recreational. These with others, thirty-one in all, compose the monthly cycle of topics for united prayer by all Christian people, singly and in groups. The outlined prayer for each day is prefaced by a preparatory meditation, to center thought and feeling on the special interest that calls for prayer. The prayer, as outlined—thanksgiving for blessings, helps, and achievements; penitence for failures and shortcomings through misuse and neglect; intercession for all who should cooperate for larger betterment—concentrates conscience on immediate duty. To use it with effect it is vitally important to take to heart certain fundamental truths.

1. Intelligent prayer for any blessing is a vow to God to work with him for the blessing prayed for. Never has any good been wrought for men except as men themselves wrought for it in God's way with God-given powers. Nothing less than this is praying "in the name of Christ," that is, with the approval of Christ, God's Master-workman.

2. All prayer to God is to God indwelling in man. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). So Cardinal Newman, who wrote "Lead, kindly Light, lead thou me on," taught that we should not think of prayer as invoking God from heaven, but as evoking him from within the soul, calling him up as tabernacled in conscience to help us work for the fulfilling of prayer in the name of Christ.

3. Such energizing of the whole man to obtain the fulfilment of his prayer as a vow to God is a force in moral nature. In proportion to its intensity it is operative on the moral nature of those we pray for to evoke in them the indwelling God. Well did Paul urge Christians confronting a hostile world to focus their energy in united prayer. When modern Christians engage in this cooperative prayer as industry employs the electric power in the waterfall composed of rain-drops, an era of triumphant progress will dawn on Christianity.

A fruitful theme is this for Christian pastors with this timely manual in hand. For ten days "the disciples all with one accord continued steadfastly in prayer . . . and when the day of Pentecost was come they were all together and suddenly" . . .

"Thy blessing came, and still its power
Shall onward through all ages bear
The memory of that holy hour."



DR. JOSIAH STRONG's attitude toward war was that of every right-minded man, a deep, spiritual abhorrence of war with all its implications, but, like all right-minded men, he recognized war as one of those necessities

Dr. Strong and War which nations must suffer precisely as the individual must submit to a major surgical operation. A few weeks before his death some one in his presence said, "War settles nothing." He leaned forward, and, with something of his old fire and intensity, exclaimed: "Why repeat that futile statement? Did Waterloo settle nothing?" Did our Revolution settle nothing? Did our Civil War settle nothing? This great lover and leader of men saw clearly that while international arbitration was the new day dawning upon the world, there were yet creatures of the night who loved darkness better than light, and who must be met by the only force which they could understand, which is physical might.

The Preacher



THE PREACHER AS AN INTERPRETER OF LIFE AND LITERATURE

An Interview with John A. Hutton, D.D., Glasgow, Scotland

E. HERMAN, London, England

DR. JOHN A. HUTTON occupies a place entirely his own among preachers and writers. None combines in such signal measure and with such distinctive effect sheer, astounding cleverness with that sense of wistful wonder which marks a deep and reverent understanding of life, none has so chivalrous and challenging a gospel and yet succeeds in commending it so effectually to sober, middle-aged folk who have outlived their first illusions. More especially does he appeal to that ever-widening public which derives its ethical and religious ideas from current literature, for he is what might be called a specialist in the literary presentation of the gospel. His is the art of flashing the search-light of the Christian evangel upon modern literature and of making literature yield a new and telling commentary upon the gospel. He has the swift appreciation, the pictorial touch, the sense of great tragic values, the gift of penetrative yet reverent comprehension, which mean insight into both literature and life; and he has the instinct that seizes upon strategic points in literature and exploits them for the gospel without the fatal flaw of alienating people by ostentatiously pointing a moral.

It is not without significance that most of his contributions to the Christian interpretation in literature have been made since he was called, in 1906, to Belhaven United Free Church, Glasgow, and faced with the problem of a large, cultured, well-to-do con-

gregation beset by the characteristic perils of middle-aged comfort and prosperity—chief among them a temptation to complacency and spiritual stagnation. Such a situation elicited Dr. Hutton's characteristic genius. Recognizing that a prophetic message was needed; that the gospel must be presented in the form of a sharp challenge to religious mediocrity and conventionality, he found in current literature an instrument ready to his hand and one of which he had an easy mastery. So he set himself to bring the cultured hearer face to face with the facts of the gospel through the facts of life and literature. His essential message enshrined in such books as *Pilgrims in the Region of Faith* and *Ancestral Voices* has a twofold aspect. On the one hand, it is a challenge to dull, unaspiring middle-age to live boldly, nay dangerously, in the name of God; on the other, a recall from the crude revolt of an overweening selfhood which rides roughshod over the restraints and sanctities of human life as God meant it to be lived to the ancestral voices of the soul. He makes literature demonstrate to those who will not accept the testimony of Scripture that no amount of sophistry can shake the eternal validity of honor, truth, purity, goodness—the things for which Christ died and to which man must be loyal at all costs.

A brilliant conversationalist, full of the element of surprise, provocative and stimulating, with a wealth of keen and sympathetic observation and a

robust and shrewd sagacity, Dr. Hutton's talk defies reproduction. It sparkles and scintillates with lights too swift-flashing to reproduce. In the course of a recent chat with the present writer, sandwiched in with difficulty between the engagements of a particularly crowded day, Dr. Hutton's first remarks turned very naturally upon the spiritual aspects of the great war. In common with so many of his brethren, Dr. Hutton has given a son to the cause of the Allies, whose death in all the freshness and vigor of promiseful youth has bitten deep into his soul.

"The war," he said, "implies for every Christian soul a supreme moral choice. You remember how Isaiah's watchman answered the question of the anxious soul, 'What of the night?' He replied that the morning was coming and also the night; that is to say, when the night of conflict is over, the hour of decision will not be over. There will still remain a dread choice between alternatives—and the result may be either the beginning of a new and better world or a state of darkness worse than the first. For long years an anti-Christian civilization whose most characteristic expression was militarism grew apace, unchecked, and, to a large extent, unrecognized in its true character. Then God took his hand off things, so to speak, and said, 'I will let them see the true nature of this system and its logical consequences.' But the war has not merely discredited the philosophy of brute force, it has equally discredited the philosophy of ignoble prudence—the idea that safety and comfort are the things to be sought first; that prudential motives are the main considerations for both men and nations. We were at the crossways, and our national temper and mind pointed to the course of prudence and caution; but we knew that morally only one course was open to us. I con-

fess I am roused to indignation by the cynical aspersions of a certain type of *doctrinaire* pacifist. Surely, it is patent that we are not fighting for specific material ends. Whatever we may gain, it will be entirely incommensurate with the sacrifice we have made. Fighting! It is nearer the mark to say we are suffering. We have flung ourselves in front of a brutal machine, determined to stop its progress or die in the attempt. Christian civilization is being saved, not by the efficiency of standing armies, but by the apathetic endurance of thousands of men who at the beginning of the war did not know the muzzle of a rifle from the butt!"

This led on naturally to the much-vexed question of the influence of the war upon the spiritual life of the nation, and especially of the fighting men. Dr. Hutton, disassociating himself from the wildly optimistic statements which have been made in certain quarters regarding a general religious awakening, took a sober, yet hopeful view.

"The capacity for sacrifice which the war has revealed in the hearts of the young must, of course, fill us with hope and deep reverence and gratitude. And it is equally obvious that men who have dared and suffered so much for a great cause will be more likely to understand the demands of Christ and to respond to them. They have had a wonderful experience, and if we have a message big enough to interpret that experience for them we shall find them responding—perhaps in unprecedented fashion. But our message must be germane to the spirit which prompted their sacrifice. It is not a matter of arguing as to whether Christ was right or wrong. It is for us to state his heroic demands and challenge men to enlist in his ranks, insisting that nothing short of the highest courage and the most unfaltering determination are required.

"But I do not seek to minimize the spiritual perils that await us at the end of the war. If it saved us from a disastrous mood of pagan self-indulgence and soulless complacency, the reaction from the high, chivalrous temper that characterizes our national life at its best to-day may breed a materialism as hard and sordid as any bred by wealth. We may live to see a nation facing the impoverishments and restrictions which must be the natural consequences of years of warfare in as pagan and selfish a spirit as marked it in the opulent and spacious days of ease and plenty. Another peril is the alarming recrudescence of superstition. When the war came it revealed our bankruptcy of genuine religious conviction and exposed the shoddiness and unreality of much that passed for faith, leaving thousands of people stript of their conventionality and holding beliefs at the mercy of every quack and superstition-monger. This state of affairs constitutes a challenge to preachers to state the truth fearlessly and fully. Unless that is done, a wave of puerile superstition will be followed, as it always has been followed, by a wave of stark unbelief.

"What will happen to the Church after the war depends entirely upon ourselves. As I said, the war will leave us at the crossing of the ways. It has taught us that the curse of militarism is morally impossible for a self-respecting nation, but the defeat of militarism will not of itself usher in the new and better times. It will only clear the ground for whatever we elect to build upon it. The true victory lies with our children. It is for them to consummate the sacrifice we have brought by realizing the ideals for which our sons gave their lives. We must not forget that we are not born with a conscience. The human conscience can be educated, and Germany's experiment in creating a

vicious conscience among the people is a warning to every nation that is blind to the insidious danger of a militarist policy. There have been warning voices in Germany—I need only mention the philosopher Paulsen, who reminded his countrymen with insistent emphasis that there is no example in history of any nation or class abusing its power and surviving. Another German writer asks how it is that during the last generation Germany, the land of song, has not produced a single great singer. He finds the cause in the elementary school. Where formerly the children were taught part-singing, they are now encouraged to yell in unison, throwing their little chests out and trying to outscreeam each other; because, forsooth, such a proceeding produces a sense of 'might' (*Macht*). These things are written for our instruction. If the war has anything to teach us it is that militarism is destructive of every finer fiber in the life of the nation and the individual alike, stamping all beauty into the mud, stifling all true song, all worthy joy. What will come after the war is entirely dependent upon whether we have really learned that lesson.

"It is here, of course, that the Church's great opportunity will emerge. It is for the Church to give men the right approach to life—to make them know and realize that life is a big and glorious thing and needs a big way of looking at it. Life, lived as God meant it to be lived, implies a faith that takes big risks and costs a man something, and a faith that pours courage and endurance and daring into him. Mind you, a Church that stands for such a conception is not likely to be popular. The Church that will fulfil its high function after the war is not necessarily a Church that will attract a large membership. It has long been my conviction that the Church of Christ must become smaller

—and more authentic—before it can become bigger. It must, in fact, go into the wilderness. But there is always room for an authentic Church which really means it.

“To come down to detail, I think our church buildings and appointments have not a little to do with our failure to get people inside places of worship. Few churchgoers have any idea how formidable a pew appears to the man in the street, and how great an ordeal it is for him to enter such a fearful and wonderful contrivance. We want a different atmosphere in our churches—less of the fuss which makes a stranger think twice before he enters a building where he is buttonholed and piloted and generally ‘bossed.’ We want an atmosphere of reverent freedom. We want quiet, dim corners in our churches, where those who feel so inclined may sit unobserved and think their thoughts, slipping in and out as they please. The ideal atmosphere includes a personal welcome for those who seek such demonstrations of Christian fellowship, but also a scrupulous respect for the feelings of those who wish to be left alone and do not care to be dragged into any kind of prominence or made the mark of embarrassing attentions. A new sense of the catholicity of worship and of the true nature of the Christian assembly ought to create an atmosphere in which shy souls would find it easy to come and feel increasingly at home among us.”

I then asked Dr. Hutton to tell me how he first discovered the value of literature for the preacher, and to expound his views as to its place in the pulpit.

“My first ministry was at Alyth, in the heart of the country, and I made it my business from the first to pursue a line of study parallel to my work. I read and reread Plutarch’s *Lives*—a course I would earnestly recommend to every young minister. No

other book gives one so vivid an impression of the seriousness of life—brings home to one more forcibly that it was always a serious business to live. Soon I began to share the results of my studies with my people. I started classes and lectures, taking them into my confidence and telling them what was going on in my own mind. Their response was most encouraging; the interest never flagged, but increased from week to week. Starting from the thought of the bigness of life, I tried to show them by a series of lectures on the great Fathers of the Church—Augustine, Justin Martyr, Origen, and many more—how the Christian Church as a body has always felt the difficulty and grandeur of life most acutely.¹ I made my country congregation realize that it was a big thing to live and that Christianity was concerned with the big things of life.

“Since then I have always held a week-day class through the winter months, in which I essayed the interpretation of some great book or some phase of literature. I am now beginning my twelfth session, and this year we are going to spend three-quarters of an hour each week over some great essay. Has it ever struck you that we Anglo-Saxons have been blessed with two gifts in unique largess? One is our incomparable poetry, the other our great essay-literature with its ennobling outlook, its high wisdom, and its real contribution to thought.

“Of late years I have made a special study of Russian literature and may claim to know it fairly thoroughly. For sheer artistry it has no equal. Russian authors have long been forbidden by their governments to moralize; hence their vast superiority over English writers as pure artists. One most important lesson which the

¹ These and kindred topics were outlined some time ago in the pages of the *REVIEW*. Until the supply is exhausted our readers can have copies of reprints without charge. Address the editor of *THE HOMILETIC REVIEW*.

preacher might learn from the Russian novelists is the art of telling a story without comment, exhortation, or the drawing of 'lessons,' leaving it to point its own moral. Over and over again I have seen really excellent addresses and sermons utterly spoiled and frustrated by overemphasis of the lesson. Preachers and public speakers have a way of rubbing a point in till they have rubbed it out again. For myself, I have learned much from Russian literature, and apply its methods to my pulpit work. There are no books like the Old and New Testaments for preaching, and I pity the minister who goes outside the Bible for his text. But to handle the Old-Testament stories effectively, they want retelling first of all—not expounding, or applying, but retelling in a way that will grip and appeal, and they never fail to carry home their own divine moral. The same is true of the story of stories, in its divine pathos and power, from Galilee to the cross. It needs only to be retold, with a present-day audience in view, to authenticate itself to heart and mind. There is room for exposition, of course, but the great need for the average preacher is to learn how to tell a story. Think of the life of Paul and of the passion and tenderness behind it; how it is waiting to be retold in such a way as to become gripping and vital once more and communicate its fire and light to the soul of to-day."

"Do you preach mainly on the Old or the New Testament?" I asked.

"I make much use of the Old Testament," was the reply, "but I believe that to-day we are rediscovering our New Testament. The New Testament shows us a struggling, breathless Church face to face with a situation as dark and overwhelming as the upheaval of to-day; but it strikes the indomitable, the militant, the joyfully

triumphant note, and it ends on a note sublimer than the sound of trumpets — 'I saw a door opened in heaven.' Our strife here is only part of the great supernatural conflict in which heaven itself has a share. We are related to the great multitudes that circle round the Lamb that was slain.

"Then after that closing note has been sounded what happens? The Church of the New Testament disappears for a hundred years. It is like a ship just going out to sea. You see the ocean swell as it disappears, and fear it is in for a bad time. So the New Testament closes. But a hundred years later, when Justin Martyr wrote his defense of Christianity, what does he say? He says to the Roman Empire: 'It is too late for you to try to put down the Church now. We are all over the place. Your army is full of us, your courts are full of us; you simply can not put us down.' What has happened? While the Church went underground, as it were, for a hundred years, three generations of Christian fathers and mothers had brought up three generations of well-begotten and well-born Christian children. Three generations of obscure and despised believers had decided that Europe should be Christian. Here is a note of infinite encouragement for this dreadful yet splendid day."

Dr. Hutton is of those who in time of darkness sound the note of a true and sober optimism. Seeing life steadily, and seeing it whole, he bids men hope, not because he takes a light and trivial view of life, but because he believes that life, Christianly conceived, is too great a thing to be dashed to pieces on the rocks of any world-calamity or to be defeated by any hostile force; for it is bound with infrangible chains about the throne of God.

The Pastor



A CLASS FOR MOTHERS

Mrs. EMMA GARY WALLACE, Auburn, N. Y.

To commence at the beginning, I may as well make a clean breast of the situation and explain that when my own children were little I found myself eager and hungry for just the kind of help which was difficult to find. Having been a teacher for a number of years and having made something of a study of child-nature, I realized the great responsibility of bringing a soul into the world and failing to give it the right start in life. Mother books were not so plentiful, and many of those which had been written not well known; and altho a great library was near at hand, I did not always know what to look for in the great catalogs and stacks when I was able to get time to search. Many a time armfuls of books were brought home which were disappointing or would afford perhaps a single idea only.

There were years when contact with Sunday-school life was only occasional, for most mothers are more or less tied at home when there are small, clinging hands. With the passing of time the interest in and investigation of child-psychology grew, and it was not until many faults stood out before me that I understood how easily they might have been checked, and how important for future symmetrical growth had they been checked at the start, by that skilful, conscientious, spiritual training which has so much to do with moral values. On all sides of me were mothers, some eager, some smugly content, and others just indifferent, who did not fully realize the precious character of these fleeting years of habit-formation.

It was then that the feeling came that the church might render, and ought to render, a service to mothers in the most important work of their lives which would help them in just the right way with the practical problems they were meeting day by day—a training which would reach into the home and help the mother temporarily anchored there, and be available for those who might

confer together in a class or circle during the regular Bible-school session.

That this had been in the minds of other mothers has frequently been proved by similar expression. In fact, it is not long since a sad-faced woman said:

"I would have the church do for others what it failed to do for me in the three most important crises of my life. (1) Advise and give intelligent instruction concerning the danger of being unequally yoked together. (2) Not alone tell mothers what they ought to do, but show them how to do it. (3) Help in the training of the young people that they may understand their responsibility to the present and the future."

Like many another thought-germ, the idea of the service for mothers of children lay dormant until suddenly there was a spontaneous call for a Mothers' Class to take the place of a discontinued week-day Mothers' Club. The Mothers' Club had been given up because of the many excellent activities of the local Parent-Teachers' Association. This Mothers' Club had long been maintained in connection with the church, but when it existed no more there was the feeling on the part of many that, splendid as was the broad community service being rendered, it did not meet the particular need of the church mothers. It was then that the Sunday morning Mothers' Class was informally started.

The class-idea was given publicity from the pulpit and the superintendent's desk. Mothers who were not part of Sunday-school classes or serving as teachers or officers were urged to come into this circle, which was to meet in the church parlor at the regular Sunday-school hour. In order to reach those who were not within sound of the pastor's voice, specially printed cards were sent to all of the mothers of the Beginners', Primary, Junior, and Intermediate departments, together with any others who were known not to be linked up elsewhere. The superintendent of each department was

given as many of these cards as her enrolment called for. She divided these among her teachers, who in turn address and mailed them to the mothers, the Sunday-school furnishing the postage.

The card set forth the purpose of the class as being a better understanding of the normal development of child-life in order that the best methods might be used in training the boys and girls to become Christian men and women, and that a fuller measure of cooperation might be given the Sunday-school through understanding and appreciation of the comprehensive, connected work which it was endeavoring to do. The leadership of the class was announced, and mothers of experience were requested to attend, that they might help with their ripper counsels.

A nucleus was soon gathered from which a Calling Committee was appointed, consisting of four and later of more members, with an able chairman working along a definite line. A Sunday-school census was taken upon blank cards. The teacher of each class took charge of these and the pupil filled one out, stating whether or not the mother was in any class and, if so, which. This census took little time and the cards informed the chairman of the Calling Committee as to what mothers should be visited to gain recruits for the Mothers' Class.

Incidentally it may be stated that the "Callers" proved their usefulness in many ways. Not only did they win members for this class, but they found many mothers who for good reasons could not come to Sunday-school or church, and these were listed separately that a later effort might be made to keep in touch with and to help them. Many greatly appreciated the interest from the mother standpoint. Wherever a "prospect" for the Cradle Roll or the Home Department or, in fact, any other department was met, it was quietly listed and reported to those who would look after it.

An elaborate organization was not thought wise at this time, for the fact was appreciated that the mother who might come to-day might not be able to attend next Sunday if Johnny or Mary had mumps or measles. In short, the initial undertaking was an informal gathering where any mother might drop in for the whole or any part of the session, particularly if she had left her little one in the Primary Depart-

ment and was training it to stay there without her, or if she could stay the first half of the period and must then leave to prepare the midday meal for the coming of the family.

The question of study-material received careful attention. While all of the approved courses of lessons used by the school as a whole and by other schools were excellent of their kind and for their purpose, none met the need of the mother with her mother-training problems which followed each other in rapid succession, the neglect of which is sure to have far-reaching and unfortunate results. Many of these lessons touched occasionally and incidentally upon character-building and the need of right foundation-principles, but the "just how" of the training and the importance of early beginnings, as well as the constructive "line upon line and precept upon precept," were not available.

The mothers who assembled were principally those of the four departments of the Sunday-school, and so it was deemed wise to make a beginning by interesting the mothers in the work of these four departments, gaining their intelligent cooperation through a broad understanding of what the teachers and courses were endeavoring to accomplish. These departments used graded lessons. The leader of the Mothers' Class procured from the superintendent of the Beginners' Department a complete set of lessons covering that period. Two Sunday mornings were spent upon the Cradle Roll, its need, its purpose, its importance, and how the work was done, and it was shown how this dovetailed into the Beginners' Department. A study was made of the work there that the teachers were endeavoring to cover and the principles they were seeking to instill. The lesson-leaflets year by year were examined and the mothers came to appreciate that the lessons led gradually through a well-mapped plan of constructive work and self-expression on the part of the children. The mothers were enabled to see how necessary was home cooperation in emphasizing through the week the lessons of Sunday by means of stories, explanations, and acts of service or kindness. As one mother said: "Why, I never realized before what it would mean to a child to have the whole of the Beginners' work and what a splendid foundation it would give!" Fol-

lowing this study the entire class became the guests of the Beginners' Department for a portion of a morning session to observe how the teachers interested the little people. After this ways and means were considered whereby the mothers might be helpful to the children of this age.

In the same way an intensive study was made of the next three departments with a definite consideration of the gradual development of the children mentally and spiritually and of the character-forming value of the courses covered. The mothers saw the opportunities for self-expression given by the teachers and discuss home opportunities. This study proved of great value to the members of the Mothers' Class, and through their assistance benefited the teachers, the school, and the children.

Following this course of lessons came a study of the four small books by Forbush entitled *Child Study and Child Training*. These were not put into the hands of the members of the class, but the subject was announced in advance, together with Scripture passages in connection therewith. The leader drew upon the Forbush series and other supplementary reading for practical illustrations, and free discussion was encouraged. The Bible always had the deciding voice in principles to be followed. Thus, the subject of teaching thrift was taken up in connection with the development of Christian character and the kind of training necessary to make each child feel its part and obligation in relation to its religious life. Every lesson in the four pamphlet books was not taken; some were combined, some omitted, and others were supplemented.

The class membership became so large that a definite text-book in the hands of each was advisable. Courses of study for Mothers' Clubs were examined, but none of these quite touched the heart of things as this Mothers' Class desired. Most of them were prepared with the idea of being used by groups of mothers of different religions and nationalities and avoided all reference to religious values in child-training. Books on the subject were examined, but none seemed just to meet the need. The solution of the problem was that the Book of books was adopted, and beginning with Genesis a study was begun of the mothers of the Bible, starting with Eve herself. A few words may

illustrate the manner in which this lesson was approached.

The portions of Scripture concerning Adam and Eve, the going forth from the garden of Eden, and the subsequent family tragedy were read in class, after which the evident faults of parents and children in this first family were considered, together with the effects of covetousness and jealousy. There was an earnest endeavor to appreciate the difficulty Mother Eve must have encountered in the training of her children, considering the handicap of the lack of precedent and available help. It was not difficult to read between the lines and to see the beginnings which led to such serious results. A modern application was made of this typical situation and the mothers present discuss similar troubles in the training of their own children when evidences of an undue desire for possession evinced themselves and one child became envious, critical, or jealous of another. This brought out the dual injustice of partiality and favoritism and the urgent need that parents understand their children, even altho they be different in type, that full measure of justice may be done to each even as our heavenly Father deals impartially with each child of his. It was not difficult to trace modern examples of family life which had parted with their sweetness and strength because of the serpents in the garden.

God's method of dealing with the children of the race was taken as a model of the firmness with which early faults of this kind must be dealt, and practical and sympathetic means were discuss of meeting definite situations. Other mother-problems were dealt with from time to time, and it became increasingly difficult to separate the father-problems from the mother-problems, so that eventually the study really became that of family and community life.

It was astonishing to many to discover how clearly God's will is outlined, and the mothers gained help from a careful study of Scripture, the tracing of causes and results, the examples of the great patience employed, and the kind firmness manifested in place of the weak indulgence to which so many human parents are prone.

In considering the relationship between David and Jonathan and the vacillating policy of Saul an interesting lesson was brought out in regard to the sort of child

Saul must have been, for it was recognized that in all time the child is father to the man. Several mothers said that they, too, were being worried by children of that type of temperament which yields apparently to discipline at the moment only to show a little later that no lasting impression has been made. The child who is difficult to train but who, being corrected, was corrected once and for all was contrasted with one of the opposite type who apparently yields easily but gives way to temptation almost whenever it appears. It was brought out that temporary discipline is but a superficial part of the remedial treatment, while the reinforcement and upbuilding of character rest in the establishment of sound foundation-principles. Home teaching, which must be consistent and persistent, consists in developing the ability of the child to make wise and discriminating choices, to maintain sustained action along right lines, to exercise self-control, and frankly to recognize temptation and to feel joy in resisting it.

One mother came to the leader after this particular session and, taking a deep breath, said: "This has been a wonderful hour. A door has been opened where only a blank wall faced me before. I see now why I was failing with John and what I must do to help him conquer himself. It will not be the work of a single day or week, but of years perhaps; but oh, how splendidly worth while!" If any doubts the practicality of a class which makes a careful study of home life with the Bible as a text-book, let him try it and be convinced to the contrary. There is no situation, nor any complication, which is not reflected there, and faults of management and right and wrong methods are in most cases clearly exhibited.

As far as possible, practical interpretation in modern terms of the lesson text receives its final development from the class-members themselves, each feeling free to voice her individual problems reflected in the lesson. It is surprising, too, how many threads unwind, the colors of which wonderfully match our modern life-weaving.

The membership of the class varies, depending greatly upon circumstances. Once when vacation conditions prevailed and a heavy thunder-storm suddenly darkened the sky, only one mother was present of an enrolment of about forty; but the lesson

was studied and this young mother, with a difficult problem in her life, found the opportunity for a helpful and intimate consultation which would have been impossible if a single other had been present. "It is the best lesson I have ever had," she said when the hour ended.

Mothers who were interested but for various reasons could not attend, or at least could come but rarely, were listed by the Calling Committee that a helpful monthly paper dealing in a specialized way with the spiritual training of the child might be sent to them regularly. It became the endeavor of the class through committees to keep in touch with these, with those whom sickness or affliction visited, and, where possible, to be specifically helpful to the four first departments of the school.

This Mothers' Class has become a group of friends bound together by strong ties, and yet a class which could easily be duplicated at any four corners or in any metropolitan Sunday-school of large size. The endeavor is made not to burden the mothers by requiring too much of them in the way of study or service, for most of them have their hands full at home and belong to other church and school organizations. Where young mothers belonging to other classes wish, they are free to retain their membership and continue their activities in their organized work and attend the Mothers' Class whenever they choose.

The purpose is to give important help at a time when it is needed most and to give it in terms of concrete, definite, every-day usability, using the Bible as a lamp unto their feet and a light unto their path.

A Mother's Love Endures

A FATHER may turn his back on his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth; and she can never be brought to think him all unworthy.

—WASHINGTON IRVING.

MID-WEEK PRAYER AND CONFERENCE MEETING

JAMES M. CAMPBELL, D.D., Claremont, Cal.

May 5-11—The Shadows

We Cast

(Acts 5:15)

THE healing of the sick by the shadow of Peter may be taken as a figure of the healing influence which streams out upon others from a good man. Ruskin reminds us that the shadow owes its birth to the light, and that a thing which has so good an origin may serve a good end. Isaiah speaks of a good man, who, in the day of desolation, would be "as the shadow of a great rock in a weary land."

The shadow of Peter is the symbol of the unconscious influence which follows character as the shadow follows the sun, and, like the shadow, falls so softly as to make no noise and often passes unnoticed. Of unconscious influence biographies often take little account. They tell us what a man did with a purpose and leave untold what he did unintentionally. Peter had no actual intention to heal; but power was going out from him continually, and wherever he went he was unconsciously communicating himself to others. There are two other striking instances of unconscious influence in Peter's life. The first, when after the crucifixion of Jesus he said to his fellow disciples, "I go fishing," and they at once answered, "We also go with thee." The second, when he outran John to the sepulcher and, pushing in ahead of him, drew him in after him.

Unconscious influence shows the power of personality. It is mightier than words or deeds. In it lay the power of Jesus. His miracles would have been powerless apart from his life. Unconscious influence is real; conscious influence is often fictitious. Men will often yield to the one and resist the other.

The use of the figure of a shadow to denote good influence is somewhat unusual. Generally when we speak of one person casting a shadow upon another we use the figure in a sinister sense, and think of those who

cast upon others shadows of moral evil, blighting everything which they touch. How often are shadows cast upon others by a morose spirit, a petulant temper, or a hasty word! There are fathers the sound of whose footsteps across the threshold casts an instant gloom over the household. A husband and his young wife were taking part in a picnic. The day was perfect, and all "went merry as a marriage-bell." He was talking to some one when a lady from behind asked him a question. Turning sharply around he asked, "What now?" Seeing his mistake he added, with an instant change of tone and manner, "I beg your pardon, I thought it was . . ." Shame, or some other feeling, prevented him from finishing the sentence; but his wife heard it and there fell upon her heart a dark shadow that caused the light to go out of the sun and the beauty out of the landscape.

There are no neutral characters. We are all exerting over others a good or bad influence, casting upon them a noxious or a health-giving shadow. For the shadow we cast we are responsible, inasmuch as we are responsible for the character that produces it.

May 12-18—Repressed Lives and Their Compensations

(Phil. 3:8; Acts 3:1-10)

There is no absolute loss except moral loss. Scientists tell us that nothing in nature is ever really lost. Waste is followed by repair. Things change their form, but the substance abides. It is not so in the spiritual sphere of things.

"When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost."

Every earthly loss is designed to make us richer. Indeed, we can not be made richer unless we suffer loss. Paul says, "I have suffered loss . . . that I might gain." He tossed the rich cargo overboard that he might save the ship; he gave up everything

that he held dear that he might "win Christ." Physical loss brings its compensations. When Milton was smitten with blindness he thought that everything was lost, yet he came to see "with inward eyes illuminated," and wrote *Paradise Lost*. His blindness proved to be gain to himself and to the world. So with many others. Paul's thorn in the flesh, whatever it was, had its compensations. It made him more humble and trustful toward God and more tender and sympathetic toward men. In the valley of affliction some of the sweetest fruits of the Spirit grow. Poverty has its compensations. It is often inconvenient, never is it to be desired for its own sake, yet there is often a blessing in it. Wealth brings care, poverty frees us from a cumbersome load of baggage. Plenty may make us poor, while poverty may make us rich. Our blunders and failures have their compensations. We sometimes look back and say, "If I had known." But we did not know and at the time we acted for the best. Knowledge often comes by mistakes and failures. It was so with Peter. His fall made him a wiser man and a more efficient comforter and helper of his brethren. Life's greatest trials have their compensations. They give sweetness and tenderness to life and reveal the love of God as night reveals the stars. Bereavement may bring blessing. It is often expedient that loved ones go away. Even death, which is often regarded as the greatest loss of all, may be a gain. It may give more than it takes. The words "to die is gain" present the noblest conception of death ever given to the world.

Life is a discipline. We lose that we may gain—as the athlete loses superfluous flesh that he may gain strength. We lose dross that we may gain gold; we lose blossoms that we may gain fruit.

Ralph Connor, in his *Sky Pilot*, tells a touching story of a little girl of the plains, wild and wilful, who met with an accident that crippled her for life. Always able to do as she liked, she rebelled at first. But by and by her heart was touched with the love of the divine Friend and she became a ministering angel to those about her. The rough cowboys came to her for comfort and cheer and her sick-room became a center of social regeneration. Thus her tragic loss in the repression of all outward activities became a gain to herself and to others.

May 19-25—All-the-Day Religion

(Deut. 11:19)

Religion is a thing for all the day and for every day. It is not something apart from life, it is life itself—life sublimated, life at its best, life as God meant it to be. It is something which a man is to take to bed with him, rise with in the morning, and keep in touch with all the day. Hence it is a disastrous thing when religion and life are separated, and especially when business and religion are kept in water-tight compartments and not allowed to mix. The whole of life's activities are to be made religious and the home and the workshop, equally with the prayer-closet and the sanctuary, are to be looked upon as holy places.

The picture here presented is that of religion interwoven into the every-day life of the home. The father, as the priest of the household, teaches his children the commandments of Jehovah, talking of them when "sitting in the house and when walking by the way, and when lying down and when rising up." Religion is an all-the-day affair; it complexions and governs the whole life. In his "Cottar's Saturday Night," Robert Burns, after describing an ideal Scottish home in which God was feared and in which religion was made as natural as breathing, exclaims:

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad."

The prophet Zechariah, indulging in the dream of the divine ideal realized, says: "In that day shall there be upon the bells of the horses 'Holy unto Jehovah'; . . . yea, every pot in Jerusalem and in Judah shall be holy unto Jehovah of hosts" (14:20, 21). He saw the whole of the nation's life sanctified—common things put to a holy use. This conception of religion as an every-day affair makes faithfulness, rather than brilliancy, the criterion of judgment. At the final accounting the Master's encomium is, "Well done, good and faithful servant." Emerson expresses the same idea in the remark, "An engine of forty-cat-power running all the time will accomplish more than one of forty-horse-power running only occasionally."

A saintly soul in humble life, to whom her friends gave the title "The Madonna of the Tubs," had this to say of her religious experience:

"For many years I was in deep distress on the subject of personal religion. The experience which others around me had attained seemed to be beyond my reach. I had no mystical insight, no rapturous emotions, no deep sense of sin, no inward tumult of joy, and indeed no special experience of any kind; yet I wanted to be a Christian, I wanted to live in Christ's way, following him as my Lord and Leader. One day, in reading my New Testament, I came across the words, 'patient continuance in good doing,' and I said, 'I can understand that, I can start upon that line, I can go in the path of discipleship as a patient plodder, taking up one duty at a time.'"

And she did; with the happy result that her religion became a thing of all the day and her life one of abounding service, quietly rendered, for her Lord and Master.

May 26—June 1—Single-Minded Service

(Matt. 6:22; Col. 3:22)

Seeing double is a common mental malady. Jesus says, "The lamp of the body is the eye," by whose illumination the movements of the body are directed; "if, therefore, thine eye be single, thy whole body shall be full of light." The possibility is implied of the eye playing false and seeing double.

A double standard of morals is by no means uncommon—one for the home, another for the market; one for Sunday, another for the rest of the week; one for women, another for men. A true Christian will have but one standard. He will not allow moral issues to be confused. He will endeavor to see things straight and to see them whole.

As Congress fixes a standard of weights and measures, so God has given to us a fixt and infallible standard of conduct. It is found in Christ. He is the perfect model which we are to study and imitate. We are to test our lives by his. We are to

bring to him every doubtful question of conduct, asking, "Lord, what wouldst thou have me to do?"

For singleness of eye Paul substitutes "singleness of heart." He exhorts bond-servants to obey in all things their masters according to the flesh, "not with eye-service, as man-pleasers, but in singleness of heart, fearing God." Referring and deferring everything to God preclude the possibility of divided interests. The Apostle James says, "A double-minded man"; that is, a man that has two minds "is unstable in all his ways." He can not walk steadily because he can not see straight. Like Bunyan's "Mr. Facing-Both-Ways," he wobbles and stumbles.

The single mind gives singleness of purpose and of action. It simplifies life, unifies it, and makes it easy. It frees one from all uncertainty and makes plain sailing. It gives to life a definite aim and a definite goal.

The essential things in religion are always simple. It is the minor and non-essential things that confuse and divide. Primal duties, like primal truths, shine aloft as stars. Whatever perplexity there may be regarding religion in the abstract, there is seldom any regarding the duty of the hour. The rule to follow is to accept that which lies nearest at hand as the appointed task of the Father.

Single-minded service means double-handed, whole-hearted service. It means undivided allegiance to the Divine Master; for no man can serve two masters whose interests clash. Christ must have all. With nothing short of this will he be satisfied.

A Persian poet tells us that a lover knocked at the door of the beloved and craved admission. "Who is there?" asked a voice from within. "It is I!" said the lover. But the voice answered, "There is no room in the house for thee and me." So the lover went away and wandered for a year in the wilderness and came again to the door. "Who is there?" said the voice, and this time he answered, "It is thyself," and the door was opened.

Social Christianity



THE FACTORS OF HEALTH

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

May 5—Climate

SCRIPTURE LESSON: The land which flowed with milk and honey was not only fertile, as the phrase would indicate; it was also blessed with a healthful climate, much more so than Egypt or Assyria (Joshua 5:6).

MEANING OF "CLIMATE": The term "climate" is used here in an inclusive sense; that is, it implies all the various features which nature furnishes to man by way of providing conditions that may help or hinder his endeavor to keep well and become and remain strong. The features are briefly stated: temperature, moisture, wind, sunshine, and, to a certain extent at least, topography, such as mountains, valleys, plains, streams, and lakes. By climate, we mean the general conditions of the atmosphere as they affect vegetal and animal life; by weather, the changes as they occur within brief periods of days and weeks in temperature, rain, wind, atmospheric pressure, humidity and transparency of the atmosphere, amount of electricity, and suddenness of change in any one of these features.

THE IDEAL CLIMATE: In a book under the title, *Civilization and Climate* (1915), Professor Ellsworth Huntington discusses every possible phase of the relation of climate to health and to work, both necessary as conditions to civilization. He takes the position—on the basis of experiments made in a number of factories in different States of the Union, in the military academy at West Point, and in the naval academy at Annapolis—that the best climate is that in which the mean temperature never falls below 38° F. and rarely rises above 65°. England, the coastal regions of California, Oregon, Washington, and British Columbia meet these requirements; the larger part of New Zealand, the central part of the Atlantic coast of North America, Japan, the Baltic regions, and a few other sections of

the globe are less favorable. This is, however, not the only requirement. Mean temperature is important, but daily and seasonal changes are necessary to relieve the comparative monotony of a climate with a temperature which has too few variations. This requirement eliminates Southern California and all other countries where temperature hovers too long around the medium. Bracing cold changing with comparatively warm weather in summer, daily changes of from 15 to 20 degrees, winds, differences in electricity in the atmosphere, and variations in humidity—all these conditions affect both plants and animals favorably. Patagonia, for instance, would be nearly ideal from all points of view except that of humidity, the absence of which makes plant life practically impossible and so prevents the development of high forms of animal and human life. Whole sections of Asia, which formerly teemed with human life, have had to be abandoned owing to a gradual process of desiccation which made plant life impossible, or almost so. Turkestan has suffered enormously from this cause, and Palestine, to a certain degree. The Holy Land was once a most favorable abode for man, as is witnessed by the saying that it was a "land flowing with milk and honey," and by the large population which thrived there during Biblical times. The gradual deforestation and other causes have made it comparatively arid, and some parts of it are agriculturally useless, except through irrigation. The countries named above, with some other portions of the United States, Argentina, and a few smaller sections of Asia, Australia, and South Africa, approach to a certain extent ideal conditions as to climate. Other countries do so to a less extent in a graded series until we reach the two extremes of the arctics and the tropics.

CLIMATE AND HISTORY: The theory of Professor Huntington throws an interesting light on history. The relation of climate to human welfare has always been recognized

and has in many cases been exaggerated. The reason was observation without definite scientific experimentation.

Aristotle, for instance, identified the four temperaments of the ancients—the phlegmatic, choleric, sanguine, and melancholy—with the tropics, subtropics, and arctics, as far as he knew about these regions. It is no exaggeration to say that whole libraries have been written about the influence of climate on the fate of mankind. It has been blamed for every ill of man and credited with everything good in him. But here, as in other spheres of life, extremes in language should be avoided. The truth always lies nearer the middle than at either end. Since civilization has prospered, at least to a certain degree, in regions as far apart as Mesopotamia and Norway, Yucatan and Switzerland, there is reason to believe that climate is not the only factor. Illinois and Southern Mongolia lie in the same latitude and have the same mean temperature, yet how different their civilization! The highlands of the Andes produced a civilization of great importance, but so did the lowlands along the Yangtze river in China. When, moreover, we compare the past with the present, the case of the omnipotent influence of climate becomes still more problematical. Greece has not changed essentially since the time of Pericles and Socrates; the same Ægean Sea washes the shores of the bays and inlets; the same hills and mountains vary the landscape; the sun of Homer is still shining upon the shepherd of the hills; the temperature, the humidity, the winds, and other conditions have not changed appreciably—yet, how different is the modern Greek population from that of antiquity! Then art, science, philosophy flourished in Athens. Public-spirited citizens devoted their energies to the welfare of their city-states. To-day, there are strife and conspiracy, low trade-morals and, until recently, there was little public safety. Of art, science, and philosophy there is none of an indigenous character; what little there is comes from Paris, Berlin, and Vienna. Ancient and modern Mesopotamia offer an equally fertile comparison, and so do the Peru of the Incas and that of to-day, as well as Mexico of the Aztecs and of Carranza.

Climate is important but not necessarily dominant. The extremes of tropics and

arctics are injurious, but within the large regions lying in between there are many lands in which human welfare is determined largely by human endeavor. There are too many cases in history to controvert the claims of the climatologists as to the dominance of climate. Primitive man was naturally more dependent on nature and he was influenced to a larger extent by her frowns and favors. Civilized man has largely discounted these by his ingenuity in solving the riddles of nature and making her subservient to his purposes. By developing his God-given talents he has become the master of creation and the coworker with God for the promotion of human welfare.

MEDICAL ASPECTS OF CLIMATE: The distribution of heat, cold, moisture, sunlight, and electrical storms has a distinct bearing on both sick and healthy persons, and for many individuals the continuance of life is a problem of climatic surroundings. Many people can live in comfort in Colorado or Southern California who would die in a comparatively short time of tuberculosis in the Eastern States. Consumption is, moreover, not the only disease that demands a certain climatic environment. Bright's disease, heart-disease, and other complaints may be influenced for good or evil by climate.

Medically speaking, climates are divided more or less arbitrarily into the following classes: Sea climates, with the subdivisions of ocean, island, and coast climates; land climates, with the subdivisions of low, medium, and high. Ocean climates vary according to latitude and proximity to the warm ocean-currents. Their general characteristics are equability and humidity. The nearness of large bodies of water produces a comparative stability not only in the daily but the annual temperature. Humidity acts as the chief equalizer. The moisture in the air acts as a veil and thus mitigates the fierce heat, and gives up heat at night.

High degrees of humidity with intense heat are extremely prostrating—a condition rarely existing on the sea. Ozone, vapors of salt, and perhaps of iodine, are present in sea air, and make it invigorating; while the absence of dirt and bacteria makes it less dangerous. Ocean climates are apt to be soothing; they increase the tendency to sleep and assist in the elimination of waste material. If not too exciting and bracing

they are advantageous to neurasthenics. The climate of islands, if these are not too large, is in all essentials equal to that of oceans; while in coast climates there are less humidity, more heat, and less stability, owing to both land and sea winds.

Low inland climates, at elevations up to 2,500 feet, are characterized by high barometric pressure, considerable humidity and greater variation in temperature, especially when the locality is at great distance from the sea. When mountains are near and parallel to the coast, the two sides often represent very marked differences in climate, for instance in California, where the sea-side of the Sierra Nevada differs considerably from the land-side. The medium land climate is found at elevations of from 2,500 to 4,500 feet, *e.g.*, in the Adirondacks, Baden-Baden, and many parts of Switzerland. They are employed chiefly as tonics owing to moderate amount of cold and moisture. Mountain climates above 4,500 feet altitude are characterized by clean and cool air, low humidity, increased light, ozone, and rarefied air, producing increased respiratory activity and heart-action, which may become irritating if the elevation is too high and the organism too weak to adapt itself. The moderately moist and warm climates of Florida and of certain parts of California, the dry and warm climates of Arizona, Egypt, Nubia, and the interior of California act favorably on tuberculosis, heart-disease, neuralgia, and rheumatism.

Nature has thus provided generally favorable climates where health may be maintained, and special climates in distinct localities where the sick may be cured.

May 12—Food

SCRIPTURE LESSON: The wise man asks neither for riches nor poverty, but for food "convenient" for him (Prov. 30:8). It is plain, simple food that he desires, because that is conducive to health.

THE PHILOSOPHY OF EATING: It should be remarked at once that there is no intention here to prescribe a dietary. That is the duty of the physician and of the dietician. All now needed is to call attention to some very serious and fundamental facts.

Whatever the relation of mind and body is, a close relation certainly exists between the two. It may happen occasionally that

a sickly man has a clear and keen mind. That is, however, not the rule. The best and most useful work for human welfare has been done by men and women who enjoyed at least fair health. Alexander von Humboldt, a noted traveler, philosopher, and scientist, in the first half of the nineteenth century reached the age of 91, or about twice the average age. These years were, however, full of work, he was rarely ill, and always in condition to perform life's duty with speed and accuracy, thus accomplishing about four times as much work as the average man in his profession. A similar case is that of the French chemist Chevreul, who died in 1889 at the age of 103 and was almost to the day of his death busy and useful as a laboratory experimenter, industrial chemist, university professor, writer, and lecturer. Centenarians in good health should not be the exception, which at present they unfortunately are; they should be the rule and will be so as soon as we attack life's problems seriously and diligently.

It will soon come to pass that we shall better appreciate William James' saying—that simply to live, breathe, and move should be a delight. It is so at present only, or at least chiefly, with healthy children. Good health means optimism and buoyancy. It means courage and willingness to attempt difficult problems. What is called personal magnetism is essentially nothing but high vitality. It is always a pleasure to meet a person who is full of cheer and unbounded energy, overflowing with that indefinable something called attractiveness, which is largely the result of physical vigor and which we justly call "high spirits." For good health is contagious in the sense that no one can escape its influence. It is this overflowing of "animal spirits" that makes some children so perennially happy and so unaccountably attractive. In the normally organized society of the future that will be the privilege not only of young children, but of youth, middle-age, and even old age. This is entirely possible if we change our ideal of health from the mere avoidance of valetudinarianism to that of exultant and exuberant vitality, which is not only conserved, but increased.

THE SCIENCE OF EATING: In the attainment of the goal just stated proper eating is of prime importance. The human body

may be considered a machine, the most complicated and neatly adjusted in existence. Foods supply not only the fuel used in running this machine, but also the material with which the wear and tear must be replaced. Every engineer knows that he can not get the greatest efficiency out of his machine unless he supplies the fire-box with the best high-grade fuel. With dirty low-grade coal the result is not up to standard and when it contains a large amount of sulfur and other impurities the life of the machine is impaired. The short span of average life in past ages was due largely to the insufficiency of food both from the point of quantity and of quality. This may have been excusable because people then were poor and lacked knowledge.

But what shall be said of the present generation, whose food is comparatively abundant and of good quality, yet it treats the body as tho it were a furnace which receives anything without protest? Every farmer knows that horses, for instance, must be fed differently according to their use as draft-, riding-, or carriage-horses. The Belgian feeds his dogs according to their occupation in the hunt, as watch-dog, or for drawing carts. It is only in man that we observe the contrary condition, namely, that persons following most diverse occupations, be they laborers or brain-workers, scholars, merchants, officials, officers, clergymen, physicians, traveling salesmen, factory-hands, or field-workers—all of them with their dependents take similar food. The diet should vary according to the nature of the occupation and the functions to be carried out, just as has always been the custom with domestic animals.

Physiologists measure food-values in heat-units or calories because all foods are capable of being used as body-fuel, and by far the greater part is so used. This is not the only consideration, but it is the principal one and furnishes the most convenient method of measuring. An adult person who is not performing too heavy muscular labor requires about 2,500 calories daily. The following foods, in the amounts stated, contain about 100 calories:

"We find 100 calories in a small lamb chop (weighing about an ounce); in a large egg (about 2 ounces); in a small side-dish of baked beans (about 3 ounces); in 1.5 cubic inches of cheese (about an ounce);

in an ordinary side-dish of sweet corn (about 3.5 ounces); in one large-sized potato (if baked, about 3 ounces; if boiled, about 4 ounces); in an ordinary thick slice of bread (about 1.5 ounces); in one shredded wheat biscuit (about an ounce); in a very large dish of oatmeal (about 6 ounces); in a small piece of sponge-cake (about an ounce); in a third of an ordinary piece of pie (about 1.5 ounces); in three teaspoonfuls or 1.5 lumps of sugar (about 1 ounce); in a dozen peanuts (about 0.66 of an ounce); in eight pecans (about 0.5 ounce); in four prunes (about 1 ounce); in two apples (about 7 ounces); in a large banana (about 4 ounces); in half a cantaloup (about 9 ounces); in seven olives (about 1.5 ounces); in an ordinary pat of butter (about 0.5 ounce); in a quarter of a glass of cream (about 2 ounces); in a small glass of milk (about 5 ounces)."—From *How To Live*, pp. 29 and 30.

In addition to fuel-value, regard must be had for digestibility, protein, mineral and vitamin requirements; but fuel is the principal demand.

If properly selected a well-balanced diet for an adult need not cost more than 35 cents per day in an ordinary restaurant and may, of course, be had much cheaper at home. From the list just given and the expense mentioned, it is surprising to notice that experience and necessity have kept most people pretty close to the scientific standard.

May 19—Housing

SCRIPTURE LESSON: To dwell under one's own vine and fig-tree, in one's own cottage, was the ideal of the ancient Hebrews, because that seemed most conducive to health and happiness (1 Kings 4:25).

ORIENTATION: Air is one of the essentials of health, even in a more pronounced manner than food. One may live without eating for several days, perhaps weeks, but without air life is not likely to last for more than a few minutes at the longest. As long as man lived in the open, perhaps in caves and on trees, the problem of housing was simple in the extreme, since there was an abundance of air. He might be cold or be scorched by the hot sun; he was, however, never subject to devitalization through bad air. The problem of ventilation arose when man was sufficiently advanced to build houses, even tho they might be only the crudest kind, because the free entrance of fresh air was at once interfered with and

new problems arose as how to keep well within these enclosed spaces.

THE PROBLEM: Housing affects health in two ways—by insufficient ventilation and by overcrowding. No matter how spacious and well-equipped a building may be, it is a danger to human beings when it lacks fresh air. One of the greatest engineering problems consists in ventilating large buildings properly. Herbert Spencer reports that one of the foremost English engineering firms spent £100,000 in experiments to devise a proper system of ventilation for the House of Parliament, but without success. It seems the most simple problem to get a current of fresh air to circulate through a large building; yet, it is largely an unsolved task, as is witnessed almost daily by new forms of ventilation advertised in the press. The problem consists in starting currents of fresh air to circulate through a building without at the same time creating drafts. We have become so accustomed to stagnant air in our hot buildings that exposure to draft gives us a cold. The city-dweller is at a great disadvantage in this respect, as is shown by the fact that our soldiers of the national army suffered greatly from colds, catarrh, and pneumonia when they had to live in cantonments. They improved greatly in health and strength as soon as they became accustomed to the larger supply of fresh air, both outdoors and indoors.

The problem of congestion is somewhat different from that of ventilation. It consists in overcrowding either per acre or per room. Congestion per acre is found chiefly in large cities, while that per room may be and often is found in country districts and even in our barbarous communities. In many of our poorer country districts the two-room house is the rule, in others it is the "dug-out," both of which mean overcrowding at night. The Igorotes, in the province of Benguet, in the northern part of the island of Luzon, were in the habit of closing their very small doors during the rainy season with its sometimes fairly cold nights, lighting a wood fire, and going to sleep in the smoke and heat. By three or four o'clock in the morning the room would get cold, but the stale smoke would still be there, vitiating the air. The result was that affections of the eyes, throat, and lungs were common, and health was generally poor. A similar

situation used to exist on board ships, where sailors were often crowded into the poorly ventilated forecabin by night or by day—allowing only 100 cubic feet per sailor—giving rise to much pneumonia and tuberculosis, notwithstanding the otherwise healthy life at sea. These conditions are now being remedied through legislation, while conditions in cities are still very bad.

At least 400 cubic feet of space per inmate are required in order to maintain physical efficiency. Even this minimum is reached only in the better-class tenements, while in the poorer ones it is often far below. A few cases may be given as illustrations. The Pittsburg survey of 1907-08 revealed instances of overcrowding startling in their intensity. These Pittsburg tenement-rooms were small—as large as a small bedroom—yet a man, his wife, a baby, and two boarders lived in one room. Another apartment of three rooms contained a man, wife, and baby in the kitchen, two boarders in the second room, and the third room was sublet to a man, his wife, child, and two boarders. This third room was small, but contained two beds, a stove, table, trunks, and chairs. In the Slavic lodging-houses for single men, beds stood as close as floor space would permit, two shifts using the same bed alternately by night and day, some men even sleeping on the floor. The writer has seen similar crowding even in small industrial towns in eastern Ohio, the conditions being aggravated by the fact that the beds were in two tiers. In construction-camps bunks are built in tiers, in unventilated or poorly ventilated buildings, without sanitary conveniences or even sanitary necessities. Yet, these men get at least all the fresh air they want when at work, while the workers in the steel-mills are exposed to noxious fumes and gases nearly all the time.

The problem in large cities is different still. Not only are rooms overcrowded, but whole acres and large districts. New York presents by far the most abnormally congested conditions of any American city. In 1905 the density of Manhattan Island (New York proper) was 150 people per acre, but in 122 blocks it was 750, and in 38 blocks it exceeded 1,000. In Chicago the highest density per acre was, until recently, 206 persons per acre; in St. Louis—on an area of 48 blocks—180, and in one ward of Boston 192.

"People may conceivably live 1,000 per acre and still maintain efficiency. A stable, varied diet of good food, light, ventilation, and sanitation might easily negative most of the bad results of 1,000-per-acre living. Mere congestion per acre does not present a serious problem—it is the evils which accompany acre-congestion that make the social reformer hesitate and ponder. Men and women in the New York tenements suffer, not because they are living close to their neighbors, but because the tenements are so constructed as to exclude from large numbers of rooms any adequate air-supply and to prevent the entrance of sunlight into many corners of the buildings. To one who has seen a seven-story East Side tenement, it is perfectly obvious that the sunlight can not penetrate below the fifth or fourth story through the narrow airshafts and courts which the law requires. Overcrowding per acre is therefore a serious problem in New York, and a less serious one, but still a problem, in many of the large cities of the United States" (*Social Adjustment*, by Scott Nearing, pp. 104-5).

EFFECTS OF CONGESTION: Tenement-houses occupy from 80 to 90 per cent. of the lot area. Twenty families are crowded upon a spot where a generation ago there was but one. Whole families live in one-, two-, or three-room tenements, into many rooms of which the sun never shines. Frequently boarders are added to eke out the rent. The plumbing is bad; the bathroom is a luxury enjoyed by but few. The washing, ironing, cooking, eating, sleeping, the rearing of children, and the care of the sick—one or two rooms suffice for it all. Millions have become cliff-dwellers, ready to move at a moment's notice from a bad tenement to a worse one for non-payment of rent. But always it is the same contaminated air. The tenement may be kept clean, in many cases it is almost spotless; but bacteria will breed in the hallways, in the alleys, and in the sunless court. Darkness and dampness prevail, and these are favorable to disease-germs, chiefly tuberculosis and throat-affections. For one not accustomed to such places it is impossible to sleep there without contracting violent headaches. Bodily vigor can not be maintained without fresh air, and fresh air, in many New York tenements, is an impossibility.

Death is a frequent visitor to the tenements. Congestion and mortality go hand in hand. The children and the babies are the most frequent sufferers. Born of parents weakened by lack of sunlight, fresh

air, and proper food, perhaps overworked as well as overcrowded, they have but a feeble hold on life at the start; the moist, germ-laden air soon introduces all kinds of bacteria into the system to sap the already low vitality. To have six children, and to rear but one to adult age, is not a rare occurrence. To return from the putrid air of the workshop to the almost equally bad atmosphere of the crowded rooms, called "home" by courtesy only, is apt to devitalize the strongest man or woman.

Some changes for the better are being made. The enlightened part of the city could not stand by and see people condemned to death *en masse*. Over \$750,000,000 has been expended in New York City for better tenements. They contain 312,000 apartments and house 1,500,000 people. Most of them have light and air in every room, with running water in each apartment, and private toilets. About 80 per cent. of the apartments have bath-tubs. The Tenement-House Act of 1901 required, in addition to the improvements mentioned, protection through fire-escapes and, in many cases, fireproof stairs.

An entirely new problem has been created in many cities owing to the concentration of labor near munitions-factories and ship-yards. As a result of congestion, mortality rose enormously, but the rise of rent more than kept pace with it. At last the Federal Government had to take steps to prevent both insanitary conditions and profiteering in these centers. The sum of \$100,000,000 has been appropriated to be spent under the supervision of an expert in housing-problems. This step marks the initiation of a definite and adequate war-housing program for the United States and may lead to an entire change in attitude toward this important problem.

May 26—Occupation

SCRIPTURE LESSON: The crew of the ship on which Jonah had taken passage was aware that occupation has much to do with a man's health of mind and body. This strange man must have a strange occupation (Jonah 1:8).

OCCUPATION AND TRADE: There is a wide difference between a trade and an occupation. Each trade is subdivided into numerous specialties, some of which are excessively

dangerous, while some are no more so than ordinary occupation in the home or in the store. Another consideration which enters into the problem of dangerous trades is the predisposition of the worker owing to home environment. Differences in heredity, food, ventilation, and hygiene count considerably in the capacity of the individual to withstand bad trade-influences. The worker who comes from a tenement, as described in the previous lesson, is in a very different position from one who owns a little home in the country or in a village. The conditions in the same occupation and trade vary, moreover, from State to State, city to city, and even shop to shop in the same locality. Sunshine, ventilation, cleanliness, safety-appliances, and other circumstances make a fundamental difference in the same occupation. Other individual characteristics, such as age and sex, make appreciable differences in the ability of the workers to withstand bad trade-influences. A considerable morbidity and mortality in a trade need, consequently, not always be laid at the door of the occupation. There are, nevertheless, certain trades classed as dangerous to health and life, because the conditions underlying them are generally more unfavorable than those of other trades.

Dr. W. Gilman Thompson, of the Cornell University Medical College, gives the following classification of occupational diseases and harmful substances (*American Labor Legislation Review*, June, 1912, p. 191):

(a) Harmful substances: 1—Metallic poisons, *e.g.*, lead; 2—toxic gases, vapors, and fumes; 3—toxic fluids—acids, alkalies, dyes, &c.; 4—irritant dusts and fibers, *e.g.*, insoluble inorganic dusts, soluble inorganic dusts, organic dusts and fibers; 5—organic germs, *e.g.*, anthrax, glanders, &c.; 6—miscellaneous irritants.

(b) Harmful conditions of environments: 1—Air-compression and rarefaction; 2—excessive humidity; 3—extreme heat and cold; excessive light, *e.g.*, electric, X-ray, &c.

(c) Occupational injuries: 1—Injuries to nerves, muscles, and bones, *e.g.*, strain, fatigue, cramp, faulty positions, blows, vibrations, shocks, &c.; 2—injuries to the eyes; 3—injuries to the ears; 4—injuries to nose and throat; 5—injuries to the skin.

(d) Occupational diseases of the blood, the circulatory system, the respiratory system, the nervous system, the digestive sys-

tem, the muscular system, the cutaneous system, the urinary system, and of special sense-organs.

DANGEROUS TRADES: All those trades must be classed as dangerous where there is a larger mortality than in others. The mortality experience of the Metropolitan Life Insurance Company, New York, for white male workers over 15 years of age during 1911 to 1913, comprising 94,269 deaths, was as follows: Average age in years at death by occupation, of bookkeepers and office assistants, 36.5; railway engine-men and trainmen, 37.4; plumbers, gas-fitters, and steam-fitters, 39.8; compositors and printers, 40.2; teamsters, drivers, and chauffeurs 42.2; saloon-keepers and bartenders, 42.6; machinists, 43.9; longshoremen and stevedores, 47.0; textile-mill workers, 47.6; iron-molders, 48.0; painters, paper-hangers, and varnishers, 48.6; cigar-makers and tobacco-workers, 49.5; bakers, 50.6; railway-track and yard workers, 50.7; coal-miners, 51.3; laborers, 52.8; masons and bricklayers, 55.0; blacksmiths, 55.4; farmers and farm-laborers, 58.5. The average for all occupations was 47.9 years.—(*Bureau of Labor Statistics, Bulletin 207*; p. 65.)

It is significant that some occupations, *e.g.*, coal-mining and textile-mill working, are not nearly as dangerous as some more sheltered ones, *e.g.*, bookkeeping. It is also striking that farmers who have plenty of fresh air have the highest average life.

Of 102,467 women whose occupation was stated, the average at death was: Clerks, bookkeepers, and office assistants, 26.1; store clerks and saleswomen, 28.0; textile-mill workers, 33.9; dressmakers and garment workers, 42.0; domestic servants, 49.1; housewives and housekeepers, 53.3 (*Ibid.*, p. 81). Here again the indoor workers who have little variation in their occupation are at a great disadvantage.

After this general view of the injuriousness of certain occupations to health, as manifested by early death, some specifically dangerous conditions of employment may be considered.

Dust and gas play a leading part in inducing trade-diseases. Thomas Oliver says in *Dangerous Trades* (p. 267):

"Were it not for dust, fumes, or gas, there would be little or no disease due to occupation except such as might be caused

by infection, the breathing of air poisoned by the emanations of fellow workmen, and exposure to cold after working in overheated rooms."

Dust may prove injurious by irritating the skin, by entering the lungs, or by entering the alimentary canal. Irritation of the skin is not serious, except in antimony smelters and arsenic grinders. Its effects are annoying but not permanent. It is different with dust in the lungs. Thomas Oliver states the effects thus:

"In the coal-miner's lung there can be observed small masses of cells deeply laden with carbon particles surrounded by a hardened zone of altered lung, numerous black streaks underneath the pleura, or covering of the lungs, ink-like dots in the walls of the small bronchi, and enlargement with pigmentation of the bronchial glands."

The results are a hardening of the lungs, predisposition toward tuberculosis, and a general lowering of vitality. There are five kinds of dust of a serious nature: metallic dust with 28.0 cases of consumption per 1,000 workers; mineral dust with 25.2; mixed dust with 22.6; animal dust with 20.8; vegetable dust with 13.3. In non-dusty trades the rate of consumption is 11.1.

The manufacture of phosphorus, mercury, and arsenic, the chemical trades, rag-sorting, wool-sorting, work in caissons—all involve serious danger to health. Lead-poisoning is, however, the most serious occupational disease. Illinois had 578 cases during the years 1908-10. New York City 376 cases from 1909-11. All England only 505 in 1910. Poisoning from lead may be acute or chronic; but the symptoms of both forms are similar—colic, "wrist drop," loose teeth and a blue line on the gums, gastritis, spasms, &c. Lead-poisoning occurs in thirteen trades, but is felt most severely in white-lead manufacturing.

Another occupational disease which has attracted considerable attention during the last few years is anthrax or splenic fever. In the closing months of 1915 and the early part of 1916 there was a sudden and startling increase in the number of illnesses and deaths from anthrax in the United States. Most of these cases were reported from seaports and tannery towns in New York, Massachusetts, and Pennsylvania. The disease is fatal in about one out of five cases. One Delaware physician reported from his own practise forty-eight cases

within six years; a single Philadelphia hospital treated thirty-two cases within the same period. Anthrax is primarily a disease of animals, such as cattle and sheep, but is transmitted to man in a number of industrial pursuits, especially skin- and hide-handlers, tannery employees, longshoremen, wool-sorters, hair-workers, brush-makers, paper-makers, farmers, ranchmen, and veterinarians. The bacillus of anthrax is one of the largest disease-producing organisms. The spore of the bacillus is more dangerous, tho, since it can live for seventeen years without nutriment, and when provided with a favorable environment germinates rapidly and sets up a focus of infection. Contagion usually occurs through an abrasion of the skin, resulting in a malignant pustule or edema. A serum is now being used as a cure.

The present war has brought in its trail of evils some occupational dangers. Most of the explosives used in war have one or several poisonous substances, *e.g.*, nitro-cotton, picric acid, nitroglycerin, trinitrotoluol, ammonium nitrate, sulfuric ether, &c. In the manufacture of explosives certain poisons are developed as by-products, *e.g.*, oxides of nitrogen, sulfur dioxide, chlorine gas, ethyl nitrite. Some of these produce only disagreeable skin-eruptions, while others are rapidly fatal after a short exposure.

In May, 1917, there were 41 plants along the Atlantic seaboard, employing about 90,000 workers, altho the number actually coming in contact with poisons was only 30,000. This, however, is a euphemistic statement. A much larger number is actually exposed during a given year, since the turnover is extraordinarily great in this industry, especially in the departments where poisonous fumes and dust exist. In one admirably managed plant it was necessary to employ 4,000 men in thirteen months to keep up a working force of 200. In another, employing 3,800 men, 4,307 men were examined within four months. Of the 41 plants, 28 had 2,432 cases of poisoning among men and 75 among women, of which 51 and 2, respectively, proved fatal.

There is danger in many occupations. Often only the most noticeable symptoms are classed as occupational; the more insidious ones are not, altho they are in many instances more inimical.

The Book and Archeology



THE GOSPEL OF THE SON OF GOD STUDIES IN MARK

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May 5—Jesus Sets New Standards of Living

(Mark 10: 1-31)

THE first section (verses 1-12) introduces dishonest inquirers. Moral and social problems are serious enough, and they are too serious to be employed for private ends; but Pharisees had no hesitation about raising a discussion upon divorce, in order to tempt Jesus to commit himself to some pronouncement which might be turned to his disadvantage. Jesus sometimes declined to engage in such controversies. But here he frankly states the issue, brushes aside not only tradition, but even part of the Mosaic law itself, and cuts sharply at the root of Jewish laxity about divorce. This trenchant deliverance implies that the divorce-regulations of the Mosaic law were not permanently valid. Jesus, in virtue of his authority, goes back to "the beginning," to the original design of God in marriage; he brings out what centuries of loose tradition had overlaid, and insists on the binding character of marriage as a basis for social life.

Equally novel, from another point of view, is the estimate of childhood in the following incident (verses 13-16). The disciples regarded him as too busy and important to be troubled with laying kind hands of blessing on a few children of the village. The reply of Jesus contains one of the deepest and most characteristic ideas of his teaching. It is not that he sentimentalizes over children, as is the tendency of our modern cult of childhood. He knew children could be petulant and silly and whimsical. But he fixes on the quality of receptiveness in true childhood as essentially the quality for his kingdom; it is those who are ready to receive, willing to be instructed, not too proud to accept a higher control—it is they to whom his kingdom belongs. "As a little child relies on a care beyond his own," so the disciple of

Jesus is he who lives open to a higher life and mind which provides for him.

The conditions of entrance into the kingdom are reiterated from another side in the story (verses 17-31) of the young rich man. The juxtaposition of this tale with what precedes may be intentional, as if the evangelist wished to indicate how difficult it may be for grown-up people to cherish the childlike spirit, or to shew that this spirit may demand from some people a costly sacrifice of prejudices and possessions. But the incident may also be linked with the first paragraph of the lesson, for the two decisive tests of ordinary life, it has been often said, are a man's relations to women and to money. The story is so familiar that we need only pick out these points for emphasis: (1) The youth was singularly attractive; he was genuinely in earnest ("ran"), devout ("knelt"), morally upright (verse 20), and eager for fresh achievements in religion (verse 17). No wonder Jesus loved him. Yet he left Jesus in a few minutes. Unconsciously he was in the grip of his possessions; they "had" him, tho he thought he "had" them. (2) The disciples are naively astonished (verse 26). That money could be so insuperable an obstacle was to them a revolutionary and disconcerting revelation of Jesus. But Peter is not long in recovering his self-satisfaction. As the youth turns away Peter reminds Jesus that he and his fellows at any rate had made their sacrifice. Peter is not at his best here. It is ungracious to parade one's own renunciations, especially in the secret hope that it will not be overlooked.

May 12—Jesus Faces the Cross

(Mark 10: 32-45)

By this time many companies of pilgrims were no doubt turning their faces southward to Jerusalem for the Passover festival and

cherishing the usual hopes and desires of piety. But this one company was occupied with special thoughts. Jesus strode ahead by himself, engrossed in his coming ordeal; the disciples walked behind, bewildered and half-terrified by the mood of tension which possessed their leader. They felt that some grave crisis, beyond their comprehension, was imminent. "As they followed, they were afraid." Not afraid to follow, but afraid of some mysterious complication ahead. It was because they followed, stumbling along loyally, even altho they felt themselves outsiders, that Jesus suddenly took them into his inner counsels. "As they followed, they were afraid. And he took again the twelve and began to tell them." . . . This is the true sequence of experiences; loyal perplexity is never left to itself for long; "to the upright light riseth in the darkness." Those who adhere to Jesus, even when the mind is confounded for a time, receive enlightenment.

The enlightenment seems to be somber enough (verses 33-34). But Jesus never gave men blind hopes; he was too candid to allow them to remain under any illusions about himself or themselves. When they looked back they would probably remember this gratefully, tho at the time the only ray of light was—"After three days he shall rise again." And perhaps that ray shone dimly for them, after the tragic announcements which preceded it.

At any rate, the thoughts of some were centered soon (verses 35-36) upon something far from gloomy, far even from the tragic enterprise which lay in front of their Master. The request of James and John did imply a belief in their Master's triumph. So much must be said for them, under the circumstances. But they were planning out their personal careers, or rather endeavoring to enter a claim for special privileges. The recent word of Jesus upon his imminent suffering had made little or no impression on their minds. They had been glad to throw off thoughts of the tragedy and turn to the more comfortable prospect of Jesus enthroned at the royal banquet in the Messianic realm and glory. They asked outright for the reserved seats of honor at that festival. In this request there was a double selfishness—the selfishness which is so apt to be fostered by the very advances of Christian hope and piety. It was selfish because it ignored

the sufferings of Jesus; and it was selfish because the two brothers suggested that their claims to recognition were superior to those of their fellows. The indignation of the others (verse 41) is quite intelligible. In the undesirable sense of the term, the whole of the twelve in fact were mere children, selfish and quarrelsome, oblivious of the serious nature of their position, and indifferent to the suffering and tragedy which confronted them and theirs. This was not the sort of childlike spirit which was adapted to the kingdom, and Jesus proceeds to lay down the rule that service, unassuming and loyal, is the one title to promotion; the first thing which ought to occupy the mind of a true disciple is not what he can get for himself out of his religion, but what he can do for others; not what seat of importance is to be his, but in what position he can best serve God and his fellows. Jesus himself is a servant, and through service alone he rules. The spirit of his kingdom is one of ministry, and to qualify for any position in that realm a man must share the spirit of service, even to self-sacrifice itself. Tho, as his last words hint, Jesus is more than the example of self-sacrifice; it is through his self-sacrifice alone that men are free to live the life of obedience and ministry at all.

May 19—Jesus Exercising Kingly Authority

(Mark 11: 1-33)

The disciples now receive a practical lesson upon their duty; they are told what service means, when two of them are bidden fetch a colt from a village. This is the sort of humble errand which befits a disciple more than selfish, glowing plans of privilege in the celestial world (verses 2, 3).

Note the following points in the subsequent story. (1) The self-control of Jesus. The popular enthusiasm does not carry him away; he is not hurried by this splendid reception into any violent action; he withdraws to Bethany after entering the temple and looking around. Not a word is spoken. The irreverent bartering and noise went on in the temple, and Jesus was regarded as an ordinary worshiper. But his silent gaze was pregnant with significance. Next day he was to return, in order to purge the temple. (2) The reverence of Jesus. He was indignant at the profanation of "the house of

prayer" (verse 17). Little as the temple itself counted in the future of his kingdom, it was God's appointed and provisional place of worship, and he resented its degradation.

(3) The disappointment of Jesus. The incident of the fig-tree, so showy and yet so fruitless, marks his view of the Jewish religious system which he found flourishing at Jerusalem. He sought there mercy, prayer, and justice, only to be disappointed. Only his disappointment does not damp his hope, for he still believes in God's power to do something for the people. This is the point of his words to the disciples in verse 22. Against the outward appearances, which seem so discouraging, Jesus will have men rely on the power of prayer and faith. He will not have his followers lose heart, tho the forces of indifference and conventional religion seem to throw up an insuperable obstacle to God. (4) Finally, verse 25 illustrates the prayerfulness of Jesus. The hostility and worldliness of the authorities might seem to deserve no mercy; they were intensely provoking to an earnest soul. But Jesus, out of his own experience, warns the disciples that they can not pray at all unless they dismiss from their minds any bitter enmity against their opponents. The work of God has to be carried on by prayer, intense prayer: and the condition of effective prayer is a forgiving temper, which can rise above any revengeful initiative against even those who are the worst enemies of the good cause.

The challenge of the authorities (verses 27-33) only serves to bring out not only his readiness of mind and self-possession, but the basis of his authority. Moral force and spiritual power authenticate themselves; their credentials are not to be sought in any official certificate or rank. The authorities themselves had to admit this in the case of John the Baptist, who had never been officially commissioned. So Jesus declines to explain the authority of his prophetic actions. He refuses to admit that the so-called "authorities" are competent to judge of real "authority." Thus, while, as we have seen, Jesus warns his disciples against harsh thought of the Jewish teachers, he has no idea of condoning their conduct or of parleying with them; his words are trenchant and severe, an emphatic disqualification of the Pharisees, and an equally decisive assertion of his authority as divine.

May 26—Jesus Silences His Adversaries

(Mark 12: 1-44)

Not content with warding off the challenge of his opponents, Jesus now carries the war into their own territory. The point of the parable (verses 1-12) lies in the quotation from the Psalms which clinches the story. The authorities were accused of making the same tragic miscalculation that they made at the beginning of the Maccabean movement—for the psalm is Maccabean. As the priests then pooh-poohed the Maccabean reformers and sought to ignore them as useless for the work of Judaism, and as history proved this policy an error, so would it be to-day. The authorities thought they knew what was best for the structure of Judaism. But they did not. To put Jesus out of the road seemed to them the best means of advancing the real interest of God. His spirit was a rebuke to their selfishness, and their worldly temper found no place or use for a gospel like his. But he warns them that this is a short-sighted policy which will end in their own supersession (verse 9).

The reply to the political question (verses 13-17) is another illustration of what we may call the mental readiness of Jesus. He was not to be trapt in any dangerous discussion. He sees through the flattery which praised him insincerely as straightforward, and declines to pronounce on the political issue. There were some questions which Jesus refused to answer as irrelevant to his real mission. He did not come into the world to lay down codes for nations or rules for patriotism. If the Jews made no scruple about using Roman money, however, why should they hesitate to pay their dues to the Roman Empire? So far he goes, by way of exposing the insincerity of his opponents. Jesus sees no incongruity necessarily between the plain duties of national existence and personal religion.

The problem set by the Sadducees (verses 18-27) was deeper, and Jesus meets it partly on the ground of the Old Testament, rendering a serious answer as well as a rebuke ("ye do greatly err") to the vulgar, silly setting of the case by his inquirers. There is explicit proof or revelation of immortality in the Old Testament, in God's relations to the human soul as it is there described. And also "the power of God" is

not to be limited by our experience in this world. As one expositor has put it, "the Christian believes in immortality, on the one hand, because man is not merely a piece of nature, but the friend of God, and, on the other, because the power of God can sustain man's being in other modes than the present physical one—modes of which a glimpse at least has been given in the exaltation of Jesus."

^A The effect of the earlier discussion is carefully noted (verses 12, 17). The impression produced by this argument is described in

verses 28–36, where a receptive and sympathetic scribe is induced to agree heartily with what Jesus says upon the supreme commandment of love to God and man. Devotion to God is defined, not in terms of ritual or of any monastic separation from the breathing world, but as love to one's neighbor. Such is the principle of Jesus, and it silences all criticism. "No man after that durst ask him any question." The impression which he has made was enough to prove that any discussion of a hostile character would end in the discomfiture of the critic.

INTERPRETATION OF DREAMS, HEBREW AND BABYLONIAN

A SUBJECT of Biblical interest little dis-
cuss, purposely avoided, or treated with
little rationality is the belief in the sig-
nificance of dreams. Yet a glance at the
concordance shows that from Genesis to
Daniel and Joel, and in the New Testament
itself, the dream was regarded as affording
basis for prediction. While the ordinary
practise of augury and divination was
sternly forbidden in legislation (Deut.
18:9–14) and denounced by prophets
(Jer. 27:9, &c.), there long remained in
use at least one method of divination (the
lot—probably the "Urim and Thumoni-
m" was a method of casting a lot). Belief
in the dream as significant, indeed as a means
of divine revelation, continued even longer
(cf. the promise in Joel 2:28, cited in
Acts 2:17).

Three things are easily demonstrable:
(1) belief in the predictive significance of
dreams and other events or happenings was
common to the peoples who surrounded or
inhabited Canaan; (2) the Hebrews made
determined efforts to eradicate magic and
divination; (3) *sub rosa*, a good deal of
both magic and divination persisted among
the people, while the dream continued to
hold its own, even in enlightened cir-
cles.

Much information has been gained from
the cuneiform tablets which brings at least
presumptive illumination to Biblical state-
ments. It is, of course, to be remembered
that the dominant culture of Canaan when
the Hebrews entered was Babylonian, as
proved by the Amarna tablets. In Baby-
lonia a semiscientific system of recording

existed which was used to found and sup-
port a theory and a practise of interpreta-
tion of events and coincidences. That is,
record was made of events occurring within
a certain period (a day or month or year).
This was so far scientific. On the other
hand, events which were merely coinciden-
tal were often connected as tho more
intimately or insignificantly (causally) re-
lated. Then, when a similar "prior" event
reoccurred it was supposed to be a fore-
runner of the event which had followed in
the first instance. This was unscientific.
Yet in this way in the course of centuries
a method of interpreting events and dreams
grew up, very much as the more scientific
prognostication of weather-conditions has
grown up from observing the consequences
of certain other weather-conditions and in-
terpreting them scientifically. And doubtless
much of this Babylonian method was adopted
by the Hebrews.

From Babylonia a large mass of this kind
of record literature has been recovered,
but much the larger part of it is concerned
with interpretation of extraordinary events
(teratoscopy), and of omens seen in mark-
ings on the livers of sacrificial animals
(hepatoscopy), in movements of liquids in
cups (lecanomancy), and of stars (astrology).
That there were great series of
tablets on the interpretation of dreams has
long been known, but in general only from
fragments. In the University of Pennsyl-
vania's *Museum Journal* for June, 1917,
Stephen Langdon briefly discusses an al-
most perfectly preserved tablet in the uni-
versity's collection which seems to be a

"dream tablet," and belongs to about the fifteenth century B.C. A colophon states that "there are 86 lines," and it is evident that each line is an omen. The tablet follows the usual method of interpretation followed in matters other than dreams. Thus—the observer or observed is supposed to face the north (a lucky quarter), his right is toward the east (lucky), the region at his left (west) is therefore unlucky, as is that at his back (the south).

Mr. Langdon thinks that the tablet illustrates also "the negative side of this principle," namely, that anything disadvantageous seen on the right means bad luck, seen on the left means good luck, and so on. That is, not merely the cardinal direction, but the character of the happening was taken into account in the interpretation. Thus

"If his right eye flow, sickness will appear;
If his left eye flow, his heart will be glad."

That is, a dream of misfortune in the lucky quarter (east) foretells disaster; one in the

unlucky quarter reverses the general effect of events happening there.

For a complete translation and elucidation of this tablet those interested will probably have to wait for Mr. Langdon's next volume, as only about twenty-two of the original eighty-six lines are given. But with each discovery and discussion of this sort new light is thrown upon the habits of thought of men in Bible times. Put in scientific phrase, this means that we are gaining insight into the psychology of the Hebrews and their contemporaries. This always makes for a clearer and more nearly correct interpretation of the Bible itself.

It is interesting to note that from Babylonian times down attempts have been made among many people to interpret dreams on the basis of observed fact. Even among the schoolmen such attempts are found. The views of Freud are now recognized as coming nearer to a satisfactory explanation than any which preceded, and are making their way with some acceleration.

G. W. G.

HEBRON IN TRADITION AND HISTORY

THE capture of Hebron, by the British, on December 6, 1917, is one of the most interesting events of the war from the standpoint of the student of history and tradition. The town is situated about twenty miles south of Jerusalem in the Judean highlands. Its present population is about fifteen thousand, of whom twelve hundred are Jews. It is one of the four sacred cities of the Mohammedans and one which has been in its central interest most exclusively guarded by them.

Hebron is connected in history with the patriarchs, Abraham, Isaac, and Jacob, as their residence and burial-place. It includes Mamre (Gen. 13:18) and Machpelah (Gen. 23:17). Its ancient name was Kiriath-arba (Joshua 14:15). This name has been interpreted to mean the City of Four, and here tradition begins its work by assuming that the four refer to Adam and the three patriarchs already mentioned. There is another possibility, namely, that it means the Fourfold City. It was among the conquests of Joshua and Caleb (Joshua 14:12; 15:14). It was fortified by Rehoboam (2 Chron. 11:10), and after the Return received its old name "Kiriath-arba." After

that it was successively in the possession of different Powers until its capture by the Mohammedans when they overran Palestine.

The traditional sites about Hebron are numerous. Esheol is one of them (Num. 13:23, 24), also 'Ain Judeideh, a vault where Adam and Eve are supposed to have mourned for Abel; above which are the traditional tombs of Jesse and Ruth and of Abner. At the foot of the hill where these tombs are is the red earth from which, traditionally, Adam was made. Two miles to the west is one of the finest oaks in Palestine, measuring 22½ feet in circumference, pointed out since the twelfth century as Abraham's Oak. Only two miles to the north are the foundations of a large building, 200 ft. x 165, of large stones, called the House of Abraham, and, traditionally, the site of Abraham's tent.

The central feature of the city, however, is the Haram, in the midst of which are the caves (of Machpelah) which, traditionally, contain the bodies of the patriarchs and their wives. The Haram is enclosed by a quadrangle of masonry (probably Herodian), 197 ft. x 111, of gray limestone, each course receding about half an inch from the

preceding. The construction is similar to that at the "wailing-place" in Jerusalem. It is this spot about which the principal interest centers. This interest is in part due to the fact that no spot in the possession of Mohammedans has been so exclusively guarded as these caves. It is altogether probable that they have not been investigated by any Christians since the Mohammedans came into possession of the city. The only Europeans who are known to have entered the enclosure itself are the following: The Spaniard Vadia (Ali Bey), in 1807; Giovanni Finati, 1816; a servant of Mr. Munro, 1833; Ibrahim Pasha, in 1834, who was let down into the cavern, but immediately came up; the Prince of Wales (later King Edward VII.) in 1862, accompanied by Dean Stanley (*Lectures on the Jewish Church*, pp. 483 following); Mr. James Ferguson, in 1864 (*The Holy Sepulchre*, Appendix J); Col. Warren, in 1867, saw the iron door which is said to lead into the caves or burial-places, which door, traditionally, had not been opened for 600 years; in 1882, by Princes Albert Victor and George of Wales and their party, which included Sir Charles Wilson and Captain Conder, the noted authorities on Palestinian geography and history.

Inasmuch as antiquarian research had not come into existence in any scientific sense before the Mohammedan conquest, and none has been permitted since because of the jealous guarding already mentioned, the content of the caves is entirely unknown.

The most privileged of the visitors mentioned above, with the single exception of Ibrahim Pasha, visited only the cenotaphs of the patriarchs, erected above the caves, which are the traditional burying-place of the patriarchs. As a consequence the contents of the caves are entirely unknown by Christian authorities. Whether this spot is the real burying-place of the patriarchs may perhaps be learned, or at least made probable, by the investigation which is certain to come if the British succeed in holding Palestine. There is considerable theoretical doubt whether this spot or the so-called House of Abraham, or perhaps some other, is the real burying-place of the patriarchs (compare Gen. 49:31; 50:13); and even if this site be that of the genuine tombs, we can not know until investigation has been made whether the tombs have been rifled. The pro and con are particularly perplexing, since on the one side is the well-known itch of palms of guardians of sacred places, and on the other hand is the known reverence of Mohammedans for those whom they regard as their ancestors and, in general, for such sacred places as tombs. The subsequent capture of Jerusalem by the British on December 10 seems to make more likely the retention of Hebron by the British, at least long enough, if no more, to secure a thorough investigation of these interesting caves, for centuries sealed from Christian eyes, the approach guarded with a care exhibited not even at Mekka by the Mohammedan possessors.

LIFE IN LARSA 4,000 YEARS AGO

Through oversight the cut referred to in the article on "Life in Larsa 4,000 years ago," on page 314 of the April number, was omitted. The picture is reproduced on page 432 of this number.

Sermonic Literature



THE FULFILMENT OF DEMOCRACY

The Rev. RICHARD ROBERTS, Brooklyn, N. Y.

Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, &c.—Matt. 20:25-28.

THE other day at the home of a friend I saw a manuscript poem which was called "Abraham Lincoln Walks at Midnight." The burden of the poem was that this great upheaval which has shaken the earth had awakened the spirit of Lincoln from its sleep and sent it wandering sadly and restlessly through the familiar haunts of the days of its flesh, and that the sorrowful spirit would find no rest again until the cause of the people for which Lincoln had lived and so nobly labored had triumphed finally and fully throughout the world. The fancy is surely not without a peculiar appeal to us, for the American people have no tradition nobler than the principle of popular sovereignty, and no inheritance more onerous than that of seeing (to use Lincoln's own words) "that government of the people, for the people, by the people shall not perish from the earth." But just because the American people are no more immune than other people from the danger of allowing their ideals to pass into catchwords, it is essential that they should be continually thinking out freshly and boldly the whole, full meaning of this precious thing.

I make no apology for asking you to spend a Sunday morning on this subject, tho I can not hope to do more than to remind you of some things that you know and to suggest a line or two along which you may pursue your own thought. Let me say first of all that the democratic ideal, even if it be not a derivative from Christianity, finds its most powerful indorsement in Christianity. It is a practical application to the political order of the Christian doctrine of the infinite and, therefore, the equal worth of every human soul. At the same time let it be remembered that it is not a complete and final application of that doctrine. Indeed, it is

only the first and initial application of it to the problems of social life. When we have established the principle that Jack's vote is as good as his master's, even when we have gone so far as to say that Jill's vote is as good as Jack's, we have done no more than to create the framework of a full democracy. And when I speak of the fulfilment of democracy I am thinking of those further moral implications of this doctrine of the equal worth of souls which must be accepted and realized if around the form of government we would create a living society, if we would clothe the skeleton with living flesh.

And let us remember that always the chief peril to democracy is within itself. Not all the junkers in the world can destroy democracy; they may threaten it, they may even for a while here or there strangle it; but they can not by force destroy it any more than they can destroy the sunlight. For the democratic ideal has its historic origin, as Lord Morley has said, "in the nature of things." And "the nature of things" will sooner or later outwit and defeat the strategy which would endeavor to elude or to destroy it. The thing has its roots in men's souls; to destroy the democratic ideal you must needs first destroy the spiritual nature of man, and that is a task which a super-Bismarck might well shrink from. Tho enemies rise and mass themselves against it, tho here and there they may inflict injury upon it and hinder its growth, nothing that they can devise or do can destroy it or prevent its ultimate triumph. For its foundations are four-square with the ground-plan of the universe; and you will need to cast God down from his throne and to stand the moral universe upon its head before you can create the outward conditions necessary to the destruction of the democratic ideal.

This, however, does not mean that a particular democracy may not perma-

nently go under. But if it does, that will be mainly due to some inner weakness or to some falsity in itself. It is beset more perilously and more consistently by inward enemies than by danger from without—those inner enemies that lurk in men's souls. For tho there be a democrat in every one of us, there is also an aristocrat; there is a double strain in human nature—the social and the selfish. Democracy is the product of the social strain. Aristocracy, imperialism, jingoism spring out of the selfish strain. The ultimate battle-ground of the democratic ideal is in our hearts. After the external enemies of democracy are defeated on land and on sea, democracy will have to go on fighting for its life in our souls for many a long day—until, indeed, that day comes when our human nature shall by the grace of God be wholly purged of the residual ape and tiger within us. The ultimate problem of making the world safe for democracy is to make it safe in our own hearts. It will survive the onslaughts of jingoes, chauvinists, and Pan-Germans; what it can not survive are treason and neglect in men's souls. The former may cut off a branch here and there from the tree, but the latter poisons the whole tree at its roots.

The ten years which have for their mid-point the Boer War were bad days for democracy in England. They were dominated by the acutest and worst type of national self-interest; and the assault on the Boer republics in South Africa was the natural outcome of that decadence of the democratic spirit. Professor L. T. Hobhouse, in his great study, *Democracy and Reaction*, traces the decreased influence of the democratic ideal in that period to four sources.

First.—To a decay in vivid and profound religious belief.

Secondly.—To the diffusion of a strain of German idealistic philosophy which swelled the current of retrogression from the plain, human, rationalistic way of looking at life and its problems. The word "idealistic" is used here not in its ordinary meaning for common folk, but in its technical meaning for philosophers, and what it means is that, thinking in pure abstractions, the tendency has been, among other things, to give a mystical, meta-

physical significance to the State, to defy it and to make it a sacrosanct thing, an end in itself and a law to itself—to exalt the pure idea above persons, to elevate an abstraction above the facts of life. The ultimate logic of this idea we have had tragical occasion to follow in the German performances of the last three years.

Thirdly.—The career of Bismarck and the outward glamour of his policy.

Fourthly.—"By far the most potent intellectual support of the reaction was the belief that physical science had given its verdict—for it came to this—in favor of violence against social justice."

This, of course, refers to the theory that the law of nature is the struggle for existence, the issue of which is the survival of the fittest; and once more we have seen the logic of an idea come to fruit in the justifications of war as a "biological necessity."

Now, I have quoted Hobhouse's careful analysis because it reduces itself at last to two very simple things—first, that the thing that made for the decline of democracy in England during these years was the unholy alliance of materialism and self-regard, that is, certain inward tendencies in men; and, secondly, that these tendencies were both excused and stimulated by certain general currents of thought—the decline of religious belief under the pressure of scientific materialism, and the illusion of power and size, apparently justified by philosophy and vindicated by the glamour of Bismarck's career. And of these two circumstances the more important is the first. For the fashions in thought that justify our policies spring from the same psychological roots as the policies themselves. And we come back to my contention that at last the issues of democracy have to be fought and carried in our souls. The tempers that make for jingoism, Pan-Germanism, and all the antidemocratic traditions in the life of the world have their springs in us, in every one of us; when they gain the upper hand, you have the result which we have known too well in the histories of empires all the way down from Babylon to Berlin; and democracy is at last safe only when every man girds himself to beat down within himself all the strains of self-regard and

pride which, when they are allowed to rule us, mount up and multiply into those monsters of self-aggrandizement and aggression which have throughout the ages laid waste and drenched in blood this fair world of our inheritance. In General Gordon's diary there is an entry of this kind: "This morning, for half an hour, hewed Agag in pieces before the Lord," and beneath every contribution which we may make to the defense and the development of democracy at this or any other time is this fundamental necessity of hewing Agag—the potential jingo in every one of us—in pieces continually before the Lord.

Lord Morley—and no other man has written more wisely or deeply concerning democracy—faces us in one of his essays with the question: "Do you mean a doctrine or a force, constitutional parchment or a glorious evangel; perfected machinery for the wire-puller, the party tactician, the spoilsman and the boss, or the high and stern ideals of a Mazzini or a Tolstoy?" New York has had too long an experience of the exploitation of democratic forms for selfish ends—the very word "Tammany" has become the classic description of this kind of thing—to need to have this point emphasized. The ideal of democracy is a fair field for every man; in practise too often it has meant a fair field only to the strong man or to groups of strong men who have perverted it into new privileges for themselves and new disabilities for the rest. In government it has often meant, not Lincoln's ideal of "government of the people, by the people, for the people," but government by a well-to-do oligarchy in the interests of privileged classes. This does not mean that democracy is wrong or impossible, but simply that it is incomplete; and our business is to complete it. In France the revolution established the democratic principle of equality; but just because it went no further it simply offered a fair field to the strong man, and presently the strong man came out on top in the person of Napoleon; and with him the empire, and you know what that episode cost Europe. And that is the perpetual danger of unfulfilled democracy.

Well, then, what is this living principle which finds its expression in democratic

forms of government but must be continuously applied if democratic government is to develop into a democratic society?

I said at the beginning that the Christian indorsement of democracy is the doctrine of the infinite and therefore the equal worth of living souls. You observe that I speak of equal worth, not of equal capacity; and it is sometimes supposed that the equality of worth is made null and void by the inequality of capacity. And so if we were living in a universe whose sole law was competition, it would be. But the doctrine of equal worth presupposes that in the mind of Jesus the fundamental law of human life is not competition, but cooperation. Unequal capacity does not disprove equal worth in a world where the ruling principle is mutual service. And the natural corollary of the doctrine of equal worth is mutual service. In a selfish universe the weak serve the strong; in a social universe the strong and the weak will serve each other, and to great capacity belongs the privilege of great service. Capacity is the measure, not of worth, but of obligation. Now in one of the very few political references which Jesus made this point is stated with the utmost plainness. "Ye know that the rulers of the Gentiles lord it over them," and in Luke's account he goes on, "and they that have authority over them are called benefactors." There is a broad irony here. The emperors and autocrats sometimes concede to their subjects some fragment of the natural rights of which they have despoiled them, and then they pose as benefactors. How little the imperialist mind changes! The imperialists of all lands who talk of conferring the benefits of civilization on weak and backward races under cover of exploiting them—the Pan-Germans who are going to grant the blessings of *Kultur* to the lesser breeds without the law—they are true to their ancient prototypes. "But," said Jesus, "it shall not be so among you. He that is greatest among you, let him become the servant of all." Great capacity is for great service, and this is the moral law for the fulfilment of democracy. Equality of worth is politically expressed in equality of standing; but it must go beyond that point and be ethically expressed in unreserved mutual service. The polit-

ical triumph of democracy is secured, I believe, for all time, if only we press on to the goal of its moral victory. When we have learned the great lesson that democracy does not mean an opportunity for the individual to grind his own ax, but, rather, the privilege and the responsibility of serving his neighbor, then mankind will sweep invincibly along that royal road whose end is the city of God. And if these days Abraham Lincoln be walking at midnight, with his heart torn for the miseries of the common peoples of the earth, I would fain believe that even through his sorrow his heart is uplifted in a prayer that a great and flaming social passion may sweep over the peoples of the earth which will charge the democratic ideal with undying power of self-fulfilment; and through his tears his eyes descry afar off the gleaming towers of the city of his dreams, glorious in the sunshine of social justice and perfect freedom, where at last men are like unto the Son of Man, who came not to be ministered unto, but to minister.

But if democracy is to be moralized, let us remember that it must be spiritualized. The last enemy of democracy is materialism. Democracy can grow and thrive only in a world of spiritual values; that is to say, of real human values. Our need is to see God, see him everywhere, but see him supremely in his fairest handiwork, our fellow man. The cry of our time is for a spiritual insight which

will show us that Jesus was not speaking pretty, religious sentiment, but plain, immediate, unmistakable reality, when he said: "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Democracy will begin to shine with splendor of perfect fulfilment when you and I habitually see the Son of Man—not only when he is clad in the white robes of the saint, but beneath the soiled and shabby exterior of Tom, Dick, and Harry. And what I, for my part, would crave God to give me above all other gifts to-day is the grace of an evangelism which should have power to send men binding their brethren to their hearts in the unity of a life-giving mutual service, with the same haste and the same eagerness that in times past they have fled from the wrath to come. So far we have come, through many vicissitudes, by the sweat and blood and tears of our fathers, to the beginnings of a great society. The foundations are laid and secure, and out of the confusion of this time, amid all the urgent cries and calls that reach our ears for this service and for that, comes this deepest and mightiest call of all—the call to be baptized into the spirit of the Son of Man, who came not to be ministered unto, but to minister, to open our hearts to the surge of a moral passion which will enable us to carry triumphantly our inheritance of liberty and democracy.

"On to the bound of the waste;
On to the city of God."

FROM THE STANDPOINT OF THE WORKER¹

ROBERT F. HORTON, M.A., D.D., London, England

The rich and poor meet together: the Lord is the maker of them all.—Prov. 22: 2.

It was agreed at the conference last month that the workers look at things from their point of view and the employers look at things from their point of view, and that what is wanted is the point of view from which those two are brought together and seen to harmonize in the welfare of the whole community. Now it might seem obvious that the Church, which embraces both parties, and has moreover the truth of Christ to guide it, should supply that common standpoint, laboring successfully for

the reconciliation of what seem to be clashing interests—tho it is only seemingly and not really that those interests are opposed. But unfortunately the Church as organized is suspected by a great body of the workers. They believe that she is supported by the capitalists and the employer and the privileged class. Now, without stopping to argue that point this evening, I wish to say that whoever—whether persons alone or in organization, in organized labor, or in organized government, or in public bodies—exercises the power of such reconciliation is essentially Christ's Church, for the Church

¹ This discourse was delivered as the monthly lecture at Lyndhurst Road Congregational Church, Hampstead, London.

is that which brings all together under the one head, namely, Christ. Whatever separates men, divides them, throws them into violent antagonisms, is Antichrist. The enemy sows the tares of division and strife: Christ draws men together in love and mutual help. But if it be true that the Church is suspected by the workers, if it is said or thought that the Church fails to harmonize or sides decisively with the employer, the capitalist and the privileged, if there is even a grain of truth in that, it is the clear duty of every minister of Christ throughout the land to labor to remove that reproach and make it obvious that it is not true.

In pursuance, therefore, of that plain duty I propose for a few moments to look with you at the whole industrial situation from the standpoint of the worker, the standpoint of the workingman. His weekly wage is all that he has for his wife and children as well as for himself. That is the one barrier between them and want. It is an uncertain barrier. Accident or disease may incapacitate him; the change of industries or markets may throw him out of employment. There is the grim fact that life is for him a tooth-and-nail struggle, continued day in and day out, to obtain the means of living; the slightest relaxation may mean immediate defeat. If the wage ceases, poverty knocks at the door. A few weeks of unemployment mean a permanent disability to be employed, or, at any rate, a serious loss of efficiency. This precarious condition of the wage-earner puts him at a great disadvantage as compared with employers or capitalists, who in their contest are not threatened with ruin and poverty. If their business is arrested, the employers can hold out and dictate terms. And there is another disqualification which appears. Political economy, which has been called the dismal science, is dismal in its verdict about the payment of labor, for it has maintained always that wages will sink to the starvation-point; the rate will be determined by the necessities of the workers, and those who will take the lowest wage will set the rate of wages and employers will employ the cheapest labor. Political economy was slow indeed to discover the elementary human truth that cheap labor may be bad labor, and that high wages and sufficient leisure and the amenities of life, by making better workmen and producing more and better

products, may be a real economy. The slowness of political economy to recognize that elementary and obvious fact created distrust in the science, as it was called. In this grinding mill, therefore, that political economy pointed out, the only chance of the workman was in combination with his fellow workmen; a union of a trade might keep up wages and prevent them from sinking to starvation-point. By limiting the number of the employed, or by restricting the output, the union might secure what the individual could not—a rise in wages proportionate to the profits of the industry. When that was recognized by the leaders of trade-unions, workmen who were blind enough not to join the union were naturally regarded with intense disapprobation. The term "blackleg" expressed the feeling that organized labor inevitably felt toward those who would not organize and help their class, as it was called. Moreover, the union, by sick-pay and other advantages, offered some security against the uncertainties and fluctuations of employment, and it could make the lot of the worker far more tolerable by rendering it less precarious. No efforts of the unions, however, could give to the workingman all that he might reasonably expect, or offer him that freedom and leisure and opportunity that come unsought to those who hold private property; and, worse still, the unions could achieve such results as they did achieve only by the strong weapon of strikes, often exhausting their resources and imperiling the country, as in the great coal- or railway-strike, and thereby exciting the strongest prejudice and condemnation of the community as a whole against themselves. Thus the workman's life has become in the modern world one of contention, a struggle to obtain a very moderate degree of comfort, and a vast number of men have always gone under and formed what we call the "submerged tenth." Even those who keep their heads above water live under the constant feeling of injustice in the community. They seem to be debarred from the enjoyment of the earth, from the mental and spiritual development which they think their proper inheritance, after which they dimly grope; and, after a life of toil, they die still in poverty. What makes it worse is that work, owing to the use of machinery, is more monotonous, mechanical, and deadening than it was in the days of

hand-labor, when each man made something himself and could taste the joy of being in his degree a creator. In this fierce struggle of life, from which there is no escape for a man unless he can himself become an employer and a capitalist, there is a spiritual degradation of which he is only too conscious himself; the iron enters into his soul, and often as an employer and a capitalist he reveals for the first time how he has been demoralized in his early experience and struggle. Directly you begin to realize what life means for a workingman and what forces combine to repress him, you feel no wonder if he is little inclined to be thrifty and to save, or if he is tempted to seek recreation and relief from his labor in excitements such as drink and gambling. There is far more cause to wonder that so many men resist these temptations. It is proof of splendid stuff in the people—and we ought to be proud of it—that a vast proportion of them under the depressing conditions of their life remain still temperate and self-controlled, are good husbands and fathers, honest citizens, and even diligent in self-improvement or active service for the good of their fellows; and, in the time of stress when their country calls them, present to the world the magnificent spectacle of a patriotism and devotion which are almost incredible.

Now, judging by certain fundamental Christian qualities, kindness and readiness to help and unselfishness and self-sacrifice, we may say that a large proportion of our working people are Christians. Often belonging to no visible Church, they seem plainly to belong to Christ. Now, what is the fundamental change that is needed to make the position of the workers more tolerable, to make it human, reasonable, Christian? I would remind you that the demands of the workers are not merely demands for food and raiment. As one of the noblest workers among the people said in her day, some generation ago:

"Men, women, and children want more than food, shelter, and warmth. They want, if their lives are to be full and good, space near their homes for exercise, quiet, good air, and sight of grass, trees, and flowers. They want color which shall cheer them in the midst of smoke and fog; they want music which shall contrast with the rattle of motors and lift their hearts to praise and joy; they want the suggestion of nobler and

better things than those that surround them day by day."

Miss Octavia Hill was describing what is the obvious truth—that is what men want, and legitimately want. Now I ask, how are we to obtain the change by which the demands, the real and justifiable demands of the people, can be met? The only answer that I can even conceive being given is this: what is needed is that the country should learn to see her own interest in the real well-being of all her people. The country's interest is not, as has been supposed, that a few fortunate or enterprising individuals should amass large fortunes, should enjoy large estates, and depopulate the countryside to make their parks or their deer-forests. It may be to the advantage of those few individuals to obtain those results of the monopoly of wealth, but I am inclined to think it is not to their advantage at all, and certainly it is not to the advantage of the country as a whole. The country has no interest whatever in making a small wealthy class that enjoys everything and then drags into its service a retinue of servants that are no longer productive laborers because they are waiting on the pleasures of the rich. It is not to the interest of the country to have a rich class at all. As Canon Barnett said quite truly, "Wealth, not poverty, is the national danger," and we know now quite clearly that a great rich class with overflowing resources is a source of weakness and not of strength to a country. What the country does demand, what is the real interest of the country, is that all its people should be able to live in health, to be intelligent, to be happy, and to be effective. What the trade-unions therefore have striven for—often ineffectively and always with certain anti-social offsets to which I have referred—the whole country ought to strive for. It should be the aim of the whole country to do what trade-unions and other combinations of the employed have been aiming at. It should be the constant aim of the State to make the wages of workers as high as they can possibly be, to make them as secure as they can possibly be, and to make it possible for all to live wisely and rationally and helpfully and therefore happily. That should be the aim of the State, the very meaning and purpose of a government. In other words, what is wanted is a change of

idea or of ideal. It is a mental change that is wanted, a change in the meaning and the function and the aim of States, of human governments, and of human organizations. The main purpose of the State has been in this modern world to protect property and to give to each person the fullest opportunity of acquiring it for himself and keeping it when he has acquired it; but the main purpose of the State must now be to protect life and to make all the members of the community worthy and effective. The object of the State is not to make a privileged class, but to make all men privileged in the enjoyment of a great and wise administration of national resources and organization of national labor. Nothing but a change in the idea can effect more than a temporary improvement. I lay the greatest stress on that and ask you to consider it. What we want is a clear vision of what ought to be, a real understanding of the aim of a great community, and because we have not got that vision and do not aim definitely at a great result we flounder and we miss the way. We are led to think, by many sources of information, that this change of idea is occurring very widely in the army, where our young men, set to a task which might well paralyze their efforts, have leisure to consider the state of things at home and discuss frequently what the world at home is to be when the war is over. That discussion, going on in the very direction that I have indicated, is full of hope for the future; but what is wanted is to connect this change of idea with something more permanent than the mere passing opinions of men, to connect it with the reality of the will of God. As a mere idea of social betterment, such as Socialists have frequently presented, it might be weak and go down before the powerful interests which are always warring against the general good of the world; but suppose this change of idea is God's, suppose it is his work that is producing it, and suppose that kingdom of God which Christ sought to establish on earth was very much what this change of idea involves. I ask myself often, Was it after all just this wise organization of human life that men might be good and happy, might have the opportunity of serving and loving one another, that Christ wished to see upon earth and that he called the kingdom of heaven?

Again and again as I reflect the answer comes back to me: That is exactly what he meant, and the kingdom of God upon earth is what we are now trying to realize. If that be so, there is a divine power co-operating for its fulfilment, and the war which has broken up and discredited the old order has been God's weapon of destruction for preparing the foundations of the better order. I do not want to force Scripture to support a conclusion to which we have been driven by the necessities of the case, but as a student of the Bible I am more and more aware that the real fulfilment of the Bible lies in the direction that I am indicating. At Mansfield House the other day some one asked a speaker upon this question: What authority there was in the Scripture for maintaining that the workers should be adequately paid and should have the first claim upon the products of labor. The speaker most happily answered that in a certain text taken out of the Old Testament by St. Paul the answer is given. "Thou shalt not muzzle the ox that treads out the corn," said the old law of Moses; and St. Paul quoted that and preest the point by saying that God did not think of the ox but he was thinking of men, and the first principle therefore of dealing with men is that they should have the first claim upon the products of labor. "Thou shalt not muzzle the ox that treads out the corn" implies "Thou shalt not leave the laborer short of the products of the labor for which he is responsible."

Now what I am maintaining to-night has been said again and again; indeed, I have said it myself in past years in these very monthly lectures. I have never doubted that the principle of the Bible pointed in this direction. But we must admit that the Church, speaking broadly, has been blind. She would not open her eyes to one obvious truth which is given in a very pointed way in the New Testament, where it is asked, "If we love not our brother whom we have seen, how shall we love God whom we have not seen?" It is a most crucial question, and yet the Church has not seen the point that its protest of love to God is futile unless it finds the secret of love to man, unless the love of our brother whom we have seen becomes the guiding principle of our life and conduct. The Church has not sufficiently understood, in

these desperate days of industrial development since the economic revolution of the eighteenth century, the example of her Lord. She has not seen that, while undoubtedly Christ came to lift our hearts up to a spiritual world beyond and to promise us a life eternal with his Father, he came also, as a means to that end, to make human life here what it should be, and he came conscious of the conditions, the physical conditions, on which human happiness depends. Therefore it was the duty of the Church—and must always be—to find out those conditions of human happiness, those relations of man with man in which Christ's principles of life may be applicable. We have made the Sermon on the Mount of none effect, not because we have disproved it, but because we have brought about conditions of physical life in which it becomes almost impossible. Evidently the duty of the Church was this: to take the Sermon on the Mount as the eternal law of human conduct and then to seek to organize human life and human governments in such a way that it might be possible for men to live according to the Savior's precept of conduct.

Now can we open our eyes, can the Church open her eyes and see that here is coming for us, in this great war and in the settlement after it, a great opportunity that is not likely to return? If we miss it, we at any rate in this generation shall have no fresh chance of changing the course of

things and establishing the better order. Can we rise to the height of our opportunity? Can we prepare, in God's sight and with the holy teaching of the gospel before us, to make a world in which the principle that Christ depends upon for the realization of his kingdom upon earth is possible? Can we see the way to bring the organization of this our beloved country, the ordering of our industries and commerce, the settlement of our international relations, into harmony with the will of God? Can we make that kingdom of God which is in heaven a kingdom of God upon earth? Can we find, by thought and prayer and counsel, by study, by self-discipline, the way to fulfil the great thought of Christ that human life on this earth might be absolutely good, pure, loving, and helpful, and that every human being might come into the world with an opportunity of living nobly and serving earnestly and self-sacrificingly his fellow men and gaining that rich crown of Christ's reward, who says that everything we do to our fellow men we do to him and all that we leave undone to our fellow men we leave undone to him, the Son of Man and the Lord of all of us? I pray that to-night in our conference the Spirit of God may come upon us and we may be led to grasp the principles and to discuss the very ways by which the great dream of Christ may be fulfilled and God's great kingdom may come on earth, the kingdom of light and love.

THE LAMP OF FELLOWSHIP¹

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The fellowship of the mystery.—Eph. 3: 9.

RUSKIN lighted his *Seven Lamps of Architecture* and set them on golden candle-sticks the better to show us that the laws of building are moral laws, whether they are used in erecting a cathedral or in making a character. If we would build for eternity, he tells us that we must obey him whose mountain peaks and forest-aisles we imitate in our temples. Martineau lighted five "Watch-night Lamps," in his noble sermon in Hope Street Church, and urged us to keep our souls awake watching for the dawn in this "solemn eve of an eternal day which we call human life." May we not also light the great lamp of fellowship as we walk to-

gether in a twilight world where the way is dim, watching for the angel of a new and better day?

If we turn to the wise old Bible we find that the word "fellowship" lights its pages from end to end, leading from a garden to the city of God. The genius of the Old Testament is individual, God speaking to patriarch or prophet in the fellowship of revelation, and receiving the answer, "Here am I." The New Testament knows little of solitary religion. Its gospel is social, its philosophy a friendship, and there is surely a mystery in the words of Jesus when he said, "Where two or three are gathered together in my name, there am I in their

¹ From *The Mercy of Hell*. The Murray Press, Boston and Chicago.

midst." In the first epistle of St. John, which might be called an epistle of fellowship, we read these shining words: "If we walk in the light as he is in the light, we have fellowship one with another." Indeed, one might sum up the whole religion in the word "fellowship"—a deep and tender fellowship of the soul with God, whose inspiration and help are the supreme facts of life; and then, turning manward, filling all the relations of life with the spirit of sincere and sympathetic fellowship. Truly it has been said,

"Fellowship is heaven,
Lack of fellowship is hell."

Now, the law of fellowship is an insight, an experience, an interest, an affection held in common, and no one can live without it—unless he be like that lady in the story of *Stamboul Nights* who lived alone in a house of mirrors, her craving for company satisfied by a thousand reflections of herself. It is a mad world, but, thank heaven, not so mad as that. Normal human beings have what Henry James called "a contributing and participating view of life," and that is the very genius of fellowship. Albeit both qualities are needed, else the feast is marred, as it always is when one tries to get without giving. Long of old the wise à Kempis said that "he who seeks his own loses the things in common," loses even what he seeks. Fellowship is a necessity of artist and artizan, of the philosopher not less than the saint. Rowland Sill, speaking of his isolation, wrote to a friend: "For my part I long to fall in with somebody. This picket-duty is monotonous. I hanker after a shoulder on this side and on the other." Our Yankee poets were accused of having a "mutual admiration society," and it was so. They sang more sweetly in an atmosphere of sympathy and appreciation, each one eager to welcome the work of the others. Such is the need of fellowship by which poets come in clusters and the fine arts travel in groups, and it runs all through human life.

Deep and passionate is the hunger of the modern man for fellowship, each lonely soul seeking to escape from the cell of self-knowledge into a larger life. Clubs, cults, guilds, crafts, and fraternities without number betray how insistent it is, how importunate. Doors are closed in our faces

on every side, doors of mystery behind which those entitled to enter hold fellowship in behalf of trade or draft, sharing a common interest, speaking a common language. There are also fellowships of art, of science, of philosophy, each having its mystery, its community of spirit and purpose by which men are drawn together. As Browning said, God has a few to whom he whispers in the ear,

"The rest may reason and welcome,
'Tis we musicians know";

and hence the fellowship of the mystery of music. Slowly, after long tragedy, man is learning that it is what he shares that makes life worth living, and that he who seeks his selfish gain at the cost or neglect of his fellows shuts himself up in a prison, hiding the face of God. Vague it is, pervasive as an air, but it is a token of hope:

"'Tis the world-prayer drawing nearer,
Claiming universal good,
Its first faint words sounding clearer—
Justice, freedom, brotherhood."

Here, no less, is a necessity of the life of faith, and it is keenly felt in our time. Never were human bodies so jostled; never were human souls so much alone. Not only alone, but timid, shy, reticent, restless—seeking a vision, a loyalty, a power in common; seeking, but finding not. Who does not feel that passion and the pathos of it! Of old it was said, "Then they that feared the Lord spake often one to another," but it is not so among us. Men meet as neighbors, or associates, or friends, in business or in play, and even in works of public welfare; but as sons of the Highest, as comrades in the spiritual life with needs and aspirations which the ordinary intercourse does not satisfy, how seldom! Bunyan tells of seeing a group of poor women sitting at a door in the sun, talking of divine things, happy in their heavenly gossip. How strange such a group would seem to-day. It may be true, as Stevenson said, that in a world of imperfection we must gladly welcome even partial intimacies, but in these high matters we have almost none at all. Even in church life there is little genuine religious fellowship such as men enjoyed in other days. Concerning our deepest faith we are strangely silent, as if smitten mute.

No doubt there are many reasons why this is so. Our uncertainty and unsettlement of

faith make us less sure than our fathers were, and less talkative. There is also a fineness of feeling which dreads cant and unreality, a sense of things ineffable of which we may not speak above a whisper; and such a reverence is a sign of hope. We remember how George Eliot was shocked by a famous preacher of her day who said "Let us approach the throne of grace," very much as he might have invited you to take a chair. At a time when all Europe was stirred, as it is now, by events that made every conscience tremble after some great principle as a consolation and guide, he dealt in poor and pointless anecdotes, his insight seeing "no further than the retail Christian's tea and muffins." Truly, her stately, grave, and brooding mind was more religious than was the preacher's to whom she listened—more reverent as it was more profound. Toward the end she came to feel that fellowship is the key to all the bewildering problems of life and religion—that vaster and deeper fellowship which emancipates the soul and makes the heart tender.

This sense of fellowship between God and man, between all ages and both worlds, it is the business of the Church to cherish and deepen. Surely, in an age so hungry for fellowship as that in which we live, the Church never had a greater opportunity, if only it would light the lamp of fellowship and set it on a candlestick that it may light the house of life. As it is, the Church sets itself to judge men, as its Master never did, building barriers of creed and rite to debar them from "the fellowship of the mystery" wherein lies their redemption. Why should a man like Lincoln, to know whom was a kind of religion, be kept out of the Church by its narrow dogmatic, opinionative attitude? What is a church if it be not a company of persons seeking harmony with God; and who has a right to set up dogmas and rites to keep out any soul that aspires to that communion? Not identity of opinion about Jesus, his nature, his miracles, the way he came into the world or went out of it, but sympathy with his spirit, his truth, his life of love and ministry, should be the basis of fellowship in the Church to-day, as it was in the beginning.

No failure of the Church—and they have been many and tragic—is more sad than its failure in fellowship. If Arius and Atha-

nasius had been more brotherly, both had been nearer the truth as it is in Jesus. Had Calvin and Arminius sat down together in a spirit of fellowship, they would have learned that both were right and that each needed the other to fulfil his vision. But no, our creeds were deliberately set up to exclude men because they do not think in one way and repeat one form of words, as if any set of words could include the infinity of truth! As Hiram Thomas used to say, one man found an idea and built a church over it, another man did the same thing. Then they began to denounce each other, forgetting that in fellowship the truth is found and in love it must be told. Oh, the pity of it! What wonder that the Church has so little influence and leadership in a world in which men are seeking, passionately and pathetically, for fellowship! When the Church returns to its first temper, when it offers men what the first believers offered, a union of those who love in the quest and service of the truth, its great moment will come again. As Brierly said, it has centuries of lost time to make up, leagues of wandering to retrace to get back to the radiant fellowship of its morning years, when it was tormented but triumphant, rejoicing to be counted worthy to be partaker in "the fellowship of his suffering."

Now, think what we have left, as a common inheritance and inspiration, when once we lay aside the little things that divide us, marring our fellowship in the gospel. There is, first of all, the great book of the soul, whose deep and tender insight "finds us," as Coleridge said, holding a mirror up to our hearts and showing us what we are in the light of eternity. No other book is so honest with us, none so merciless in its merciful veracity, none so divinely gentle in its austerity. Its pages seem "full of eyes," and open it wherever you may, you start back in surprise or terror, feeling "this book knows all about us; it eyes us meaningly; it is a discernor of the thoughts of the heart." Across our fitful days it throws a white light that never was on sea or land, and its leaves rustle with the free, original, ancient breath of the upper world. It is the book of common prayer, an oracle of righteousness, telling us in unutterable words, in tales and whispered histories, of that fellowship of the soul with the eternal in which lie our hope on earth and our destiny be-

yond, when the day is done and the tent is struck in "the dim half-light of evening broken by homing wings."

There is the high office of the ministry, the speech of man to man concerning the life of the soul, an oratory of faith. Often the man of the pulpit is like the minister in the weird Hawthorne story who wore a thick veil over his face, his muffled words half audible and his lips unseen. But there are times when the veil drops and soul speaks face to face with soul in an ineffable sacrament of fellowship, more intimate, even in a multitude, than the most private speech. Robert Hall, in private, could hardly speak of religion at all; nor could Alexander Maclaren. But for both the pulpit was a confessional, as it was with Phillips Brooks. How strange it is that one can speak freely in public of things too intimate for personal converse! Yet so it is, and here lie the great opportunity and efficacy of the pulpit and its awful responsibility. A knightly gentleman of the court of Queen Elizabeth said to a young poet, "Look into thy heart and write." Every man in his highest life must in large measure be alone, but if he looks into his heart and speaks of what he finds there, telling what God has taught him in the silence, others will listen as if their own souls were speaking.

How can one speak of the sacrament of sweet song, in which we are made partakers of a communion which overarches our little sects like the sky, admitting us into a fellowship of age of victorious vision and hope—those dear, haunting hymns which hold in their familiar lines the echoes of voices long hushed? With what words can one tell of the fellowship of prayer, by which we are lifted, as on a shining Jacob ladder, out of our loneliness into the unity and liberty of faith? What most offended George Eliot in the popular preacher to whom she listened was this sentence: "We feel no love to God because he hears the prayers of others; it is because he hears my prayers that I love him." She knew, skeptic tho she has been called, that all true prayer is common prayer, each praying for all, and all for each one; as in the prayer which Jesus taught us it is "Our Father, our bread, our sins," joining our hearts with our poor humanity in its aspiration and need. No one can forget those words in *Daniel Deronda* which march like noble music and

tell more profound truth than many a sermon:

"The most powerful movement of feeling with a liturgy is the prayer which seeks for nothing special, but is a yearning to escape from the limitations of our own weakness, and an invocation of all good to enter and abide with us, or else a self-oblivious lifting up of gladness, a *Gloria in excelsis* that such good exists; both the yearning and the exaltation gathering their utmost force from the sense of communion in a form which has exprest them both for long generations of struggling fellow men."

There is, besides, a sense in which one may believe for another, as when a young Scotchman said, "I am a Christian because Marcus Dods is one"; a vicarious faith, so to name it, by which a sweet religious soul fortifies and reenforces the faith of his fellows. Even St. Paul, writing to the Romans, longed to "be comforted together with you by the mutual faith of you and me." Here, again, the office of the ministry finds its field. Never has that office been better described than in the line in the Tennyson poem, in speaking of one of the knights of the Round Table: "He laid his mind on theirs and they believed his beliefs." Many a man in Boston believed in God because Phillips Brooks believed in him. Indeed, a workingman of that city wrote to say that when he thought of God and wondered what he was, it always came back to his thinking of the man of Trinity Church infinitely enlarged in every way. What a tribute both to the character of a man and the power of the lamp of fellowship to kindle other hearts—which has been true all down the ages, as we may trace in the genealogy of our Christian faith.

Wisely has it been said that they see not the clearest who see all things clear, and that is nowhere more true than when we think of Christ. St. Paul did not try to define Christ, as the manner of some is, knowing that when all is said he is a mystery. If Arnold could say of Shakespeare that he outtops our knowledge, how much more true is it of one to whom St. Paul bowed as a mystery unfathomable, a height immeasurable, a wonder unspeakable! What rapture he had in his ministry—willing to be all things to all men if by any act of strategy he might lead them to know the love of God in Christ, which passes knowl-

edge! If only the Church would follow its great evangelist, not seeking to define Christ, much less to defend him, but to win men to live his life, trust his truth, and follow in his way, its ancient joy would return. Its life would be renewed and its sects forgotten in a fellowship in which there is room for every type of mind, healing for every hurt of heart, and the answer to the prayer of the poet-preacher:

"Gather us in, thou Love that fillest all!
Gather our rival faith within thy fold!
Rend each man's temple-veil and bid it fall,
That we may know that thou hast been
of old;
Gather us in!
Gather us in! we worship only thee;
In varied names we stretch a common
hand;
In diverse forms a common soul we see;
In many ships we seek one spiritland;
Gather us in!"

THE PEACEMAKERS

The Rev. AVERY A. SHAW, Brooklyn, N. Y.

Blessed are the peacemakers: for they shall be called sons of God.—Matt. 5:9.

No prophet or religious leader ever uttered words more opposed to the popular temper than did Jesus in the beatitudes. And of none of the beatitudes is this more true than this concerning the peacemakers. These words must have been as bewildering to his disciples as they were astounding to the crowd. Their language would have been, "Blessed are they who despise the dogs of Gentiles. Blessed are they who hate the Roman tyrants. Thrice blessed they who lead in national revolt and triumph."

The lines of cleavage in society in Christ's day were many and deep. There was not only the seemingly impassable barrier between Jew and Gentile; there was also the chasm of mutual contempt and hate between Jew and Samaritan, between the Jewish patriot and the pariah publican and other hirelings of the Roman government, to say nothing of the lesser distinctions between the rich and the poor, the intellectual aristocracy and the poor who were accursed because they knew not the law.

"Blessed," "Happy," said Jesus, "the peacemakers," the men who can bridge these chasms, obliterate these distinctions, and bring all men into the fellowship of the Father's house.

I do not need to stop to mention the barriers that separate man from man and class from class and nation from nation to-day. I want only to say that there is no lesson more needed now than that found in these words of my text. In a recent letter in the *New York Times* a writer referred to "the malady of the single-track mind."

I remember a preacher in Nova Scotia

who discovered or developed the theory that the people of Great Britain were the descendants of the ten lost tribes of Israel. So obsessed did he become with this notion that in argument one day he said, "If this is not true, there are no truth in the Bible and no foundation for the Christian faith." I have a friend who says to me as often as he has a chance, "The man who doesn't believe in the literal, verbal inspiration of the Bible is an infidel." This is the man who always insists on carrying things to their logical conclusions.

Dr. Arthur J. Brown tells of listening to a theological professor of repute who advised his students never to admit that there were errors even of translation or transmission in the sacred text, because if one once admitted any error whatever there was no logical stopping-place until the whole Bible is gone. "As I listened to his eloquent lectures, I felt almost afraid to remove my overcoat in public, lest, if I once began to undress, I might not be able to stop until I was naked and ashamed." The men afflicted with this malady write what they think to be an everlasting "or" between all manner of realms in human life. With them it is science or religion, sovereignty or free will, faith or freedom, certitude or progress, conviction or the open mind, society or the individual. They have recognized the danger of having the mind open at both ends, so that nothing is learned and nothing remembered. They have rightly emphasized the fact that he is a false prophet who speaks smooth words saying, "Peace, peace, when there is no peace." They have a fine scorn for the middle-of-the-road man. Who is more loathed by the single-track man than the mugwump? But these men

fail wholly to realize that down through the centuries the "or" of one generation has become the "and" of the next, that, in fact, between all these realms and many others God has written an everlasting "and."

Blessed are they who are able to transform man's "ors" into God's "ands."

We have too readily assumed that the kingdom has made gain mainly through the men of tremendous convictions—men who could say concerning their whole life, "this one thing I do." But the progress has been a halting one—from one extreme to another.

An amazing amount of energy has been expended and vast stretches of time taken up in these tangential journeyings. It is a fair question to ask, whether much greater progress might not have been made if Christ's character, teaching, and method had been more clearly understood and more completely embodied in the life of the Church.

Dr. Arthur J. Brown has a significant title to a chapter in his recent book on *Unity and Missions*—"The Dogmatism of Partial Knowledge." While I was still thinking of that title, I picked up Bouck White's *The Carpenter and the Rich Man* and ran through it. It was a dull and distressing task. The book is an admirable illustration of Dr. Brown's chapter-title. Here is his interpretation of Jesus:

"As a day laborer, and later as a leader of day laborers, there is recorded not one friendship of his with people who were not in the worker crowd, or else members of the privileged class who showed temperamentally a leaning toward the worker crowd. . . . Jesus held that riches and religion are incompatible. . . . So pivotal in him was the economic that there alone is to be found the clue to his character-unity, the integrating purpose of his life. . . . Jesus as a carpenter in that Nazareth shop wrestled for near a score of years against the tentacle that was coiling itself about him. He was diligent in his business, sought to support him and the family dependent on him by the proceeds of his work as a mechanic, but day by day the blood-hungry sucker that was encircling him heightened its rapacity. The exaction of the Roman tax-gatherer went tight and ever tighter. The marauding soldiers, overrunning the land, badged with the eagle of Rome as a passport to all audacity, affronted the sanctity of his hearth with ever more frequency, ever more insolency. Then rebellion lit its fires within him. He doffed his carpenter's apron, surrounded himself with twelve other workmen, and set forth in a propaganda of popular arouse-

ment, the like of which for explosiveness and upheaval is not elsewhere in history."

And then I opened Katrina Trask's little book, *The Mighty and the Lowly*, and read it through at a sitting. It was worth the task of wading through Bouck White's dusty desert to have the reaction of the tonic atmosphere of this noble interpretation of the character and life of our Lord, in which is summarized "the cosmic universality of the spirit of Jesus, that makes him the Great Sympathizer, the Great Interpreter of the hearts of all men."

Jesus recognized distinction among men, but never the popular distinctions. His distinctions were of the spirit, were vital, but even these were not unbridgeable. "I, if I be lifted up, will draw all men unto me," we hear him say; and again: "Other sheep I have, them also I must bring; and there shall become one flock, one shepherd."

Perhaps we may understand the significance of this beatitude for to-day if we make some concrete applications of its message.

To begin at the circumference, think for a moment of its application to international relations. There has been a whole chain of heresies running through the church life of recent years: that tho Christ had a message for his own day and for a future age, he has no message for our times; that this is not his age; that even tho we apply his teaching to individual conduct, business and industry are based on natural law as opposed to ethical law; that even if we come to apply the ethics of Jesus to our various social relations in a nation, even to politics, it is folly to think of their application to international relations. But who are we to limit the application of Christ's teaching by our stupidities and our lack of faith? Certainly there can be no peace as long as one nation feels itself divinely commissioned to dominate the rest of the world—no peace until such haughty pride shall be brought low.

Have you read the "Song of Hate" and "The Chant of the German Sword"? I am not concerned for the moment whether that is the German spirit or not. But peace can not come so long as any nation is dominated by such spirit. That is the spirit of blasphemous pride, and it will be brought low.

But all distinctions of class, of caste, of color, of race, of nation are superficial and temporal. Human solidarity is fundamental

and eternal. Every nation that exalts itself in haughty pride against this elemental fact must suffer the penalty; and one day—please God!—the nations, purged of national pride, shall draw together about the fire-side in the Father's house, an international brotherhood, a family of God "through all the circle of the golden year," and blessed are the men who hasten the coming of that day.

Think again of the application of this word to our social relationships.

We have had in the past twenty-five years an example of united action in politics, but somehow it has failed to satisfy our notions of democracy. We have had bipartisan control by an "invisible government." That particular "invisible government" is fast losing its grip; and now we see approaching a day when the invisible government will be an enlightened public conscience. It will not likely do away with parties, but it will keep political parties under control, and blessed are the mugwumps, for they are the makers of this new peace.

I referred a little while ago to a disparaging estimate of the mugwump. The word was first used politically years ago in the Blaine campaign in Maine, when certain men bolted their party. The word itself is from an old Algonkin word that means "great chief." The true mugwump is not a man without a party or without convictions. He is simply the man who will not swallow his convictions at the behest of the party boss, nor jump to the crack of the party whip.

And when we think of the other social barriers that have grown between man and man, between class and class, we realize that the peacemaker is the man most needed, the man who can visualize for us our fundamental solidarity and lead us to forget our artificial differences.

One of the most delightful books I have read for many a day is *The Friendly Road*, by David Grayson. You who have read it will remember his description of Bill Hahn, the socialist. This man had been injured in a mill through a machine not properly protected. His wife and daughter were forced to the mill to keep the wolf from the door. Hahn became a leader in a strike, and, tho he had nearly paid for his little home, now, with income shut off and the payments

stopping, he is dispossessed. He tells graphically of coming home and finding his furniture on the sidewalk and seeing his daughter coming out of the empty house, her frail body racked with coughing. Then "something snapt inside," and getting a revolver he went to the great house of the mill-owner, Robert Winter. He crept through the hedge and the grounds and shrubbery up under the window of the great living-room, blazing with warmth and light. Then with finger on the trigger he raised himself to shoot. But his hand dropt to his side and he crept away weak and trembling and cold, "crying like a baby." Why? He saw Robert Winter on his hands and knees with his little daughter on his back riding about the room.

They were both human at heart. The beast was on the surface in each case. The differences were superficial. The conflict was over the temporal. Fundamentally they were one.

Grayson in the city met his friend Vedder, director in one of the largest mills. He told him that he had spent the night with Bill Hahn. The effect on Vedder was magical. To him Hahn was a sort of devouring monster, a wholly dangerous and incendiary person—so Grayson set out to describe Hahn as he had seen him.

"I have always believed that if men could be made to understand one another they would necessarily be friendly, so I did my best to explain Bill Hahn to Mr. Vedder. . . . But most of all it seems to me I want to get close to people, to look into their hearts, and be friendly with them. I'd like to be called an introducer—'My friend, Mr. Blacksmith, let me introduce you to my friend, Mr. Plutocrat; I could almost swear you are brothers, so near alike are you.' . . . It's a wonderful name, and it's almost the biggest and finest work in the world to know human beings just as they are and to make them acquainted with one another just as they are. Why it's the foundation of all the democracy there is or ever will be. Sometimes I think that friendliness is the only achievement of life worth while, and unfriendliness the only tragedy."

Blessed are they who can bridge over our social chasms.

We need also to apply this message of our Lord to the theological realm. For instance, in relation to evolution and our belief in God. In the *Life of Tennyson*, by his son, there is an item from Mrs. Tennyson's diary:

"Mr. Darwin called and seemed to be very kindly, unworldly, and agreeable. Alfred said to him, 'Your theory of evolution does not make against Christianity,' and Darwin answered, 'No, certainly not.'"

Belief in evolution can disturb only the distorted Christianity of the man with the single-track mind. Evolution is only a theory as to how the almighty Creator has wrought his work.

Or, take the question of Biblical criticism. There is nothing to fear from any discoveries of facts. Whatever theories we may come to hold concerning the authorship and inspiration of the books of the Bible, the Bible as a whole still reveals God to us, reveals ourselves and our sin to us, brings us to the Redeemer and Lord of human life and human society. It is still "profitable for teaching, for reproof, for correction, for instruction in righteousness."

Or, take what, tragically enough, has been a ground of bitter controversy—the doctrine of the atonement. Instead of asking, How widely do we differ? let us ask, How far can we all go together? We all believe that Jesus was sinless yet died the death of a criminal, a death that man deserved; that the cross is the supreme evidence of God's love; that without this cross man had not known God or been moved to turn to him; that through it men are brought to God, are made one with him, are reconciled to him. What if some can not go farther than this—can not see that there is that in the divine nature or the divine government which can be satisfied only by a death for sin. Men are not saved by belief in the cross, but by faith in Christ who died on the cross but now lives. If the death on the cross makes it possible for God to do what he never was unwilling to do but could not do otherwise without outraging justice, well, that has been accomplished, whether we understand it or believe it or not. Salvation does not depend on our understanding it or believing it. Salvation depends on our finding our way to God in the living Savior. Peter was greatly offended by the cross. "This shall never be unto thee," he said, but he loved and trusted Jesus. Many a man today stumbles over an interpretation of the cross, but, thank God, salvation does not depend on theological assent, only on personal trust in the Christ who is revealed to the soul. Theological instruction is neces-

sary to Christian growth; and men should seek to impart all the truth their experience has verified to them; but the first essential is personal trust in Christ, and afterward study of how his death operates to bring us into "peace with God."

Christ has said: "He that follows me shall not walk in darkness." Let us place our chief emphasis then on obedience to Christ. He declares: "He that willeth to do his will shall know of the doctrine."

Let us then press upon men their supreme obligation to follow the light God sheds on their path, even tho it be but a gleam in the dark. The anonymous author of "The Christ That is to Be" writes: "All attempts to explain the atonement may be conceived as attempts to answer the defiance, more or less conscious, which man's reason offers to God. The wrath of man and the meekness of God answer and reanswer each other in the darkness of Calvary. We can not yet hear clearly what God says; the Church tries to hear and interpret, and through the ages we hear her in colloquy with reason.

Reason cries: "If God were good he could not look upon the sin and misery of man and live; his heart would break." The Church points to the crucifixion and says: "God's heart did break."

Reason cries: "Born and reared in sin and pain as we are, how can we keep from sin? It is the Creator who is responsible. It is God who deserves to be punished."

Reason cries: "Who is God? What is God?" The name stands for the unknown. It is blasphemy to say we know him. The Church kisses the feet of the dying Christ, and says: "We must worship the majesty we see."

Thus when the man with a single-track mind of orthodoxy and the man with a single-track mind of radicalism look each other in the face, and each is willing to open his mind to see what is fundamental in the thought of the other, it is discovered that the new theology and the old evangel unite in one clear call to lost men. "Come to Jesus, test your life by him, make him Lord of your thought, King of your purposes, Savior and friend of your soul."

And blessed is the man who can turn our faces away from our theological differences and who can bring us to feel that, tho our interpretations are important, Jesus Christ is our all and in all.

Blessed then the peacemakers. Not simply the peace-keepers. "The peacemaker belongs to that high order of men who enter into God's own work of bringing men into unity."

Blessed are the prophets and exemplars of the new order of Christian brotherhood. Blessed the men with vision clear enough to distinguish between the temporal differences and the eternal unities, and with courage strong enough to proclaim this message in spite of single-track men on both sides of the way, neither of whom he may be able to satisfy.

We are not through with this problem, however, until we have learned the supreme lesson that peace comes only through sacrifice, that blessing and blood-shedding are forever intertwined. "Without the shedding of blood there is no remission," no peace, no blessing.

"Peace, perfect peace in this dark world of sin!
The blood of Jesus whispers peace within."

Paul writes to the Ephesians that Gentile and Jew, separated from each other by a seemingly unbreakable barrier, were brought together when Christ in his death broke down that middle wall of partition and reconciled both of them to God, making of the twain one new man. We shall not try narrowly to interpret the method of that reconciliation. Suffice it to say that apart from Christ's death on the cross, neither Jew nor Gentile had known God or found their way to him. Without his great sacrifice the incidental, temporal, racial differences would have kept men apart. In the cross the fundamental unity of mankind is discovered and a new spiritual kinship is developed.

This has been a lesson hard to learn, but learn it we must, if we are to share the blessing of the peacemakers. The instinctive feeling of men at the foot of the cross is: "Beloved if God so loved us, we also ought to love one another." But to become peacemakers we must bear branded in our bodies the marks of the divine peacemaker. As with Paul, so must we be able to say, "I fill upon my part that which is lacking of the sufferings of Christ." The blessing provided is not only of being sons of God, but of being recognized as sons of God and being called sons of God. But men will not know us without the brand of Christ.

There can be no peace among nations until they become willing to make sacrifice of national pride and national power and perhaps of national wealth on the altar of Christian internationalism. The warring classes of society will never come together in the brotherhood of the kingdom until the spirit of sacrifice pervades our life. We shall never compose our petty theological differences or bridge our ecclesiastical chasms until we are willing to lay upon the altar our haughty pride, our intellectual conceits, and adopt for ourselves as the hallmark of Christian brotherhood the cross of Christ.

"Blessed are the peacemakers, for they shall be called the sons of God." "For he is our peace, who made both one, and brake down the middle wall—having abolished in his flesh the enmity, that he might create of the twain one new man, so making peace." "Ye shall indeed drink the cup I am to drink of, and be baptized with baptism wherewith I am baptized."

Let us find the climax in the heart-searching lines of Oliver Huckel:

"Lord, must I bear the whole of it, or none?
Even as I was crucified, my son?"

"Will it suffice if I the thorn-crown wear?
To take the scourge, my shoulders were laid bare.

"My hands, O Lord, must I be nailed in both?
Twain gave I to the hammers, nothing loath.

"But sure, O Lord, my feet need not be nailed?
Had mine not been, then love had not prevailed.

"What need I more, O Lord, to bear my part?
Only the spear-point in thy broken heart."

"What need I more, O Lord, to bear my part?
Only the spear-point in thy broken heart."

"What need I more, O Lord, to bear my part?
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"What need I more, O Lord, to bear my part?
Only the spear-point in thy broken heart."

Good Nature a Valuable Asset

IN Sweden, during the last few months, I have been watching, with great interest, the career of a man conspicuous in public life. He stands among the most extreme of the social democrats. Nearly all of the other great social democrats of Sweden shake their heads over him and regard him as impossible. The conservatives speak of him as "a fantast." And yet, from year to year, he goes on, meeting new difficulties and somehow maintaining a kind of prestige. Abusive articles are frequently published

about him in the newspapers, holding his latest ideas up to ridicule. At the mention of his name people usually smile. Nevertheless, every now and then I hear that some scheme of his has won public approval. And whenever I have heard him speak in public he receives enthusiastic applause.

The other day I spoke of this man to another Swede in public life. "Can you explain how he keeps his hold?" I asked.

Without hesitation the answer came. "Everybody likes him. He's so good-natured and he meets all his defeats in such a fine spirit that he is on friendly terms even with his enemies. Those schemes that he puts through are, for the most part, concessions that are made to his good nature. If he were not so good-natured he would have disappeared long ago."

Hazlitt has written an essay speaking disrespectfully of the good-natured man. I wonder if he is right. There are, I know, many persons who rather despise mere good nature. They seem to think it is likely to be associated with weakness. It often is, and so closely associated as to make it difficult for casual observation to decide where good nature ends and weakness begins. But in itself good nature is not weakness. On the contrary, it is strength. It is a high kind of power. For lack of this kind of power many persons with other kinds of power have made great failures in their lives, perhaps have been led into disaster.

At this moment my thoughts go back across the seas to a man of my acquaintance who has apparently all the qualities that make for success. But in spite of his having many successes, he is essentially an unsuccessful man. I think the reason may be traced to his lack of good nature. He is so irritable that persons, in spite of their admiration for his ability, hate to work with him. A sudden irritability will often lead him to do something or to say something that makes an enemy for life. His path is strewn with wretched little quarrels and bitternesses that result from his lack of self-control and of kindness. He pays a terrible price for his weakness, a price seemingly out of all proportion to his offenses.

"I find my efficiency is higher when things are friendly," a friend wrote to me the other day. "I amaze myself every time I sit in a trial with some notorious scrapper. I've never had a row with any of

them. It's one of the most pathetic things I know—all that capacity they have for kindly relations just wasted. Last week I tried a case against a man whose trials are a series of bitter fights. He has invited me to become a member of his club. The thing is decided not so much by what one does as by keeping a friendly attitude of mind."

But suppose we are not born good-natured? Isn't it then impossible for us to become so? Is not the gift of good nature out of our reach?

No, the gift is not out of our reach. But we can't reach it without effort or without apparent sacrifice, which is really no sacrifice at all. It is possible that we can't ever become "good-natured" in a literal sense unless we have been born so. But the way is open to us to make such changes in ourselves as to seem to change our nature. What we actually do is to change our attitude toward ourselves and toward others, in both cases reaching toward an attitude that represents nothing but gain. The "made" characters, those developed through conscious effort, may be among the finest in the world. We are all aware of them, tho they are not nearly as common as they ought to be. They receive far less credit than they deserve. But they need no credit. They are great rewards in themselves. Not only are they means to practical efficiency, making for worldly success, but they are means to those relations with oneself and with others that bring peace of mind and happiness.—JOHN D. BARRY, in the (N. Y.) *Evening Telegram*.

God's Standbys, the Second Fiddles

WHEN Robert Louis Stevenson remarked that "We are doomed to fail, but it is our business to fail with dignity," he meant very much what Paul meant when he said: "If any man thinketh he is something when he is nothing, he deceiveth himself." All of us are prepared to succeed with dignity—but to be told by St. Paul that we deceive ourselves when we think we are something, and by Stevenson that, speaking for the majority of folks, we are destined to fail in life and our only consolation is to endeavor to fail with dignity, is hard doctrine.

Yet most of us discover before many

years are past that we are bound to fall very far short of the brilliant expectations with which we once conceived our career. Laurel wreaths, full-length oil-portraits in rotundas, Oxford degrees, and bronze cenotaphs flit glimmering into dreamland. In other words, we are forced to "realize our limitations" and to look forth to living and working merely as "second fiddles" in the great symphony of life. Of course, many forthwith fall into a doleful self-pity, and many into a sullen melancholy, which complete the ruin made by the initial disappointment. But on the other hand—and I hope that our faith, our religious faith in all the moral majesties and spiritual splendors of life, in God's sunshine, and the solemn estates and titles of our own soul—will help us here. There is open to us the privilege of trying to fail with dignity; to keep the honor of our own serenity and cheerfulness amid all the peril of mediocrity and the chagrin of obeying another's leadership and augmenting another's triumph. Many a person has had his first inkling of the existence of another and higher realm

of values when ruthless reality forced upon him his figure as "second fiddle"; and "realizing our limitations" can become spiritual salvation if we use it right.

It was said of Mr. Gladstone that he took great enjoyment in being preceded at court by peers that he himself had created. This was possible for him because Mr. Gladstone dwelt and served in a realm of values in which the affectations of peerdom had no weight. He could prove his own work, he could have his glorying with respect to his own spiritual ideals, utterly detached from his neighbor's mundane ambitions. And it was through such finer transmutation of motives, such nobler compensation of desires, such holier destination of life's program that Jesus Christ has convinced men of exquisite and ethereal blessing. And so I believe that in the inventory of eternity, the serene equanimity, the loyal contentment, the selfless service of the "second fiddle" is a far nobler and grander dignity than that with which the world rewards the "first."—CHARLES H. LITTLE.

THE CHILDREN'S SERVICE

FINDING THE WAY

The Rev. F. C. HOGGARTH, Huddersfield, England

WONDERFUL is the way in which nature's little people find their way. There are, for instance, the comings and goings of birds. The swallows here in England, when only a few months old, think nothing of spreading their wings and flying to South Africa. As winter gives its first hints of approach and food grows more scarce, away they go to a far land of sunshine with plenty of insects and mosquitoes. They never vary very much in their time of going in autumn or of return in spring. They seem to know, and they do not seem to fear, a five- or six-thousand-mile journey across land and sea. Nor do they travel by day. They prefer to go at night when the stars are out; and they fly usually very high so that they can not be seen. Often the youngest birds set out first, and how they find their way and then back again to the same district, and even to the same nest, is no small mystery. So far as we know, there are neither direction-posts nor roads up there, yet they come and go, and the little things are not afraid.

They must be guided somehow. Perhaps the angels guide them.

Nor do birds alone find their way. Fabre tells of carrying a wild bee and a wasp in the dark from their familiar haunts to a place miles distant where he released them. With perfect certainty they made their way back again. Even after long absence and in spite of adverse winds and unexpected obstacles, they did not fail. Horses have the same faculty. Men lost in mist and unable to find their way have often given their horse her head and have been safely guided home again. Even men are not altogether without this power. In towns and cities it scarcely has a chance; but where men live close to nature they learn to read her signs with rare skill. And to those who have eyes to see the earth is full of way-marks and none need lack for guidance.

The Samoyeds, the strange, diminutive nomads of Siberia, in stormy weather, when the stars are not visible, scrape away the snow down to the moss, they examine it,

and direct their course by it. So in the great forests in the West the moss and the lichens on the trees may serve as guides. For these grow thickest on the north side of the trees. It is the observation and understanding of such things that make a "pathfinder"—the name given by Red-Indian scouts to the man who was good at finding his way in a strange country. *Scouting for Boys* has much to say on these things. A good scout ought to be able to find his way anywhere. The signs are there on every hand, in the heavens above and on the ground beneath; his task is to learn to see and read them. He must have good eyes and good ears, well trained; he will need patience and care and a genius to see the meaning of little things, and he will soon leave behind the "tenderfoot" stage.

The biggest thing we have to do is to find the path of life. We need to be rather good judges of roads or we may get wrong. "There are ways that seem to be right, but the ends thereof are the ways of death." Roads are not always what they seem, as any

"pathfinder" knows. As soon as we can we should try to read the signs. Nor should we listen to any but men who know—the wise and the noble in the earth, the great pilgrims and guides. Many of these have set down a good deal of the lore of their craft for us, which we may make our own. Abraham, Moses, Jesus, Livingstone, and Lincoln were all scouts who can tell us a great deal about the way.

Nor are we left alone in other ways. He who somehow guides the bird and the wild bee does not forget our needs. Sometimes we speak of the instincts of wild things for finding their way. We also have instincts. When alone with nature or when singing hymns or reading the life of somebody strong and good, we feel desires. There is something in us that turns toward the highest as a compass-needle turns toward the north. It is the divine that is in us pointing the way for us. Heeding that guidance we shall not miss our way. We shall at last find the city—the home prepared for us by God.

THEMES AND TEXTS FROM JOB¹

The Rev. WILLIAM S. JENOME, Benton Harbor, Mich.

Divine Limitations Upon Evil. "And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand."—Job 1:12.

Theory and Experience. "But now it is come unto thee, and thou faintest; It toucheth thee, and thou art troubled."—4:5.

Darkness in the Daytime. "He taketh the wise in their own craftiness; . . . They meet with darkness in the daytime, And grope at noonday as in the night."—6:18, 14.

The Loom of Time. "My days are swifter than a weaver's shuttle."—7:6a.

The Hope of the Godless. "So are the paths of all that forget God; And the hope of the godless man shall perish: Whose confidence shall break in sunder," &c.—8:13, 14.

The Incredulity of Believers. "If I had called, and he had answered me, Yet would I not believe that he hearkened to my voice."—9:16.

The Pessimist's Plea. "The earth is given into the hand of the wicked; He covereth the faces of the judges thereof: If it be not he, who then is it?"—9:24.

The Brevity of Life. "Now my days are swifter than a post: They flee away, they see no good."—9:25.

The Prosperity of the Wicked. "The tents of robbers prosper, And they that provoke God are secure; Into whose hand God bringeth abundantly."—12:6 (see also 20:21; 21:7).

The Voices of Nature. "But ask now the beasts, and they shall teach thee; And the birds of the heavens, and they shall tell thee. . . . Who knoweth not in all these, That the hand of Jehovah hath wrought this, In whose hand is the soul of every living thing, And the breath of all mankind?"—12:7-10; cf. 20:5-14.

God's Hand Over All. "With God is wisdom and might; He hath counsel and understand-

ing. . . . He taketh away understanding from the chiefs of the people of the earth, And causeth them to wander in a wilderness where there is no way. They grope in the dark without light; And he maketh them to stagger like a drunken man."—12:13-25.

Common Knowledge. "Lo, mine eye hath seen all this, Mine ear hath heard and understood it. What ye know, the same do I know also; I am not inferior unto you."—13:1, 2.

The Wisdom of Silence. "Oh that ye would altogether hold your peace! And it would be your wisdom."—13:6.

Lying for God. "Will ye speak unrighteously for God, And talk deceitfully for him?"—13:7.

Proverb and Precedent. "Your memorable sayings are proverbs of ashes, Your defences are defences of clay."—13:12.

The Inheritance of Iniquity. "For thou writest bitter things against me, And makest me to inherit the iniquities of my youth."—13:26.

The Hope of Immortality. "If a man die, shall he live again? All the days of my warfare would I wait, Till my release should come."—14:14.

The Warrior's Release. "All the days of my warfare would I wait, Till my release should come."—14:14.

Unprofitable Talk. "Should he reason with unprofitable talk. Or with speeches wherewith he can do no good?"—15:8.

Sin and the Tongue. "For thine iniquity teacheth thy mouth, And thou choicest the tongue of the crafty."—15:5.

The Peril of Prosperity. "The wicked man travaileth with pain all his days, . . . A sound of terrors is in his ears; In prosperity the destroyer shall come upon him."—15:20, 21.

¹ These themes and texts are based upon the American Standard Revised Bible.

OUTLINES

Our Rightful Ruler

For unto us a child is born, unto us a son is given, &c.—Isa. 9: 6.

Why do the nations rage,

And the peoples meditate a vain thing? &c.—Ps. 2: 1.

On the morrow a great multitude that had come to the feast, &c.—John 12: 12-19.

Faithful is the saying, and worthy of all acceptance, &c.—1 Tim. 1: 15-17.

OUR text tells us of our rightful Ruler. He came into history as we come, but he never ceases to come. His character is described in advance, and his authority rests on his deity. For nineteen centuries he has been the supreme source of religious thought and life. Men may know the power of the invisible. Is it not time for them to accept Christ as supreme in government? Isaiah evidently so regards him. Israel expected a ruler whom Isaiah foresaw. When the Jews failed to see the Messiah of prophecy in the Christ of history, they were left without a government and a ruler.

I. Christian people accept Christ as their rightful Ruler. 1. Political parties, elections, majorities are valuable only as they call forth capable men. "Jesus came as King, asserting his sovereignty over the wills of men." Shall we hesitate to accept him lest we limit our life, lessen our virility, take a position we can not maintain, or find our faith impractical? 2. Our Lord was both practical and idealistic. He saw things as they were and as they ought to be. Some things may "end in calamity," but John tells us Christ must increase. Our better days are yet to come. "And the government shall be upon his shoulder."

II. The prospect and prosperity of Christian people depend on Christ. 1. No man is big enough to be independent, and it is dangerous to be adrift in this world. We must be related: "Unto us a child is born, unto us a son is given." Our Christ comes as a child, awakens our interest, and commits himself to our care. He is born to us—is, always is. "Unto us a son is given." He wants to look like us and wants us to be like him and then look like him. 2. Our child, our son, and then our Ruler, gentle yet authoritative, a divine order and process. We dream of greatness, of being and doing

our best. Can we learn from him how to do this? Lord Charnworth said that Lincoln was noted for "that childlike directness and simplicity of vision which none but the greatest carry beyond their earliest years."

III. Our rightful Ruler brings peace. 1. Peace-conferences and peace-palaces aid, but these agencies must work in cooperation with the Prince of Peace. His peace rests on righteousness and not physical force. Peace is as personal as wisdom and justice and truth. It comes as a child as well as a ruler. Evil became personal before Jesus said, "Get thee behind me, Satan." Even corporate action can not set aside personal responsibility. 2. Our Lord brings peace by answering the ends of individual, social, and national life. The "Wonderful Counselor" introduces a divine element in our life. His character guarantees his conduct. His word is not "a scrap of paper," but more durable than heaven and earth. The best way to preach peace is to preach Christ, whose peace is not merely a cessation of hostilities but the peace of God.

CONCLUSION: When the government is upon his shoulder there is safety for the individual, the family, and the nation. The Jew rejected Christ and lost his heritage, and any nation can repeat the same error and suffer the same loss.

Our rightful Ruler answers all individual and social needs. He gives law like a legislature, interprets it like a court, enforces it like an executive. Human government must rest back on divine government as its final sanction. Parties and majorities must do the will of God. Pilate was surprised and also impressed when he heard the words: "Thou wouldst have no power against me, except it were given thee from above."

Jesus and a Jewish Scholar

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, &c.—John 3:1-15.

I. Nicodemus felt the incongruity of the situation. He was a man of learning, of rank, and of official influence. Jesus possessed none of these things, but was a man

of the people and not a rabbi of the schools. And yet Nicodemus sought out Jesus to learn more from him.

II. Nicodemus was a theological partizan, a Pharisee with a great body of theology of which he was the accredited teacher. Jesus belonged to no sect and clearly was not a Pharisee. And yet Nicodemus made overtures of the most deferential sort to this strange teacher come from God, not from men.

III. Nicodemus acted like a pragmatist, however inconsistent his conduct might seem. The works of Jesus bore the stamp of divine approval, even tho he seemed a theological outlaw. He was unable to explain the phenomenon of Jesus, but gave Jesus an opportunity to do so.

IV. Jesus welcomed the approach of this Jewish scholar, but he faithfully laid bare his fundamental ignorance of the spiritual realities. Nicodemus looked for a political Messianic kingdom and was unable to grasp the concept of a spiritual birth. He knew religious duties, not religious life.

V. The patience of Jesus with this scholar, who finally saw the light and life in Christ and took his stand in the open.

The Chosen Disciple

So the last shall be first, and the first last.—Matt. 20:16.

Those called have undertaken to work for Christ, not from a secular point of view, but from a spiritual one. The parable deals not with commercial law, but with a law of preeminence in Christ's kingdom. The law of a right spirit. The commercial spirit was abroad among his disciples: "What shall we have therefore?" A spirit to be put down. This parable was spoken with that intention. Man himself limits Christ's love and favor.

I. The spirit of the work done is not to be measured by its amount. The "chosen one" was an eleventh-hour man. He took up the call to the vineyard in the proper spirit. He does not work for compensation. Others murmured, the chosen was full of gratitude.

II. The chosen one does not work for gain. He did not make a bargain for the penny, as others did. The chosen worked with no bargain at all. He was given a penny because he did not work for it.

III. The chosen one is he who works in a trustful spirit. Trusted in the word and character of the one who hired him. Worked a full hour's work with no thought of reward.

IV. The chosen one is he who receives the personal recognition of the Master. Election is not outside Christ's kingdom, but within. Bargain-makers and time-servers are not Christ's chosen ones. The work of the spirit of trust.

Jesus and the Woman of Samaria

There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink, &c.—John 4:4-30.

I. Jesus tired, but not too tired to win a soul. He takes the initiative.

II. He rises above race and sex prejudice, to the astonishment of the woman and of the disciples.

III. He makes skilful use of conversation. He begins with a request for a drink of water, one of the common courtesies of life. He thus leads on to the water of life.

IV. He convicts the woman of sin by revealing his knowledge of her life.

V. He holds her to the main question when she wishes to change the subject from personal religion to speculative theology, a favorite habit of those under conviction.

VI. He reveals to this sinful woman the spiritual nature of worship and the saving knowledge of his person and mission.

VII. The woman at once becomes a champion of Jesus. The effort to win others is fine proof of her conversion.

Privilege and Danger

And behold there are last which shall be first, and there are first which shall be last.—Luke 13:30.

I. The implications of this text: That all men are not equal in capacity, in opportunity, in privilege, in responsibility.

II. The encouragement of this text: That present deficiencies do not necessarily mean future loss. That what looks like failure may be real success. Fidelity is the true test of worth.

III. The warning of this text: Conspicuous worldly success may in God's sight be terrible failure. Greatness here may bring disgrace hereafter.

ILLUSTRATIONS

Christ Our Defense

A TOURIST tells of coming upon a village which nestled on the bosom of a great mountain. He asked the villagers if they had many storms. "Yes," they replied; "if there is a storm anywhere in the neighborhood it seems to find us out."

"How do you account for this?" asked the visitor.

They answered: "Those who seem to know say it is because of the mountain which towers above our village. If he sees a cloud anywhere on the horizon, he beckons it until it settles on his brow."

The visitor inquired further if they had many accidents from lightning.

"Not one," they replied. "We have seen the lightning strike the mountain countless times—and a grand sight it is—but no one in the village is ever touched. We have the thunder which shakes our houses, and then we have the rain which fills our gardens with the beauty that every one admires."

This is a parable of what Jesus Christ is to us and to all who believe on him. He is the mountain on which the storm breaks. On Calvary the tempests of ages burst about his head. But all who nestle in his love are sheltered in him. "In me ye shall have peace," he said. He is our eternal keeper because he took the storms on his own breast that we might hide in safety under the shadow of his love. We lift up our eyes unto the mountains and rest in peace and in confidence because "help cometh from the Lord who made heaven and earth."—*Canadian Churchman*.

The Insistence of the Will

A short time ago I watched the students at the Physical Culture Training School in Chicago. It gives me a good illustration of what I would ever radiate.

I saw the leader of one of the classes do a particular act, and then the students, one after another, tried to follow the leaders in doing that thing. Some of the men who tried willed to do it all right, but they did not succeed. Many times a man wills to do a thing when he does not seem competent, but the real man keeps on until he makes

himself competent. So with some of these. They went back and tried again—and went back and tried again, and the men who willed and then kept at it until they became competent were the ones that achieved.

One of the great lessons of all life is not merely to learn to will—that is easy enough—but to insist upon the will keeping at it until we accomplish what we have determined to do. We "will" every day to do things, and yet we do not do them. We say, "I am going to do this; I am going to do that, or the other." We start out in life and we have all kinds of ambitions and aspirations before us, and we say, "This is going to be my achievement; I intend to accomplish this thing." But we get to be twenty-five—thirty years of age, and we have not achieved—that is, the great mass of people have not.

Why? Because we have not learned this lesson of the insistence of the human will. We have determined to do a thing and then we have not had the power or the courage or the determination or the endurance to keep on willing until the thing desired was achieved.—*Living the Radiant Life*, by GEORGE WHARTON JAMES.

Like Begets Like

The law of heredity is a well-established fact. It is as certain as gravity. Mendel's discoveries have clothed the principle of ancestry with mathematical precision. Cross the red tulip with the white tulip and we know in advance just how many of the new flowers will be all red, how many will be all white, and how many will be of mixed red and white. The scientists have studied the law of heredity in the fields and shown us how the wild rice becomes the rich wheat and how the bitter apple becomes sweet and edible. The naturalist has traced the law of heredity in the ascent of animals like the horse and shown us every upward step in the march. The anthropologist has illustrated the law of ancestry in the career of individuals and races. Everywhere like begets like. No grapes from thorns, no figs from thistles. There is nothing in the distinguished child that was not in the father and mother before him. The greatness that is in Humboldt was in his fathers. The music that

was in Bach was hereditary in his family. The method of Darwin, the skill of Emerson were ancestral capital put out at interest, for the far-off son, who fell heir to the treasure. Even where there is a seeming exception, it is but seeming. For a long time it was said that Abraham Lincoln was the contradiction of the law of heredity. But the later discoveries concerning his grandfather and his family make it certain that the gold in his fathers was undug and unsmelted and unrecognized, but that the vein of gold in the family was one and the same thing. No miracle was wrought upon the cradle that sheltered that Southern child.—N. D. HILLS.

The Industry of Ants

Something new and interesting about ants was learned by a Mount Airy florist and told to a Philadelphia *Record* reporter. For a week or so he had been bothered by ants that got into boxes of seeds which rested on a shelf. To get rid of the ants, he put into execution an old plan, which was to place a very meaty bone close by, which the ants soon discovered, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creepers the florist tossed it into a tub of water. The ants having been washed off, the bone was again put in use as a trap.

Then the florist bethought himself that he would save trouble by placing the bone in the center of a sheet of fly-paper, believing that the ants would never get to the bone, but would get caught on the sticky fly-paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap, formed a working force and built a path on the paper clear to the bone. The material for the walk was sand, secured from a little pile near by. For hours the ants worked, and when the path was completed they made their way over its dry surface in couples, as in a march, to the bone.

Mistaken Honesty

One often finds students who suspend all the activities of the Christian life and their habits of worship through a mistaken sense of honesty. They accuse themselves of hypocrisy and say: "How can I worship at church and engage in prayer when I'm not sure what I believe? At least I will

be honest and not pretend to be something that I am not." And with a sense of heroic virtue they withdraw from all the atmosphere that would stimulate and inspire them in their search for sincerity and cut themselves off from some of the sources of spiritual help. They would not think of applying such logic to college experiences in science or mathematics. Suppose they failed to grasp some scientific principle. Would it be an evidence of honesty to say: "I do not understand that principle. I will not work any longer in the laboratory or study the text-book, for it would be hypocritical"? No, any sincere student would consider it necessary to double the time spent in study and to seek to know the mysterious scientific principle by evermore thorough and painstaking laboratory work. By the same method spiritual fog is dispelled.—*The Human Element in the Making of a Christian*, by BERTHA CONDE.

Not Lost, But Given

It is said of a returned English soldier that, when he was being commiserated on the loss of his arm in the trenches, he replied, proudly: "I didn't lose it; I gave it." Glorious reply. What a transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift! What a transfiguration of our service if we could list it as a heart-impulse instead of a conscience-pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health or his time or his money—or his life—you can not talk to him about being robbed. He has forestalled the comment. Jesus said: "No man taketh my life from me; I lay it down." Such ought to be the spirit of his disciples. It is very hard to defeat a man with such a spirit.—GEORGE CLARKE PECK.

Lack of Power

A visitor from another State came once through the State of Maine and, riding along a country road, he met a lad and said to him: "Is there no end to this hill? I have been riding up this hill for two hours." "Hill," said the lad, "no hill here; the trouble is you have lost your hind wheels." Something like that has happened to the organized church. It is dragging along without power.—RUFUS M. JONES.

Forward

A thousand creeds and battle-cries,
A thousand warring social schemes,
A thousand new moralities,
And twenty thousand thousand dreams!

Each on his own anarchic way,
From the old order breaking free—
Our ruined world desires, you say,
License, once more, not Liberty.

But ah, beneath the struggling foam,
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep!

And we who march toward a goal,
Destroying only to fulfil
The law, the law of that great soul
Which moves beneath your alien will;

We, that like foemen meet the past
Because we bring the future, know
We only fight to achieve at last
A great reunion with our foe;

Reunion in the truths that stand
When all our wars are rolled away;
Reunion of the heart and hand
And of the prayers wherewith we pray;

Reunion in the common needs,
The common strivings of mankind;
Reunion of our warring creeds
In the one God that dwells behind.

Forward!—what use in idle words?
Forward, O warriors of the soul!
There will be breaking up of swords
When that new morning makes us whole.

—ALFRED NOYES.

Will-Training

The stuff men are made of is shown up more quickly in self-denial of the little things of life than in anything else. It will dishearten the weak ones and develop and strengthen the ones who possess backbone. Self-denial is a thing that may be forced on any man and every one should train himself to be able to meet it.

When Emerson said, "Train thyself in the little things and thence proceed to greater," he did not set any limit on how small things should be. It is the small things that reveal character most faithfully.

A well-known Chicago business man used to carry a prune in his pocket constantly when he was a young man. He did it because he was excessively fond of prunes and wanted to see if he could have one with him all of the time and resist the temptation to

eat it; not that the prune would have done him any harm, but he simply wanted to settle once and for all which was the stronger—his will or his appetite.

Most men laugh when they hear this story. But if you meet this man you'll find a man of calm, steady, confident strength. Maybe the prune incident did not create his will-power, but it proved to him that he had it and, furthermore, taught him how to use it. Try yourself on any of your little habits. For example, in eating. We all eat too much at times or eat many things that we know will harm us. Make a list of these things and try to resist. You will give in eight times out of ten because you are weak.

Of course you will deny this indignantly, declaring that the things are not of enough importance. If your will-power can not conquer the unimportant things, how about the really big things? Training the will-power is exactly the same thing as training the muscles.—*Baptist Commonwealth*.

The Accidental and the Providential

About the year 1872 a young student of Dublin University was obliged to spend a wet day indoors at a country house where he was visiting. While exploring the bookshelves he came upon the three volumes of O'Halloran's *History of Ireland*, where he made the discovery that his country had a great past—an interesting but awkward fact which had been well hidden from him in accordance with the current precepts of Irish Protestant education. His interest and excitement kindled, this youth returned to Dublin and plunged into the records of his newly discovered country preserved in the Royal Irish Academy. A few years later he introduced himself to the public as Standish O'Grady, a name which has ever since been familiar by its constant association with every form of literary, political, and economic activity that called for noble enthusiasm and lofty idealism. To this accidental contact with O'Halloran we owe a most remarkable renaissance of Irish literature. The publication in 1878 of O'Grady's *History of Ireland: Heroic Period* marked the advent of a new spirit, and this work, with its concluding volume in 1880, must be regarded as the starting-point of the literary revival.—*Ireland's Literary Renaissance*, by ERNEST A. BOYD.

MOTHERS' DAY

The White Carnation

Here's to the white carnation,
Sturdy and spicy and sweet,
Wafting a breath of perfume
On the stony way of the street,
Bringing a freight of gladness
Wherever the breezes blow;
Here's to the white carnation,
Pure as the virgin snow.

This is the flower for mother,
Wear it on Mothers' Day;
Flower for rain and sunshine,
Winsome, gallant, and gay.
Wear it in mother's honor,
Pinned to your coat-lapel;
Wear it in belt and corsage,
For her that you love so well.

For mother in lowly cabin,
Or mother in palace-hall,
Is ever the truest and dearest,
And ever the best of all.
In travail and pain she bore us,
In laughter and love she nursed,
And who that would shame the mother
Is of all mankind accursed.

Tired and wan too often,
Weary and weak at times,
But always full of the courage
That thrills when the future chimes.
Mother with hands toil-hardened,
Mother in pearls and lace,
The light of heavenly beauty
Shines in her tender face.

So here's to the white carnation,
Wear it on Mothers' Day;
Flower that blooms for mother,
Winsome, gallant, and gay.
Flower of a perfect sweetness,
Flower for hut and hall;
Here's to the white carnation
And to mother—our best of all.

—MARGARET E. SANGSTER,
in *Home and School*.

In After Years

How often in after years when time
Has touched us whitely with his frosty rime,
In silent moments never spoken of,
We long to know again a mother's love.

Bright gold, hard labor's guerdon, may be
ours,
And fame have brought us satisfying dowers,
Yet in the moment when our life has all—
All would we give to hear her gently call.

When fevered with the fret of life and toil,
The strife of living, and the day's turmoil,
How do we yearn, so deeply and so much,
To feel again the healing of her touch!

When bitter in defeat, by failure stung,
When from the heart, hot, careless words are
flung,

How thought brings back, our dark moods to
beguile,
The pleased, reproving laughter in her smile!

Ah, mothers, little do you know or guess
How in our secret hearts your name we
bless;
How you are present through life's joys and
tears,
Forgotten not through life's increasing
years!

—ARTHUR WALLACE PEACH,
in *The Hill Trails*.

Mother's Goodness

It is a wonderful thing, a mother; other
folk can love you, but only your mother
understands. She works for you, looks after
you, loves you, forgives you anything you
may do, understands you, and then the only
bad thing she ever does to you is to die and
leave you.

—BARONESS VON HUTTEN.

The Destiny of the Nation

The woman's task is not easy—no task
worth doing is easy—but in doing it, and
when she has done it, there shall come to
her the highest and holiest joy known to
mankind; and having done it, she shall have
the reward prophesied in Scripture: for her
husband and her children, yes, and all people
who realize that her work lies at the very
foundation of all national greatness, shall
rise up and call her blessed.

—THEODORE ROOSEVELT.

The Heroism of the Mother

Is not the highest heroism that which is
free even from the approbation of the best
and wisest? The heroism which is known
only to our Father, who seeth in secret?
The Godlike lives in obscurity! How many
thousands of heroines there must be now of
whom we shall never know! But still they
are there. They sow in secret the seed of
which we pluck the flower and eat the fruit,
and know that we pass the sower daily in
the streets. One form of heroism—the most
common, and yet the least remembered of
all—namely, the heroism of the average
mother. Ah! when I think of that broad
fact, I gather hope again for poor human-
ity; and this dark world looks bright—this
diseased world looks wholesome to me once
more—because, whatever else it is not full
of, it is at least full of mothers.

—CHARLES KINGSLEY.

PREACHERS EXCHANGING VIEWS

Doctor Remensnyder Criticized

Editor of THE HOMILETIC REVIEW:

I would like to inquire why you have permitted pro-German sentiment in your very patriotic *HOMILETIC REVIEW*, as expressed by the Rev. J. B. Remensnyder, D.D., in the article of your March number entitled, "The Church's Message for the Coming Year"? I am quoting Dr. Remensnyder as follows:

"Never in history have we seen such an exploiting of misrepresentation, falsehoods, and uncharitable judgments as in this great conflict. Christians, on both sides, have charged each other with crimes simply impossible. Generally, it has been deemed a mark of low civilization to believe such gross inhumanities. But this campaign of slander and traduction has made itself believed, and this has done more, perhaps, than all else to call out the diabolical in the inhuman spirit and to make the war pitiless and fiendish."

When have the American Christian people spoken falsely of our enemies? How have we lowered our civilization by believing the reports of "such gross inhumanities"? Are these reported inhumanities not all too true? Are all liars who report that Germany has been pitiless, unjust, cruel, and fiendish? Dr. Remensnyder certainly does not mean to say that we have hatched up lies about Germany. Can the vileness of that nation's army be echoed, to say nothing of overstatement or slander? There are thousands of atrocities that the Teutons have committed that it does not take an uncharitable judgment to condemn. Our soldiers are not fighting because some American Christians have told a pack of lies about the Central Powers. The truth has been told about our enemy, and that is why he is our enemy.

I would like to know how Americans have slandered Germany, and how, in reply, she has been pitiless and fiendish? Was she not fiendish before we started to remonstrate?

I regret that he drags in Dr. Jowett and the thirteenth chapter of 1st Corinthians to give weight and sentiment to his statements. Such fellowship is, manifestly, forced.

I think, sir, that pro-German stuff has no place in an American *HOMILETIC REVIEW*. If Dr. Remensnyder has a soft spot in his heart for Germany, do not let him palm it

off on American ministers in the fellowship of Dr. Jowett's name and under the sanction of the 13th chapter of 1st Corinthians, by way of your *REVIEW*.

Milton, Pa.

BERNARD J. BRINKEMA.

Dr. Campbell Morgan and the Unitarians

Editor of THE HOMILETIC REVIEW:

Speaking at Bradford recently, where he gave an assembly of the clergy and ministers an insight into the great war-work of the Y. M. C. A., Dr. Morgan found occasion to define his attitude toward Unitarians. Replying to a question asked by a Unitarian in the audience, he said, "I can not conceive you have got the desire to cooperate with me. I have friends among Unitarians, but when it comes down to bases of service, there can not be cooperation." Upon this the (London) *Christian World* remarks: "We understand that Dr. Morgan was stating his own personal attitude, and was not at all defining the general policy of the Y. M. C. A. An essential element in its war-work has been the cordial cooperation of Christian workers of varying standpoints of religious thought and belief, and in this enlarged work Unitarians have taken an honorable share. We are confident that nothing but good has resulted from such cooperation." But while one can not but agree that cooperation between opposite "wings" is always desirable, and that the war-work of the Y. M. C. A. in many of its aspects offers an ideal opportunity for such cooperation, another side of the question remains to be considered. Important as the social activities of the Y. M. C. A. undoubtedly are—and one cheerfully admits that it is sometimes more important for a man to be healthily amused and comfortably fed than to be preached to—the central objective of the Y. M. C. A. is to preach Christ. Now to preach Christ in the evangelical sense is to preach Jesus as Lord. That is not the metaphysical language of the creeds, but the plain speech of the New Testament, and no Unitarian who has anything like a clear conception of his own standpoint will long feel comfortable in an atmosphere where such a message is the vital force behind the social work.

London.

H.

Notes on Recent Books



The Idea of God in the Light of Recent Philosophy. By A. SETH PRINGLE-PATTISON. Oxford University Press, London and New York. 5 x 9 $\frac{1}{4}$ in., xvi-425 pp. \$3.50 net.

THE Gifford Lectures here published were delivered in Aberdeen University in 1912 and 1913. Since then they have been thoroughly worked over, amended, or enlarged, with the result that they bring to the reader the most matured thought of a philosophical writer of a high order. The author disclaims any attempt at a history of the idea of God. Altho his method is critical and to some degree historical, his aim is fundamentally constructive — "construction through criticism." His approach to the theistic position is through the criterion of value, in the light of which human life and existence as a whole are judged and ultimate reality seen. Over against mechanism and naturalism he sets the newer biology and ethical idealism. He defends the fundamental thesis that man is organic to nature and nature organic to man. The positivism of Comte, the monadology of Leibnitz, the subjective idealism of Berkeley, and the pantheism of Spinoza are subjected to critical inquiry. The relation of the two most influential thinkers—Hume and Kant—to the theistic position is pointed out with great clearness. The argument, especially in the second series, has especial reference to the idealistic positions of F. H. Bradley in "Appearance and Reality" and Bosanquet's well-known Gifford Lectures on "Individuality and Value" and "Value and Destiny." Here he criticizes both the idea of value and the individual as Absolute and finite. He enters the more definitely theological field in his presentation of the meaning of creation, the ontological and cosmological arguments, and teleology as a cosmic principle. The volume closes with chapters on time and eternity, with particular attention to Bergson's conception of time and a growing universe and on pluralism and a limited God as advocated by Rashdall, McTaggart, and William James. Very many of the questions which have come up in present-day

speculative and theological thought receive here thoroughgoing consideration and are treated with candor, lucidity, and conviction. We are indeed far from an intelligible and commonly accepted idea of God, and perhaps we shall never be able to reduce God to a definition or to agree on many disputed points of view, but a book like this will aid in disclosing inherent difficulties of the subject and in liberating thoughtful minds from notions which are the product of unreflecting habits or a jumble of inconsistent opinions. Two or three quotations may be fitly introduced to show the tenor of this exceedingly suggestive volume.

"If we are to reach any credible theory of the relations of God and man, the traditional idea of God must be profoundly modified."

"For a metaphysics which has emancipated itself from physical categories, the ultimate conception of God is not that of a preexistent Creator, but, as it is for religion, that of the eternal Redeemer of the world. This perpetual process is the very life of God, in which, besides the effort and the pain, he tastes, we must believe, the joy of victory won."

"No God, or Absolute, existing in solitary bliss and perfection, but a God who lives in the perfect giving of himself, who shares the life of his finite creatures, bearing in and with them the whole burden of their finitude, their sinful wanderings and sorrows, and the suffering without which they can not be made perfect."

The Psychology of Religion. By JAMES H. SNOWDEN. Fleming H. Revell Company, New York and London. 5 $\frac{1}{4}$ x 7 $\frac{1}{2}$ in., 370 pp.

In the title of a book three parties have interests which should not conflict: the author, who should take care that the name he gives to his work fitly characterizes it; the publisher, who should see that the name he puts upon the title-page and copyrights awakens only such expectations in prospective readers as the work itself can fulfil, and the buyer, who should be so protected by author and publisher that he will have no just ground of complaint that the goods did not correspond with the trade-mark. We are at present perhaps at a considerable

distance from this desirable goal. So far as one can see, the reader is the one most likely to suffer. Here, for instance, is a book entitled, "The Psychology of Religion." The several sections are thus marked: Introduction, the psychology of the soul, the psychology of the moral and religious nature, the psychology of sin, the psychology of conversion, the psychology of the Christian life, the psychology of the sermon, the broader psychology of preaching, the psychology of teaching. The present reviewer, anticipating that he would find here another treatise on the psychology of religion, following lines marked out by distinguished predecessors in the field, discovered that he was not introduced to the psychology of religion, that less than half of the pages and topics could be fairly credited to the psychology of religion, and that these were treated as such subjects are commonly treated in most modern systems of theology.

Having said so much by way of criticism one is, on the other hand, more than pleased to say that many of those for whom Dr. Snowden wrote this book will be abundantly rewarded by its entire readableness, its fine spirit, its analysis of sin and conversion, its suggestions to the preacher both in respect to himself and to his sermon-making, and its hints on religious training in the Sunday-school.

The Divine Aspect of History. By JOHN RICKARDS MOZLEY. Cambridge University Press and G. P. Putnam's Sons, New York. 2 vols., 407 and 509 pp. \$10.

These are two extraordinary volumes—extraordinary in their range, in their learning, in their thoroughness, in their fascination. The title sufficiently indicates the theme which, as the discussion advances, gathers more definitely upon the central significance of Jesus for mankind. Preparatory to this come lucid and suggestive sketches of ancient religions of Babylonia, Egypt, India, Persia, China, Japan, Greece, Rome, and an elaborate historical treatment of the religion of Israel. A long survey of the life of Jesus is followed by an account of the rise and progress of the Church, of medieval Christendom, the Reformation era, and the rise and progress of skepticism. Into these discussions are woven estimates of the dominant personalities, like Voltaire, Rousseau, Goethe, Schiller, &c.

There is a healthy note of challenge about the book. There are arguments, *c.g.*, directed to show the unhistorical character of some of the Biblical miracles, and he has some searching things to say about the Nicene creed, whose causes do not all seem to him to have influenced human character for good. His view of Jesus may be gathered from the statement that "he was the man who first received, as his own proper inheritance, the Divine Spirit and Power in its fulness." In some incidental references to the war he remarks: "Had that movement prospered, which grew up in the first half of the nineteenth century, to bring the religious spirit of Great Britain into fruitful contact with the religious spirit of Germany, the Reformed religion in both countries being recognized as inheriting the Christian promise, I can not but think that the Christian spirit would have replaced the military spirit in Germany, and our own country would have profited also." The last chapter is a bit of intimate and interesting autobiography. The whole discussion stamps the author as a man of wide knowledge, broad sympathy, and religious depth and warmth.

The Religion of Experience: A Book for Laymen and the Unchurched. By HORACE J. BRIDGES. The Macmillan Company, New York. 5 x 8 in., xv-275 pp.

This book, by the brilliant and scholarly minister of the Chicago Society of Ethical Culture, offers food for thought on every page. It is the work of one who is profoundly interested in religion as well as in the various forms of literary and scientific culture, who speaks from a platform wholly independent of all the historic churches, and who would like to find some common ground on which all religious people could unite for broad and permanent fellowship. He believes this may be realized by regarding religion as a social function instead of a theology or a ceremonial. He limits his inquiry here to the verifiable factors in religion. In pursuit of this aim he defines God primarily as the sum total of the good in the world. His point of view in the chapter on the rediscovery of Jesus is disclosed by placing in the foreground Matthew Arnold, Professors J. R. Seeley, Nathaniel Schmidt, and Paul Schmiedel. Other chapters follow on inspiration, immortality, a

study in Plato, religion and nationality, and the hope of spiritual unification. The book is marked by a spirit of utter candor, intense ethical idealism, simplicity of thought coupled with frequent splendor of diction and familiarity with the great thinkers who have been prophets of the highest virtue. It is a good thing now and then for an orthodox minister to read a work like this, partly to learn what others are thinking in general, but quite as much to learn what others are thinking of his message and ministry.

Studies in the Book of Daniel. By Professor R. D. WILSON, Ph.D. Putnam's Sons, New York. 402 pp. \$3.50.

When these studies are completed—there are two other volumes to follow—they will constitute the most elaborate contribution to the criticism of the Book of Daniel which it has ever received. This is a volume which conservatives will welcome, for substantially it is a defense of the historicity of the Book, which it is now almost the universal fashion to impugn; but it is no less a volume with which radical critics will have most seriously to reckon, for every page of it is a testimony to the writer's wide erudition, sound judgment, and complete command of many neglected facts. Questions affecting, *e.g.*, the decrees of the kings and the madness of Nebuchadrezzar, which have been regarded as improbable to the verge of impossibility, are here subjected to a searching scrutiny which issues in the result that these and other similar things must be regarded as very far indeed from being improbable. There are other questions touching the miracle—*e.g.*, the preservation of the men in the furnace—to the discussion of which Professor Wilson's readers will eagerly look forward; but even at this stage it may be confidently said that his discussion has given the radical critics something to think about for many days to come.

Studies in Japanese Buddhism. By AUGUST KARL REISCHAUER. The Macmillan Company, New York, 1917. 8½ x 5¼ in., xx-361 pp. \$2.00.

A work on a Japanese subject by an American who has been for twelve years professor in the Meiji Gakuin (College), Tokyo, arouses instant interest. In the present case this initial interest is main-

tained and increased by the competence of the author, together with his insight and sympathy, which is recognized with enlarging conviction as we advance into the book and reach its end.

There are but seven chapters (with an Introduction), dealing with Buddhist Origins, Development of the Mahayana (Northern) Buddhism, Development of Buddhism in Japan, The Buddhist Canon in Japan, Main Doctrines of Japanese Buddhism, Buddhist Ethics, and Buddhism's Place in Japan (Past, Present, Future). The first chapter is a summary of facts and traditions familiar to students of primitive Buddhism. The second traces the decay of the religion in India and its division into southern and northern Buddhism. The former adheres to a smaller canon and more nearly to what are agreed upon as the teachings of the founder. The latter is a developed and syncretizing faith, taking up into itself, so far as was necessary to its adoption, the beliefs and deities of the various peoples—Tibetans, Chinese, Japanese—to whose practice it wished to commend itself. How this northern (Mahayana) religion came to Japan from China and Korea (sixth century A.D.) and its struggles, triumphs, and decay are told in Chapter III. A description of the canons follows: The southern canon is about twice the size of our Bible; the Japanese Buddhist Scriptures are about one hundred times the size of the southern canon, and may be said even yet to be gaining in bulk. The apologetic for this enlarged canon is similar to the rabbinic apologetic for the enlarged Old Testament. The books of Moses are unfolded in the rest of the Jewish Scriptures; so the northern religion and books develop the contents of the southern. Chapter V is an admirable presentation of the Japanese Buddhist system—the Theory of Knowledge, views of the world, idea of God, man's salvation, and eschatology. The ethics of northern Buddhism (Chapter VI) contrasts sharply with the southern variety in many respects, especially in its altruism as opposed to the selfishness of southern Buddhism. The last chapter describes the stimulus this religion brought to Japan—in civilization and culture, in the arts, in the development of thought and the religious type of life, and in the externals of church organization and administration. Also here is found a statement of

the present decadence, in part due to the revival of Shinto, together with the attempts at self-revivification under the pressure of Christianity and Western culture. But the future, according to Dr. Reischauer, is hardly promising. He quotes a noted Japanese authority to the effect that what Japan needs is a religion based not on despair or pessimism, but on hope and faith.

The volume inevitably has much to say on the interactions between Shinto, Buddhism, Confucianism, and Christianity. Incidentally, no little illumination is shed on the political history of Japan and of the relations of Christianity and Buddhism there. He also makes evident how little of Buddhist doctrine is known to the masses, how even priests and monks are ignorant of the meaning of the ritual they chant. But he tells of the movement to translate into modern Japanese some of the essential books so that the people may intelligently worship.

One can not commend too highly the industry of the author, the clarity of his statement, and the attractiveness of his style. He has produced a work much needed, and one that will long remain as securely the standard on this subject as Mr. Ashton's work is on Shinto.

The War and the Bagdad Railway. The Story of Asia Minor and its Relation to the Present Conflict. By MORRIS JASTROW, Jr., Ph.D., LL.D. 14 Illustrations and Map. J. B. Lippincott Company, Philadelphia and London, 1917. 7½ x 5 inches. 160 pp. \$1.50 net.

The minister and the Bible-student, seeing the title of this book, would be likely to pass it by as altogether remote from their interests. In so doing they would do themselves an injury. The four chapters are on The War in the East, The Story of Asia Minor, The Story of the Bagdad Railway, The Issue and the Outlook. The second chapter is a review of the early interrelations of Babylonia, Egypt, Palestine, and Asia Minor from about 3000 B.C. to the present. It has a value so high as to be indispensable to the earnest student of the Old Testament. In particular, here is collected all that is known of the Hittites, who furnish one of the most interesting problems raised by modern Biblical and historical-archeological study. For this chapter alone the volume is worth its price, stating as it does the perennial political and

strategical importance of Asia Minor in world-history.

The other chapters deal with a most important affair of to-day and reveal the inwardness of the union of the "Central Powers" with Bulgaria and Turkey. The story of intrigue that centers about the Bagdad Railway affords new light upon the long foresight and comprehensive forehandedness of Germany in striking for world-dominion. It incidentally gives new reason for resolution and persistence in carrying on the war till militarism and autocracy are absolutely crushed.

The fifteen illustrations are admirable both from the archeological and the modern points of view. The "Notes" at the end are also of high value, especially as a guide to the pertinent literature.

African Missionary Heroes and Heroines. By H. K. W. KUMM. The Macmillan Company, New York, 1917. 7½ x 5 in., 215 pp. \$1.25 net.

Missionary history as told in biography may have the advantage of concreteness. It may also invite survey of a situation outside merely individual interests. The present volume is of this character. It begins with Perpetua, the Carthaginian martyr of about 202; continues with Queen Cahina, killed in the year 700 by the Mohammedans in Egypt for her fidelity to Christianity; then passes to Graham Wilmot Brooke, Samuel Crowther, François Coillard, George Grenfell, Johann Ludwig Krapf, Mary Mitchell Slessor, Alexander M. Mackay, Alfred R. Tucker, Robert Moffatt, and David Livingstone. The method is less biographical than would be suspected from the statement just made. The first chapter contains a résumé of church history and of some results of Mohammedan conquest. The others convey as much general information concerning conditions in Africa as concerning the lives of the men named. The effect is somewhat scrappy, not at all systematic. The style is somewhat dramatic and rather fervid—has the taste of oratory rather than of writing. It has thus the merit of suggesting a series of addresses rather than of presenting a consecutive history of missionary operations. Perhaps for the pastor and missionary leader this will prove worthwhile.

Additional value comes from a series of maps of Africa (religious, missionary,

physical, vegetational, population, and economic), from a classified list of missionary societies operating there, and from a bibliography. There is an adequate index.

Companions of the Way. A Handbook of Religion for Beginners. By EDWARD MORTIMER CHAPMAN. Houghton Mifflin Company, Boston and New York, 1918. 7 x 4½ in., vi-192 pp. \$1.25 net.

This is a production of distinct value and will surely "meet the need of the young man and woman of nineteen or twenty, possessing average ability and education." Toward the end of the volume the author states the ground covered:

"Thus this little book has set forth the Christian religion as a matter which no intelligent person can afford to neglect. It has depicted the Christian as the person who is willing to hear and to consider the Word of Jesus Christ; and who then proceeds so far as he honestly can to embody the doctrine and spread the knowledge of it. The problems of his experience were next considered, first as related to questions of faith and then as to questions of conduct. Then came a discussion of the enlargement of experience which shall make a man not only good, but efficient and well endowed; and finally, considerable space was given to the means of refreshment which enhance the Christian's Way."

For any one seeking a constructive message on the Way of Life clearly, forcibly, and thoughtfully presented, we commend this volume, which may easily be read in two or three hours. What is worthful and what is shallow are disclosed in fine taste and good judgment. Admirable is the counsel on things personal and things social. The Way of Life is exalted because it has been proved to be the only path to peace and honor.

The Mercy of Hell, and Other Sermons. By JOSEPH FORT NEWTON, D.D. The Murray Press, Boston and Chicago, 1917. 7½ x 5 in., xv-178 pp. \$1.00 net.

Dr. Newton's volume gives one the impression that in a new environment he has felt it obligatory to lay down fundamentals. It contains sermons that deal with themes such as The Eternal Religion, The Authority of Jesus, The Master Book, and The Supremacy of the Bible. These and similar subjects have inspired the author to little except his own way of discussing them, the matter and conclusion being those to which we are accustomed. The sermon which gives

title to the volume is more stimulating than those referred to.

"Instead of being heartless and hopeless, hell is a part of the way of salvation. . . . The mercy of hell! Here is the vengeance of God—that he will never leave us to ourselves. What makes our hell is that we are trying to escape from that pressing hand, that following presence."

Similarly, the sermons on The Great Confidence and The Vision of the Dead suggest thoughts well pondered in these parlous times. In our sermonic department we give one of the best in this collection.

Q. Septimi Florentis Tertulliani Apologeticus; The Text of Oehler, annotated, with an Introduction by John E. B. Mayor, M.A., Professor of Latin in the University of Cambridge, Fellow and President of St. John's College. With a translation by Alex. Souter, B.A., Regius Professor of Humanity in the University of Aberdeen; Late Scholar of Gonville and Caius College. Cambridge: At the University Press, 1917. xx-496 pp. 12s. 6d. net.

This volume represents some very painstaking work on one of the best products of early Christian writing. Tertullian's "Defense of the Christians against the Heathen" possesses a double interest. It is not only a sample of vigorous thinking growing out of a specific situation and adapted to meet it, but it is also from the point of view of its language replete with problems for the student of Latin prose-writing. The late Professor John E. B. Mayor, of Cambridge University, chose this work as the subject of a course of lectures and carefully wrote out his notes upon it. These have been placed into the hands of Professor Alex. Souter, of Aberdeen, and are published along with the Latin text of the treatise and Professor Mayor's Introduction. Professor Souter adds an English translation of the Latin work. Students of early church history as well as teachers and students of the Latin language will be glad to have such a thoroughly scholarly help toward the understanding of this Latin Christian classic.

The Nation's Health. By Sir MALCOLM MORRIS, M.D. Funk & Wagnalls Co., New York, 1917. 150 pp. \$1.25 net.

The so-called "social diseases" are attracting the attention of public health officers and of the intelligent laity to an ever-

increasing extent. This book is designed to help fight the disease with its ravages. It is written by an English expert and should be read by all those interested in the welfare of mankind.

The Progress of Church Federation. By CHARLES S. MACFARLAND. Fleming H. Revell Company, New York, 1917. 7½ x 5 inches. 191 pp. \$1.00 net.

In the November number of the REVIEW (1917) The Library of Christian Cooperation, comprising six volumes, was noticed in our department of "Notes on Recent Books." This single volume, containing a brief record of the proceedings and activities of the Federal Council of the Churches of Christ in America, is for those who are unable to go through the six books "constituting the record for the past quadrennium, but who do wish to acquaint themselves with the nature and scope of the work of the Council."

Pedagogy for Ministers. An Application of Pedagogical Principles to the Preaching and Other Work of the Pastor. By ALVAH SABIN HOBART. Fleming H. Revell Company, New York, 1917. 7 x 4¾ inches. 184 pp. \$1.00 net.

There are any number of books on pedagogy for the novice and the expert, but there are few that are primarily designed to apply pedagogical principles to preaching and other work of the pastor as this book aims to do. Any one who is familiar with the principles of pedagogy should be able to apply them in any sphere of human activity. In preaching, the author has found the science "full of interest and practical usefulness."

Patriotism and Radicalism. Addresses and Letters. By MERCER GREEN JOHNSTON. Sherman, French & Company, Boston, 1917. 8 x 5 in., 218 pp. \$1.25 net.

These addresses and letters are well described by the title of the book.

BABYLONIAN LETTER FROM LARSA



THE LETTER



THE ENVELOP

Cut shows the obverse of the tablet from Larsa, dated about 2000 B.C., containing the newly found spelling of the name of Abraham. The signs which make up the name are at the left of the bottom line of the small cut, which represents the end of the tablet. See p. 314, April number.

ARTHUR ELMORE BOSTWICK

WAS born Litchfield, Conn., March 8, 1860; A.B., Yale, 1881, Ph.D., 1883. Teacher, high school, Montclair, N. J., 1884-6; on staff of Appleton's *Cyclopædia of American Biography*, 1883-8; assistant editor of *The Forum*, 1890-2; associate editor *Standard Dictionary*; held important librarian positions in New York and Brooklyn; librarian, St. Louis Public Library since Oct. 1, 1909; editor Science Department, *Literary Digest*; author: *The American Public Library*; *The Different West*; *Earmarks of Literature*. Editor of *Classics of American Librarianship* (Vol. I).



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The Devotional Hour

XVI. The Inner Issue in Gethsemane

THE secret of the cross is kept from age to age. Sermons are preached on it. Books are written about it. The Church is built upon it. But it remains in good part a mystery still. Its meaning baffles us. It has a depth which we can not fathom. Our theologies do not explain it. Our religious interpretations do not exhaust it. Something always remains over which we do not succeed in putting into words or even into thoughts. The cross is our most common religious symbol and yet we do not penetrate very far behind the symbol. It has been interpreted more often than any other Christian symbol has been and yet we wait for an interpretation which will satisfy us.

What we really want is the inner meaning. We seek for a revelation of what was in Christ's mind as he faced the issue and accepted the cross. Theories about it often seem artificial and constructed to explain away an intellectual difficulty. For him it was a vital fact, not a theory. He went forward to the cross because he saw that it was necessarily involved in the life which he was living. To understand it we should need to understand his mind and in some measure feel what he felt with that pain and stigma and defeat in front of him and no way around it.

"Have in you," St. Paul says, "the mind which was in Christ Jesus . . . who became obedient unto death, yea, the death of the cross" (Phil. 2:5-8). That "mind" is exactly what we are seeking for. We are trying to catch the secret and to find out what was in his mind, as he prayed in Gethsemane and walked under his wooden beams to Calvary and felt the nails pierce his flesh. Not a syllable is spoken which says in plain words for wayfaring men what the deep experiment meant.

But perhaps we can come close to the heart of its meaning if we try to live our way into the agonizing utterances which break out and reveal at least dimly what he was feeling as he went on with his venture of love.

Mark's wonderful words are most vivid and significant: "And they were on the way, going up to Jerusalem; and Jesus was going on before them: and they were amazed; and they that followed were afraid" (Mark 10:32). Here are no words from him at all, but something new is in his face which all the followers have noted. They plainly see that this is not a mere stage in an itinerary. It is a crisis in his resolution, a turning-point in his life. His mind is made up. He has counted the cost. Each step forward now is toward the cross and yet he outdistances the scared disciples, who timidly follow on behind him in wonder and immense fear. Later on in the way he asks his most intimate and inner circle of friends whether they can drink his cup and be baptized with his baptism. They think they can endure it and go through with it,

tho they evidently had only a vague and dim idea what it means, for, in spite of the ominous signs, they were plainly meditating on glory and triumph. He, on the other hand, was altogether concerned with the supreme law of the spiritual life which his whole teaching and practise in Galilee had exprest and illustrated: "He that loses his life, the same shall save it." "What shall it profit a man if he gain the whole world and lose his own soul?" that is the very thing that makes life life.

At no point did Christ reverse popular opinion more completely than in his insistence upon self-sacrifice as the principle of human redemption or spiritual deliverance. It had been assumed too easily that the Messiah was to be a world-ruler, a greater David, who should by his power break the yoke of the foreign oppressor and restore the kingdom to Israel. All were looking for a splendid and irresistible King of the Jews. The consternation of the disciples as the catastrophe came on and the jeer of the mob—"Himself he could not save"—reveal clearly how the tide of thought was running.

The issue, then, in the mind of Christ is sharply drawn between the popular expectation and the fulfilment of the principle of redemption which his own life embodied and incarnated. Gethsemane is, thus, the scene of the world's greatest battle, tho it is an inner battle. Two ways of life, as different as light and darkness, are here in conflict. If Christ shall decide to save himself from his hour, shall choose to escape from the agony which attaches to redeeming love, and shall emerge from his struggles with his decision made to be the kind of Messiah the people want, then divine purpose, eternal love, and spiritual hopes for man will have been defeated. He feels that he could call down twelve legions of angels to deliver him from the cross, but that way of escape would not be victory—it would be a new triumph for the forces of evil. And yet the bloody sweat, the groans and cries of a soul in deepest agony show how real the temptation was, how unspeakably hard the lonely testing.

On the other side of the issue the case stands clear. There was no way to save men from sin and selfishness without the appeal of the uttermost self-sacrifice, without the boundless cost of uncalculating love. The only way to win men, to redeem them out of the lethargy and unconcern of worldliness, or out of the black depth of wilful sin, is to make them see the tragic cost of sin, to create in their souls a passion for God and for holiness and purity of life. And only one thing will do that for a man—the discovery that some one understands him, appreciates his condition, feels his defeat and still believes in him, suffers with him and loves him, just as tho he deserved such grace. The way, in fact, to beget love in the soul of a person is to begin by loving and suffering with him and for him.

We can almost hear Christ saying in the dark of the garden, as he did say in the light of Pilate's palace, "For this cause I was born and to this end came I into the world." To turn away from that divine mission for any other goal was to accomplish defeat both for himself and for the race forever. Most like us he seems when the torn heart cries: "Let this cup pass, if possible." "Save me from this hour." Most divine he seems when he calmly says: "For this very cause came I unto this hour." "Thy will be done." He emerges from the crisis with the cross inevitable but with victory clearly won.

Rufus M. Jones

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THE CHURCH AND THE PUBLIC LIBRARY

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THE years immediately succeeding the great war are to witness great progress in team-work. The war is teaching us to get together, and it is impossible to believe that the lessons we are now learning will be suddenly and totally forgotten with the advent of peace. The world is full of institutions, associations, corporate bodies of all kinds, founded on a knowledge of what may be accomplished by the cooperation of individuals; but the cooperation of these bodies themselves, one with another, has been faulty until recently.

The public library is cooperative in its very essence. Its business is to help others. Were there no public for it to serve, its very necessity for existence would go. In the older days it merely sat with folded hands, ready to serve. Of later years it has become a compelling force, reaching out into the community by a thousand tendrils and attaching them to whatever individual, or body of individuals, seems to be in need—often without knowing it—of literary service. The public library's relations with the schools, with the business man, with the industries, with the military service—you will find these all discuss over and over again, not only in the technical magazines devoted to library work, but in the public press.

And yet we look in vain for a discussion of the public library's relations with the Church. Why is this? The Church itself is in the cooperative class with the library. It exists to help mankind. Without a humanity to help, and a humanity weak and fallible enough to need help, its mission would be over. In studying this question I find an unaccountable timidity on both sides. On the one hand, librarians and libraries seem to be shy of religion. They rarely purchase re-

ligious books in any systematic way. They are afraid of denominational literature, both books and periodicals, apparently on the ground that those presenting the view of one religious body might be objected to by other bodies. Some libraries refuse to subscribe for any denominational papers, but will accept them as gifts. Many libraries refuse to allow the holding of religious meetings in their buildings, probably for a similar reason.

On the other hand, the churches, as churches, seem often to ignore the existence of the public library, even when their members use it constantly. They maintain libraries of their own in their Sunday-schools, for their young people, and these libraries, I am sorry to say, are often far below standard! They rarely show interest in the public library's collection of books, not seeming to care whether the library does or does not contain their own denominational literature.

There are some noteworthy exceptions. The Roman Catholics are aware of the library and seem to appreciate its value as a publicity agent and an educator. They are concerned when it contains books of which they disapprove, and are anxious to put on its shelves works that will interest their own people. Of late they have published in several of our large cities lists of books in the public library written by their coreligionists, or, for some reason of special interest to them, these lists have usually been prepared with the assistance of the library staff and paid for and distributed either by a special committee or by some denominational body such as the Knights of Columbus. That they have a sympathetic attitude toward the library is shown not only by these facts, but by the fact that libraries in several cities, organized specifically as

church libraries, have been turned over to the local public library as branches.

Another religious body that appreciates the aid of the public library is that of the Christian Scientists. This Church has committees specially charged with seeing that public libraries are supplied, free of charge, with its literature.

During the present Luther anniversary there has been some activity on the part of the Lutheran churches to see that libraries are supplied with material bearing on their organization and doctrines. With these exceptions I have not met, during my library experience of a quarter of a century, with the slightest interest on the part of religious bodies regarding the book-collection of a public library—either about what it contained or what it did not contain. Occasionally, however, a church library has been transformed into a public library branch. In New York there are three branches that began their existence as parish libraries of Protestant Episcopal churches. Doubtless there are instances in other cities of which I have no knowledge.

I am sure that more active cooperation between the public library and the various religious bodies would benefit both and, through them, the public. In the first place, the library should devote more attention to its collection of religious books, and it would do so if those interested showed their interest actively. There is much material of great value to teachers in Sunday-schools that should find a resting-place in the library. In a town where there are, say, a dozen Sunday-schools, it may be quite impossible for each to buy several sets of commentaries, concordances, works of travel and description, &c., but they might well club together for the purchase of this material and give it to the library or deposit it there, where it would be at the service of all. In larger towns,

where the library fund is greater, united effort on the part of the churches would doubtless result in the expenditure of part of the book-money for this purpose. Librarians are anxious to serve the public. If they can be shown that the public wants books of one kind rather than another they are only too glad to respond. They do not like to buy books in the dark, but the apparent indifference of the public often forces them to do so.

Such works as these are of common interest to all Christians. But in addition every library ought to contain a certain amount of denominational material. The library is not, except possibly for some occasional reason, interested in propaganda, but facts about the Methodists or the Baptists are surely of as much value, and should be preserved with as much care, as facts about a constitutional convention in Nebraska or the proceedings of a plumbers' association in Salem, Mass. Every good library should have one standard work on the history of each of the prominent religious denominations, especially those that are strong in its home town. It should include the biographies of its principal divines and laymen. There should be also its year-book, renewed annually, its official confession of faith and statement of organization, its liturgy, if it has one; its official collection of hymns. Its chief periodical should be on file.

I do not know of any library that makes a specialty of obtaining this material and seeing that it is all up-to-date. Most librarians would exclaim that their meager funds would not stand the strain, and that, besides, there has never been the slightest demand for such material. There is a demand for all the latest novels by Harold Bell Wright, Robert W. Chambers, and Marie Corelli, and so these are purchased. Here is where the indifference of most of our religious

bodies toward what the library does or does not contain is bearing legitimate fruit.

Does your public library contain reference-material that is of interest, or ought to be of interest, to your co-religionists? If not, whose fault is it? Extending our inquiry beyond reference-material, we may next assert that there are many semipopular books of a denominational character, sermons by a favorite divine, advice to young people, words of comfort to those in trouble, which it is to the interest of Christian people to see more widely read. The libraries will never waste their money in the purchase of these if they are to remain idly on the shelves. They will buy freely in response to a demand. Whose fault is it that the demand does not materialize?

I have said that such a demand might easily divert part of the library's book-fund now devoted to other purchases. But the churches could afford to buy these books and present them to the library if they would cease to duplicate the library's work in directions where such duplication is useless. Why should a Sunday-school library buy stories, for old or young? There was good reason for it in the day, now far distant, when the public library was non-existent and the Sunday-school was the only general source of decent books. Even in that day the Sunday-school library largely bought trash—the kind of wishy-washy, mock-pious stuff turned out by hack-writers at the rate of several volumes per day.

The rapid rise of the public library is doubtless due, in part, to the neglect of its early opportunities by the Sunday-school library. But no one can say that the public library has not risen to the occasion. The very best part of its collection, the most carefully selected, the most conscientiously distributed, is that which contains its

books for children. We have schools for the training of children's librarians, and we give their graduates special charge of rooms for children in our library buildings. There is no reason now why any church should maintain a library of general literature for any purpose whatever.

I have alluded above to the library's value as a publicity agent. As a matter of fact, both the Church and the library are the greatest and most valuable means of publicity that we have. Both are unpurchasable. Both reach selected elements of the community, partly the same, partly different. To have an event announced from the pulpit, especially with commendation, gives it a prestige that it could attain in no other way. Similarly, to have something published on the library's bulletin-boards, or on slips inserted in each circulated book, or in any one of a dozen ways that have been practised by libraries gives publicity of high value. Both the pulpit and the library utilize these methods for themselves and often for outside bodies, but not often for each other. It is rare for a clergyman to mention the public library from his pulpit, altho it is occasionally done. It is also rare, tho not totally unknown, for a library to give publicity to a church in any of the ways that are proper for this to be done.

In particular, every library, especially in a small city where there is no local guide-book, should be a repository of local religious information. Any one should be able, not only to ascertain there the location of any particular church, but to consult its literature, if it issues any; if not, to find on file authentic information about it corresponding to that usually put into print—the names of officers, a list of parish organizations, &c. Such things can be had for the asking, and there is usually no one place in a town where they are all assembled.

There should be such a place, and that place may well be the public library. Large libraries quite generally collect this material; the smaller ones should follow suit. They will be apt to do so if the church people manifest an interest. If the collection and continual "following up" of the material involve more work than the smaller staff of the library can do, it ought to be easy to divide it among volunteers from the different congregations, this being the church's part of this particular item of cooperation.

It is safe to say that the Church and the public library may help each other in at least six ways:

1. The substitution of the library's children's room for the Sunday-school library in the purveying of general literature.

2. The more careful and more generous provision of religious books in the library, with increased interest on the part of the church in the character of this part of the collection.

3. The offer by the library of facilities for religious meetings.

4. Utilization of religious gatherings in the church to call attention to the library and its willingness to aid and advise.

5. Publicity given in and by the library to the churches and their work.

6. Publicity given in and by the Church to the library and its work.

As a basis on which cooperation of these and other kinds is to rest there must be personal acquaintance and confidence between the clergy and the librarian. This is something of which increase will bring further increase, as in the accretions to a rolling snowball. For instance, the pastor of a church must have a certain degree of confidence in the librarian's good-will and ability to venture to recommend the purchase of a book; the librarian must have the same to be willing to entertain and act upon such a recommenda-

tion. But the contact once made, the book once bought, there is ground for increased confidence and acquaintance and for additional advice, and so it goes.

It will be noted that this counsel lays a greater burden on the librarian than on the clergy. It is no great task for any clergyman to make the acquaintance of the librarian; it is quite another thing for the librarian to do the same by each and every clergyman in his city. If the city is large and the clergy of various denominations are numbered by thousands, it is practically impossible. Recognizing this fact, the clergy should take some steps toward making collective take the place of individual acquaintance. They should invite the librarian to their meetings and he on his part should be ready to attend and to address them if requested to do so.

It should hardly be necessary to warn both parties to such cooperation as this, that the obtrusion of considerations of personal advantage, where this conflicts with public service, will be fatal to its success. For instance, a clergyman who is preparing an address on some rather unusual subject must not expect the librarian of a small city to expend public money for books which will aid him, and him alone, in his work. Fortunately, this particular issue can generally be avoided, owing to the growth of facilities for interlibrary loans. Altho the librarian might properly refuse to buy these particular books, he would doubtless offer to attempt to borrow them from some larger library, and this attempt would have a good chance of success. Interlibrary service of this kind is bound to increase largely in the future and offers a most promising field for the rendering of aid by the smaller libraries to the scholar, literary worker, and investigator, including, of course, the clergyman.

The getting-together of public library and church has possibly been hampered in the past by an idea, common to both librarian and clergyman, that religious bodies and their work ought to be ignored by all public bodies, and that this is in some way a part of our American system of government and public administration. It is, of course, a feature of that administration to treat all religious bodies with absolute impartiality; but that does not involve ignoring their existence any more than treating all citizens with impartiality involves the ignoring of the individual. One way

of being impartial, of course, is to turn one's back equally upon all, but that is not the only way. One may treat one's children alike by starving all of them equally, but our idea of impartial treatment would be better satisfied by an equality of adequate supplies.

It is time that the public library and the Church stopt the starvation treatment and began to mete out to each other a supply of the aid and good-will that each has at its disposal. Each has its fight to make against the forces of darkness; neither is in a position to neglect an ally.

THE TOLERANCE OF THE SEEKER

C. H. HOOVER, Philadelphia, Pa.

I. THERE is something suspicious about tolerance. So many people seem to have it. It must be pretty easy. And real virtues—are any of them easy? Besides, people seem able to be tolerant who are able to be nothing else. But real virtues do not flourish singly; they need support and grow up together, if at all. Yet tolerance abounds where no other virtues are discernible.

Few people to-day are ready to admit, even to themselves, that tolerance may be an evil; but many are uneasy about it. Tolerance has become too much the hall-mark of culture and good breeding to be attacked openly by any save the most temerarious. Present-day criticism is not loud but stealthy. Professors of literature, when boosting some especially intolerant age, lean forward over their desks and, in an undertone, confide their suspicions that our much-vaunted tolerance may after all be nothing better than indifference.

The trouble is that tolerance affects us differently in different people. In this man it seems specious, a mask for emptiness, or worse; in that other it seems altogether worshipful, the

crown of a noble character. How is this? Other virtues and vices do not thus, chameleonlike, change their appearance with their setting. Courage, always and everywhere, arouses admiration; and cowardice, disgust.

May it be that tolerance is neither a virtue nor a vice, not a trait of character at all? Perhaps it is simply a kind of behavior, and, like all behavior, good under some circumstances, bad under others; good, if it is prompted by good traits of character and leads to good results; otherwise, bad, but neither good nor bad in itself. This seems promising. At any rate, it explains and justifies our instinctive dislike of tolerance in one case and admiration of it in another.

"A kind of behavior." If so, then what kind? The word "tolerance" suggests bearing, enduring, putting up with something. The thing put up with seems to be a belief; not an injurious action, but a repugnant belief. It was Bruno's beliefs that the men of his day couldn't stand; if they had burned him for some action, we might consider them cruel but we would not call them intolerant. And Joseph Palmer, "Old Jew Palmer,"

whom the good people of Massachusetts fined and put into jail for wearing a beard; it was not really Palmer's beard that so incensed his contemporaries, but the belief which beard-wearing then symbolized. Twenty years later, when beard no longer meant Jew, many of his former persecutors indulged in growths of patriarchal grandeur. Men to-day, who are noted for their tolerance, resent injurious actions: sometimes they even have the offender put to death; they do not, however, feel themselves affronted or injured by beliefs opposed to their own beliefs, nor in the least disposed to punish those who hold them. In tolerant communities anarchists are not jailed for what they believe, but only for doing unlawful deeds or for inciting others to do them. Tolerance is the kind of behavior that puts up with every sort of belief: that does not make another uncomfortable (be it by the rack or by raised eyebrows) on account of his belief.

Men behave the same way for various reasons. There must be all sorts of tolerant behavior. A man may be tolerant because he has outgrown his belief and doesn't value it enough to fight for it. Or a man may be tolerant because his actions, or a course of life which he desires to pursue, are condemned by the current standard of good conduct; toward orthodox morality indeed he is fiercely intolerant, but toward all other standards—however whimsical—he is graciously indulgent; being himself in need of mercy he is ready to grant it; sincerity, he is fond of saying, is all that really counts. A man may tolerate a certain belief because he isn't interested in it; he neither believes nor disbelieves, but considers the belief in question to belong to a field of knowledge that is not worth investigating—spiritualism, say, or ecclesiastical dogma, or philology; the researches in

these fields, the proofs and refutations, the heartburnings and the wranglings he views as so much learned trifling, harmless but fruitless; he listens to the disputants with a gentle inward amusement and an agreeable sense of his own superior discernment of values; and he is well content to let whoso will imagine a vain thing. Then there is the man who behaves tolerantly because, on philosophical grounds, he holds all beliefs to be fundamentally untrue; the human form of consciousness, in his opinion, is wholly unable to grapple successfully with reality; beliefs may be better or worse in the sense that they lead to a better or a worse adjustment to the environing reality, but none but the most incorrigibly naive will seriously maintain that any human belief is a true account of reality; and surely none but the most absurdly officious will persecute his fellows for ignorantly or obstinately preferring a bad adjustment to a good one. Or, a man may play the skeptic to save himself the pain of thinking things out and of making inhibitions; the conclusions which the genuine skeptic has reached through much travail he accepts instantly and with glad acclaim; the truth, he insists, is a high mystery which only presumptuous fools will quarrel about; and forthwith he stops thinking and complacently follows his nose whithersoever it may lead. And there is the man whose tolerance is due to the great value which he puts upon the amenities of life; he is not without strong, decided beliefs, but he prefers to keep them out of sight and to acquiesce even in what his soul abhors, rather than give the conversation a tone too serious for perfect comfort or risk introducing a point of view that may create an angry clash of feeling, sulkiness, or silence in place of the good spirits and even temper in which he delights.

About all these kinds of tolerance there is something more or less unsatisfactory. Some of them arise from bad traits of character, such as indolence, narrowness, and insincerity. All of them result in discouraging the search for truth. The skeptic says right out that truth is impossible. The sluggard, the ever-amiable, and the self-indulgent man silently but emphatically maintain that other things are of more consequence. If these be the only kinds of tolerance, all who love truth and believe in the possibility of attaining to it should come out in the open, advance from uneasiness to hostility, and give tolerance no quarter.

But how about those other tolerant ones—those earnest, indefatigable thinkers and doers; those large-souled, clear-eyed ones—courageous, steadfast, sincere? What of them?

There must be another kind of tolerance.

II. These men seem to have beliefs which they prize highly. But they do not try to force them upon others; they are not even dogmatic or authoritative about them. In discussion they appear more desirous of learning the beliefs of others than of getting a hearing for their own; and when they do urge their own beliefs it is mainly to provoke others into a fuller and more precise statement. Their characteristic attitude is not that of men who have found the truth, but of men who are seeking for it, happily and hopefully seeking. Their own beliefs they plainly regard as truer than any they are yet acquainted with, but by no means wholly true; simply the best now available, to be faithfully lived out until better come into sight. They have the air of regarding everything as permanently an open question.

And aren't they right in this? Isn't everything really an open question, and must it not remain so? The

things that seem settled once for all, would they seem settled if all were known that might be said on the other side? Those beliefs about religion, ethics, politics, economics, art, that were so certain ten years ago, championed against all comers with such confidence—where are they now? Wholly incredible, some of them; the rest altered almost beyond recognition. And these present beliefs, will not they ten years to come, in the light of a still larger experience, be in need of further correction? And even those new beliefs of ten years hence, provided mental flexibility and growth continue, why suppose that they will be permanently satisfactory?

The trouble is that new knowledge does not mean merely an additional belief; it means a revision of the old beliefs—sometimes from the bottom up. It seems impossible to take things one at a time and learn all about them, for the second thing may reveal that the first has not been perfectly learned. A man is liable at any moment to stumble upon some unpretentious, innocent-looking fact that will shake the foundations of his life. Everything seems to hang together in such wise that to know one thing wholly you have to know all the rest. And all the rest is the infinite universe! To have one wholly true belief about anything, one would have to know the whole of that! Not bit by bit either, but the whole of it, with each part in its relation to all the rest, would have to be apprehended by a single act of consciousness! Plainly, wholly true beliefs are not the portion of us infinitesimals. Finitude, in viewing infinity, must of necessity see as through a glass—darkly. Until this finite shall have put on infinity, incertitude is the only rational attitude. Everything must remain an open question.

True, there is no escape from it! But, then, is such a situation toler-

able—to know that one's present beliefs are partly untrue and yet not to be able to detect any error? Would strong, decided action be possible? This line of conduct that now seems right will not seem right ten years from now. Why pursue it, then? Why work, struggle, and sacrifice for a delusion? Suppose a man admits that all his beliefs are partly untrue, could he persist in this admission with any happiness? Would not the temptation be irresistible to stop thinking and try to hypnotize himself back into the old conceit that his beliefs are somehow wholly true? Or, if not that, must he not, unable to advance a single step, miserably linger out his life at the cross-roads, vainly scanning the horizon for a sure sign?

Still, it is not so with these great ones. They must be stout of heart indeed. They do neither of these things. They prefer an intolerable truth to a pleasant fantasy, and would rather be at the cross-roads and know that they are there than be there and imagine themselves safely at home, at their journey's end. But they do not stay at the cross-roads. Having got their bearings as best they can, they take a chance, decide upon a road, and go ahead to the next cross-roads. And they seem to enjoy the risk they are running. These men are evidently not only stout-hearted, but full of the spirit of adventure. Seeking for truth is for them more agreeable, more exciting, than having it. It may be necessary to retrace their steps or cut across country, but the effort, in their eyes, has not been wasted; it is something to know that that way is not the right way, where the right way must lie has thereby become more clear. Nor are the lives of these men a mere tangle of loose ends, false starts, tasks begun and not finished. For they have a central purpose that is never abandoned. It runs beneath and beyond all their

surface purposes and unites them in an inner consistency—the purpose of eternally seeking, seeking for the truth —“made weak by time and fate,” but unalterably resolved “to strive, to seek, to find, and not to yield.”

And how loyal they are to each other, these seekers! How friendly and courteous! That is likely the most striking thing about them. Toward those who have stopt seeking—the snug, indispensable, little home-bodies—they are indulgent. Toward those who have stopt seeking and are trying to force others to stop with them, they are unmerciful. Toward all seekers, of whatever objects and ideals, they have abounding sympathy and eager interest. Difference of belief is for them no ground for cooling friendship. They recognize that these others have different beliefs because they have gone on different journeys; have seen, felt, suffered different things; their outlook on life and conclusions about life must be different. And these seekers recognize that they have much to learn from each other, much from every man about places inaccessible to any other man. For each one of them has lived a life that is not duplicated by any other life, is viewing the world from the summit of a hill of absolutely unique experience, has learned some truth or fraction of a truth outside the range of any other observer. They realize that if one could get imaginatively upon these hilltops and see and feel why those who live there believe as they do, it would be possible to correct many beliefs at once, without waiting for the slow enlargement of one's petty, personal experience. And that in proportion as one enters into the points of view of this noble company of seekers, dead and living, one approaches the absolutely true point of view, escapes almost from one's finitude. No true seeker regards his fellows as enemies, to be fought, con-

quered, and converted, but as honored friends who have labored and suffered not for themselves only, but for him also. To force one of these to abandon his belief would be to detach him from his past, to make his life broken and meaningless, useless for himself and for all others. The seeker is tolerant not from indifference, but from a sense of his own weakness, from reverence for the unique insight of his fellows and from gratitude for their help.

III. Now, how does the tolerance of the seeker compare with the other kinds of tolerance? The objection to the tolerance of the skeptic was that it discouraged the search for truth, since it is founded on the assumption that truth is impossible. The skeptic may be right; his assumption, at any rate, is perfectly permissible—incontrovertible, likely; but still it is an assumption, and not a necessary one. This is where Newman went wrong in his dislike of tolerance. The only kind of tolerance he recognized was that of the skeptic—the tolerance that implies one belief to be as true as another, and none of them matters very much anyway. The only alternative he saw, at least in religious matters, to the assumption that it is wholly impossible to know the truth was the assumption that by divinely appointed means it is possible to know the whole truth. He somehow missed the *via media*. For it is just as permissible and just as incontrovertible to assume that some measure of the truth is possible, that our eyes are not so hopelessly out of focus as to make us see everything wrong, but only that they are not strong enough to let us see everything at once. Which of these fundamental assumptions a man makes depends upon his temperament. The hopeful, happy, and adventurous, the seekers, the Ulysses-men, who "can not rest from travel" but must "drink life to the lees," will

not accept as a basis for their lives either the belief that no quest is worth while since nothing can be found, or the belief that no quest is worth while since everything has already been found. They will inevitably base their lives upon a belief that justifies seeking, that makes of truth something that may be successfully followed, even tho "like a sinking star" its course "lies far beyond the bound of human thought."

The tolerance of some men is attributed to lack of earnestness about their beliefs, to holding them lightly. Now a man's beliefs are the most precious things he has. If he holds them lightly, it must be because they don't really belong to him; he has inherited them, or outgrown them, or stolen them from some clever friend; they do not fit him: they are not his beliefs. But the beliefs of the seeker are made for himself and by himself: they are a perfect fit. From others he may have taken a hint or a suggestion, but the beliefs themselves were gradually shaped about him out of his very substance. And beliefs so made never lose their value; they may later be modified to fit a later growth, they never have to be wholly discarded. It is easy, tho, to mistake this calm, judicial attitude, this eagerness to do justice to the beliefs of others, this constant willingness to reconsider one's own beliefs. Carlyle mistook it badly. He saw in tolerance only a makeshift virtue, serviceable in an age when there is nothing worth being intolerant about. He lumped all the tolerances together and found something genteel, timid, and unheroic about them that set his super-serviceable spleen a-functioning. Vehemence is too often confounded with earnestness. Earnestness manifests itself in the patience, industry, and fidelity with which a belief is lived out. Mr. Shand laboring over his *Foundations of Character* through

twenty years—that is earnestness: yet there are no noisy claims about absolute truth, no trace of impatience with those who differ with his conclusions; he simply hopes that his “conclusions can be made use of and improved by others without being wholly discarded.” That is the tolerance of the seeker. And Josiah Royce, mastering the whole of human thought, and developing his beliefs in the light of that, yet never for a minute forgetful of his finitude, always alert to see the truth in another point of view and to find a place for it in his own, too eager for more truth to care about followers, quietly remarking to that group of young men impatient to go forth and teach the master’s doctrine: “After all, what one wants is not disciples but fellow thinkers.” It is thus that the seeker unites tolerance and earnestness.

Nor does the tolerance of the seeker mean haziness or indefiniteness of belief, a failure to think things through, a willingness to put up with the beliefs of others because one is not quite sure what one’s own beliefs are. Thomas Arnold, they say, got up out of bed every morning with the conviction that everything was an open question. Yet, once up and about, Arnold always had his answer ready, and it was often so clean-cut and decided as to alienate all parties and leave it solely his. A man may well believe that everything is an open question without believing that every answer is equally correct, without having any doubt about which answer, on the whole, is most correct. It is simply an outward tolerance of everything except intolerance that William James insisted upon. Inwardly, the most tolerant man need put up with no belief but his own.

Surely the tolerance of the seeker can not be reproached with being easy. Perfect tolerance in all directions requires traits of character

which usually come only through arduous self-discipline. It requires wise humility to recognize that one’s beliefs can not be wholly true. It requires the patience to wait for the slow enlargement of one’s experience. It requires a loyalty to truth, and a love thereof, proof against the vanity of having disciples and the popularity that waits upon speaking with authority.

IV. And now, what can be said for intolerance? How does the tolerance of the seeker compare with that? Dr. Bernard Iddings-Bell has a good deal to say for intolerance, and he is not afraid to speak out. Intolerance, he says, is a sign of spiritual health and is correlated with such desirable things as earnestness, definiteness, and constructive thinking, while tolerance is a mark of spiritual decay: it appears in ages that have lost their sense of certitude as to the truth, and this incertitude leads to a genial, lazy skepticism that tolerates every sort of belief.

The indictment is severe, and true, likely, of most kinds of tolerance. Some of its items, tho, quite obviously do not apply to the tolerance of the seeker. Constructive thinking? The seeker is constantly putting together two beliefs to form a third that is truer than either. Earnestness and definiteness? These qualities are associated as closely with the tolerance of the seeker as they can possibly be associated with intolerance. Genial? Yes, the seeker is apt to be genial; why not? Lazy? Never! Uncertain as to the truth? It can not be denied. In this point the indictment holds. The seeker is uncertain about the truth. But, after all, is that such a bad thing? It is plainly the only rational thing; if it should also be an unhealthful thing, breeding decay, that would be tragic indeed! Still, those who are certain do not always impress one with their health. Some of them seem quite static, even stag-

nant. They are no longer seeking: they have settled down and are taking their ease in Zion. They become excited, angry, and quite intolerant if one suggests that there may be other Zions as good, if not better, than theirs; but they refuse to look into it, sometimes, it almost seems, from fear that it may be so. When disturbed they utter piercing cries, emit sul-furous snorts, swell up, explode, thus giving sure proof that life is not extinct, but surely not proving that they are in good health. Now, the uncertain—at least the uncertain who are seekers—are not satisfied with the truth they have, they are ever expanding and reaching out for more; their Zion lies perpetually in the distance, and recedes forever as they move. If progression and growth are necessary for health, the uncertain are better off than the certain. It is persistent certitude that favors spiritual decay.

The intolerant are certain—not otherwise can their behavior be explained. Yet it is not fair to lump all the intolerant together. For there is more than one kind of certitude. One knows of a living certitude, a dead certitude, and a dying certitude. And this living certitude, tho. it holds thought stationary, somehow does not seem unhealthful. Tho, like all certitude, it is irrational, it does not seem absurd. It arises from admirable traits of character and leads, on the whole, to good results. Men who have this living certitude derive their beliefs not from the reason, but from some extra- (perhaps super-) rational source. They have attained their beliefs suddenly, at a leap, they know not how. All they know is that whereas before they walked in darkness, now they walk in light; what was inexplicable and meaningless is now plain and full of meaning. And they abound in gratitude, loyalty, and reverence toward the new belief.

They may even regard it as a divine revelation. "Whatever finds me," says Coleridge, "brings with it an irresistible evidence of its having proceeded from the Holy Spirit." To men in this frame of mind dissent is intolerable; it is the unpardonable sin. It denotes hardness of heart or pride of the intellect. Better a thousand times for the dissenter to suffer persecution than that he should continue in his ignorance and blasphemy.

With this living, inspired certitude, and its inevitable intolerance, few will be disposed to quarrel. Better, indeed, suffer some persecution than fail of the blessing or miss the chance of being stirred into seeing visions for oneself. Fewer still will be angry with an importunity that arises partly from a concern for the dissenter, from a love of him as well as of the vision:

"The love that follows us sometime is our trouble,

Which still we thank as love. . . ."

And who shall say that there is anything unhealthful or decadent about the certitude of inspiration, this mysterious activity of the whole man at white heat? But how about intolerance where there is no inspiration, the intolerance that persists after the vision has faded?

For unless one belongs to the blessed company of the seers and prophets, the vision does fade. New facts come into sight which the vision does not explain, which tend to refute the vision. The time arrives for testing out the vision and correcting its extravagances by the sober processes of the reason. And this is no easy matter. It is not easy to admit that the great light was in some measure miasmatic, fouled with human finitude; to admit that there may be some doubt about what one has been so positive—has even persecuted others for not accepting, has induced some to rest a portion of their life upon. The hobgoblin of inconsistency mows

and gibbers: "Will one ever be trusted again?" Small wonder if many a man violently puts his doubts from him and compels his reason to support the vision at any cost. Instead of superb, triumphant dogmatism we now have painfully constructed argument, the elaborate casuistry of the attorney, smug, complacent bigotry. This lifeless, putrefying certitude is beneath contempt, and the intolerance arising from it not to be borne.

Or, one may try artificially to prolong or revive the vision by a species of self-hypnosis. The remembered words of inspiration are repeated over and over again with increasing emphasis. One talks loud to keep one's courage up. As Nietzsche says of Carlyle: "He tries to deafen something within him by the *fortissimo* of his belief." A man is most offensively intolerant when he suspects that he may be wrong but has neither the power to quench his doubts nor the courage to yield to them. He tries to annihilate everything that reminds him of his doubts. He makes the dissenter uncomfortable, not from love of him or of the belief, but from fear and hate. This diseased certitude, unable either to die or to get well and refusing to pass into a healthy, wholesome incertitude, this pitiful positiveness with its angry, blustering intolerance, is a nuisance that no man need tolerate.

V. This age is called a tolerant age, and that an intolerant age. Ages of tolerance and of intolerance are said to succeed each other throughout time. But the tolerance here in mind can not be the tolerance of the seeker, nor the intolerance, the intolerance of inspiration. These two kinds of behavior are too difficult to have been practised successfully by the majority of the people of any age. Those who have habitually practised these two kinds of behavior have always been a small company, neither growing nor diminishing much from age to age. Yet it is to this small company that we owe such progress in truth as has been made. Other kinds of intolerance have held thought where it was. Other kinds of tolerance have discouraged thinking. Every real lover of truth will welcome in himself or in another that mysterious, inner illumination that transcends the slow, halting processes of the reason. He will be grateful for it, reverent toward it, and benevolently intolerant about it. Every real lover of the truth, when the inspiration has passed, will set himself to separate the truth of his vision from the error, will prepare himself for a new and truer illumination. But in the interims of these illuminations he will get what guidance he can from his reason and from the beliefs of others; he will try for the tolerance of the seeker.

THE EVOLUTION OF A VACATIONIST

The Rev. D. R. PIPER, Sardinia, Ohio

I WILL not say that they were all alike, those first high-minded vacations I took as a minister. But it must be confessed they now assume a drab monotony of similarity in my memory. In those days I had not answered for myself the question, Why is a vacation? I was dutifully profiting in my virgin pastorate from the advice of

others. Just as every soldier wears a uniform, so I had been taught that every preacher on leave goes to Estes Lake, or Winfield Park, or Northona Conference. And so I went also. Each summer I spent some fifty to one hundred dollars of my savings and assembled myself to hear other reverends and very reverends tell me what

I had been trying to tell my poor, benighted people about the gospel. I must acknowledge that they had a better way of saying it than I ever had, and thereby they succeeded in forcing upon me odious comparisons and making me wonder whether I had missed my calling. I also heard specialists in various lines of church endeavor, such as Sabbath-school organization, church-advertising, and finance—things my Greek-rooted and daghesh-fortified professors back at seminary had better have crammed into my skull instead of so many jots and tittles. And, having listened to their inspiring utterances and their see-how-easy explanations, I assiduously purchased the books they had written, which they had come there to sell. Then, after some hours of this, and a light luncheon, each day I donned my white pants and my rubber-soled shoes and sallied forth to yell “fifteen-love,” “thirty-love,” and “deuce” across a net at some other deluded dominie; or I jumped into the lake for a swim, or stepped into a canoe for a quiet paddle. Invariably I left the assembly-tent in the morning feeling that I was a failure in life. Invariably I came romping in from the afternoon’s recreation convinced that there was still some hope for me.

A fortnight each summer for several years I spent in this manner, being doused in the blues every morning and wringing myself out of them every afternoon, before the happy conviction dawned upon me that what little good I was deriving from this sort of thing was wholly attributable to the time I spent in the open air furiously seeking an antidote for the poison of the morning hours. The moment this thought arrived I was a redeemed man. I was set free from the conventions of ministerial vacationing. It dawned upon me—this happy discovery—just as the sun peeped through the misty film of the horizon on my last day at

Northona Conference. I rushed right out and procured a list of the publishers and titles of the books written by the men I had heard who had really said something. They never say anything, you know, except what they have published or are going to publish. With this list in my pocket I prepared to take my next vacation in my own little, original, unconventional way, and to make up for the high-brow things I should miss by reading the books instead.

What chains doth habit forge! A dozen weeks or so before the time for my usual August dissipations the announcements began to arrive in my mail. The Rev. Dr. Hullabalew was to be at Northona. Something inside me told me I had always possessed a desire to measure his stature with my eye and to listen to the stentorian drawl of his big English voice. I must go. The doctor might never cross the big pond again for the delectation of the American pulpit. And here was a folder announcing Jimmy Tuesday for a three-days’ engagement at Winfield. Again the still small voice reminded me that I had never heard Jimmy throw slang at God and mud at the preachers, and now was my golden opportunity. I was plainly weakening. In fact, my resolution was almost broken down, when a kind providence in two of its hidden ways reached down from above and grabbed me by the nape of the neck. Were I not a man of the cloth I should omit mention of providence and say that just at this crucial moment a note fell due which had to be paid, leaving me somewhat sunken and emaciated in purse; and that the official board suggested that, since we were planning to build a new house of worship in the autumn, it might be well for me to take my vacation a bit early, before any of the famous talk-fests began to shout. Thus was my salvation sealed.

I shall never forget the early morn-

ing of a June day when I slipt through the streets for my first original vacation-trip, looking furtively to right and left to see if any of my parishioners detected me. I had a sneaking, tail-between-legs feeling about it, somehow. I, who had always been seen in the garb of a gentleman, now wore a pair of duck trousers and a hickory shirt, the latter partially hidden beneath an old, threadbare, brown coat. My dome was adorned with a soiled panama hat which belonged to the tertiary period of my history. The twelve-year-old son of my landlord—wife and family were then an imaginary quantity—sat beside me, similarly triggered out. In front faithful Dolly, youthful in her ten summers, trotted along toward the south. Under the seat was our grub-box, behind it a bag of oats; while on it, and immediately beneath us, was a pile of blankets and water-proofs. You see, we were traveling buggy-de-luxe. At that time our church had not presented us with a jitney—and it hasn't yet. Besides, we were headed for the clayey, rocky hills, and in the perversity of my depraved mind I had figured out more fun and experience from traversing the landscape in this now primitive way than from lolling in a limousine.

The first evening we camped in a patch of timber on the edge of the level country. Having built a fire, I boiled the coffee in a clean tin can, cooked the potatoes in another, and toasted the meat on a green stick spit; while Sonny gathered leaves to fill the canvas bag which was to serve as our mattress. Supper over, and the dishes washed, we spread out a tarpaulin and on it placed our canvas mattress and our blankets. Then, drawing up the buggy so that the shafts projected over our bed, we supported them by two forked sticks driven into the ground, and spread over them our remaining tarpaulin so that it hung down to the

ground on either side. This done, having staked "Dolly" within eyeshot, we crawled in and slept "as snug as two bugs in a rug."

The next day we hit the hills and took to the unfrequented roads, expecting to find among them the most picturesque scenery, the most primitive people, and the best camping-places. In none of these were we disappointed. We had no difficulty in discovering barefoot women with corn-cob pipes in their mouths, or in accumulating a rich variety of "English as she is spoke." We found a genuine hospitality which made it easy for us to replenish our larder, tho it was not always so simple to get grain for the mare. The frequent streams afforded us almost daily baths. But the bridges were not numerous, and I offered a prayer of thanks that we were not in a gas-wagon when, one evening an hour before sundown, after following a winding, turnless road for miles, we reached a swollen creek and were confronted with a sign scrawled in hill-country penmanship, "Bridge Out." We started to ford, got into mid-stream where the water reached the mare's flank, and where she came to a full stop with a big log in front of her, over which she could not step. Made dizzy by the swirl of the water, she became frightened and began to tremble in every sinew. I disrobed and, jumping into the "swelling tide," after a half hour of it managed to lead her safely around the obstruction to the other bank. All the while two natives stood on the shore enjoying our unclerical predicament. Several episodes little less thrilling kept life from becoming monotonous. And after eleven days of wandering I returned to my people and my tasks hardened in muscle, chock-full to the neck with vim, and plunged into the best six months of labor I have ever done.

Since that I have taken two notable

vacations. One was a seven-hundred-mile ride on a bicycle, the other a two-hundred-mile ramble afoot. My wheel trip took me twice across Missouri. I pedaled from Quincy, Illinois, to St. Joseph, Missouri, and back again by a different route, covering twenty-five to forty-five miles a day, according to my mood, lying over two days at a farmhouse on account of rain and muddy road. I could not carry a very cumbersome load, and so on the first half of the trip, while I cooked over an open fire, I invariably slept in village hotels. It was August and very torrid, and frequently the rooms were so equatorial that sleep before midnight was impossible. Since I did my traveling early in the morning and late in the evening, going into camp during the heat of the day, it was imperative to make the most of the early part of the night if I were to have a full rest. Driven by the exigency of the situation, on the first night of the return journey I timidly ventured to try a straw-stack, and thereby discovered the sleeping-quarters par excellence for the heated season. Threshing was in vogue and the straw was new and clean. Never have I been more refreshed than when I awoke at four o'clock from that initial experience with "weary Willie's" favorite form of bedstead. Thereafter, through the rest of my journey I frequented the straw-stacks, often riding an hour or more into the night to find one rather than accept the too warm hospitality of a village inn. At first I was haunted by the fear of feeling a canine tooth in the night and my trouser-seat. Against such a catastrophe I guarded by placing my upturned wheel between myself and the outside world, and laying within easy grasp a bludgeon improvised from an old bicycle-chain. But not once was I molested.

The cycle trip had one disadvan-

tage. For the sake of good traction I had to traverse the most traveled highways, and so missed the joys of contact with the wild and primitive. Accordingly, the next year, having reached the straw-stack stage of my evolution as a vacationist, I determined to lay aside every weight and strike out afoot. Thus, unbeset by hindrance, I could cross fields, explore timberlands, and penetrate into the hills at pleasure. To harden myself I took several hikes in the fortnight preceding my departure. These were graduated in length, the first being a three-mile jaunt to see a country parishioner, the last a round trip of eighteen miles to a neighboring town. My ten-days' ramble was a most delightful and productive wandering. I experienced but one difficulty, and that was with my veracity. When I begged a drink or bought food from a countryman and was asked where I lived and what my occupation, at first I naively answered that I was a minister. The looks of incredulity and suspicion which followed this truthful answer were very painful to see, and I soon, on similar occasions, found myself performing mental and verbal gymnastics to avoid telling the truth and at the same time fall short of violating the Lord's commandment. This and my struggle with zipping insect-*Zeppelins* one sultry night constituted my sole grievances.

It is a long way from sitting in immaculate linen and listening to some D.D. with a reputation for piety and eloquence to strolling through the timber in a hickory shirt listening to the birds and sleeping in the aisles of God's first temples. But I have been over the whole road and I feel that at last the true vacationist has been evolved in me. I may add that, D.v., my next fortnight off will be spent floating down the Mississippi in a john-boat, camping on sand-bars,

fishing, and visiting quaint old towns. If, some warm, sultry Sabbath morning in August, some river-village pastor less fortunate than I wipes the

perspiration from his spectacles to discover in the pew in front of him a hickory-shirted, auburn-haired, sun-burned chap, he may know it's "me."

THE DISPUTED CLOSE OF MARK'S GOSPEL

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I. INTERPOLATIONS IN THE NEW TESTAMENT: Textual criticism is considered a dry subject by most people, whether it be concerned with the text of Homer, Shakespeare, or Mark, but it is a necessary science. There are many who recall the sensation created when the Revised Version was printed without John 5:4 (the angel stirring the water), Acts 8:37 (the demand for the eunuch's confession), and 1 John 5:7-8 (the famous passage about the Trinity). And yet no one to-day dares claim the genuineness of these passages, which are found in the *Textus Receptus*. The addition in 1 John 5:7-8 "never was a part of the Greek New Testament and should be omitted from it as if Erasmus had never been brought to print it. It should be left out without word or sign that any false word ever had been there" (Gregory, *The Canon and Text of the New Testament*, 1907, p. 517). It seems reasonably certain also that John 7:53-8:11 (the story of the woman taken in adultery) is not a part of the gospel of John. The evidence against it is overwhelming, and yet it is almost certainly a true incident. The verdict of Gregory may be accepted again: "I do not doubt that this story is a true story and that it has exercised its charm in oral and then in written tradition since the day on which the woman stood before Jesus" (*ibid.*, 513). We must remember that the gospels do not undertake to tell all that Jesus did and said. There are numerous interpolations in various manuscripts of the New Testament, some of them

very interesting. It is not to be wondered at that during the long centuries some scribes made marginal notes that crept into the text. D. L. Moody marked his Bible from end to end. It is one of the treasures to see at Northfield. The great number of Greek manuscripts of the New Testament, some of them very early, make it possible to eliminate most of the additions with great ease.

II. THE DIFFICULTY ABOUT MARK 16:9-20: This is the chief textual problem in the gospel of Mark and, one may add, in the New Testament itself. The length of it makes the loss of it serious and it seems to leave the gospel a torso. A long and furious battle has raged round this problem, the smoke of which may be said to have finally cleared away. Great scholars championed its genuineness, such men as Bengel, Eichhorn, Scholz, De Wette, Olshausen, Bleek, Lange, Ebrard, Scrivener, Canon Cook, Salmon, E. Miller, Belser, and in particular Dean Burgon, who thought that his book, *The Last Twelve Verses of S. Mark*, settled the problem. "He assailed those who were for removing these verses from the text, and, as he believed, smote his antagonists hip and thigh with a great slaughter" (J. Rendel Harris, *Sidelights on New Testament Research*, p. 86). But critical scholars have found it very hard to get away from the calm and judicial survey of all the facts by Hort in his "Notes on Select Readings" (pp. 28-51), *Introduction and Appendix to the New Testament in the Original Greek*, in which he sums up against

the genuineness of Mark 16:9-20, but holds it is a very early addition. Gregory is positive that textual criticism has shown that this passage has "no right to a place in the text of the New Testament" (*op. cit.*, p. 511). Maclean (*Mark's Gospel*) thinks "that neither the supporters nor the impugnors of the present ending have quite done justice to the strength of the arguments on the other side." John A. Broadus held that the problem had not been solved, but that at least the passage was too doubtful to use in exposition as authoritative. Maclean, however, adds: "The difficulties on neither side can be neglected. But our verdict must be given after weighing probabilities, and to the present writer they seem overwhelmingly to preponderate against the Marcan authorship of the last twelve verses, or even against there being a real ending of the gospel at all." Let us, then, see precisely what the situation is. There is a positive romance about the close of Mark's gospel.

III. THE SHORT ENDING: Did Mark's gospel end at 16:8? If so, it ended thus: "And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid." Surely this is an astonishing conclusion for a gospel that tells the story of the risen Christ. "It is inconceivable," Maclean argues, "that 16:8, with its abrupt and inauspicious *ephobounto gar*, could possibly be the end of a gospel; indeed, it seems to stop in the middle of a sentence." J. Rendel Harris is sure that two more words were written by Mark anyhow: "I am not going to speculate on these matters further than to tell you the first two words that will be found on the missing leaf, if it should ever be recovered. The narrative went on like this: (For they were afraid) of the

Jews." However, Prof. J. H. Farmer ("Mark's Gospel," *International Bible Standard Encyclopaedia*) thinks that "it is just possible that the gospel did end at verse 8. The very abruptness would argue an early date when Christians lived in the atmosphere of the resurrection and would form an even appropriate closing for the 'Gospel of the Servant.' A Servant comes, fulfils his task, and departs—we do not ask about his lineage nor follow his subsequent history." The fact that we can not hold to either of the longer endings for Mark, Plummer holds to be conclusively shown: "That neither of these endings is part of the original gospel is one of those sure results of modern criticism which ought no longer to need to be proved" (*Cambridge Bible for Schools and Colleges, Gospel According to St. Mark*, p. xxxix). The evidence for the short ending is strong. The two oldest and best Greek manuscripts of the New Testament, Aleph (Codex Sinaiticus) and B (Codex Vaticanus), stop with verse 8. B has a blank space, which shows that the scribe knew of the longer ending but concluded not to give it. The Sinaitic Syriac stops also at this point as does the margin of the Harclean Syriac. The best manuscripts of the Armenian and some of the older Ethiopic manuscripts likewise end with verse 8. Eusebius says that "almost all the Greek copies" are without further ending. Victor of Antioch, who wrote the earliest known commentary on Mark, stops his comment with verse 8. Some of the Greek manuscripts (cursives) that give the longer ending say that it is not found in other manuscripts. The cursive Greek manuscript 22 marks "End" after verse 8, according to "some of the copies," but adds that "in many" the regular ending is found. Similar comments appear in 1, 20, and nearly

thirty other cursives. L gives two other endings and so really favors neither, tho apparently not satisfied to stop at verse 8. Thus a very strong case is made out for having no ending other than 16:8. And yet one can not help wondering if something has not happened, if Mark really meant to end his gospel here.

IV. THE INTERMEDIATE ENDING: Four Greek uncial manuscripts (L, Υ , Φ , Ψ), the Greek cursive 274 (margin), the old Latin k, the manuscripts of the Memphitic, and several of the Ethiopic manuscripts give the following for Mark's gospel after 16:8: "And they reported briefly to Peter and those in his company all the things commanded. And after these things Jesus himself also sent forth through them from the East even to the West the holy and incorruptible message of eternal salvation." The four uncials belong to the eighth and ninth centuries and L is the only one of value. "L virtually closes the gospel with verse 8, and gives this shorter ending as current in some places, and then the longer ending as also current" (Gould, *International Critical Commentary, Mark*, p. 302). L thus gives three ways of ending Mark. The other manuscripts also give the ending above as an alternative to the long ending (the *Textus Receptus*). The Old Latin k has this intermediate ending alone. But "no one maintains its genuineness; it is clearly written as an end to the gospel and is not an independent fragment" (Maclean, *Dictionary of Christ and the Gospels*). Swete (*Mark*, p. xcix) thinks that the archetype of L, Υ , Φ ended at verse 8 with "for they were afraid" and that "the scribes have added on their own responsibility two endings with which they had met in other MSS., preferring apparently the shorter one, since it is in each case placed first." Hort (*Introduction*,

pp. 298f.) thinks that this little paragraph bears some resemblance to Luke's prolog to his gospel (1:1-4). The date was clearly early, but "it was overshadowed almost from the first by the superior merits of the longer ending" (Swete, *op. cit.*, p. cii). However, since no one now holds it to be genuine, we need not tarry longer over it.

V. AN EXPANSION OF THE LONG ENDING: The Washington manuscript of the gospel (W) has "after Mark 16:14 a remarkable apocryphal addition, hitherto only partially known from a reference in Jerome (*Contra Pelag.* ii. 15)." So Kenyon (*Textual Criticism of the New Testament*, p. 115) describes the rather startling expansion in this manuscript (Freer Gospels or W) which has given a new turn to the discussion concerning the close of Mark's gospel. America has reason to be proud of the possession of this valuable document, due to the generosity of Mr. C. L. Freer, of Detroit. Professor H. A. Sanders, of the University of Michigan, has issued a *Facsimile of the Washington Manuscript of the Four Gospels* (1912) with an Introduction. He places the date of the document as in the fourth or fifth century, probably the fourth, and thus ranking in age with Aleph and B. Professor E. J. Goodspeed, of the University of Chicago, has made a collation of *The Freer Gospels* (1914) with the text of Westcott and Hort.

"Two lacunæ now occur (John 14:25—16:7; Mark 15:13-38), caused by the dropping out of two leaves. 'The remainder of the MS. is so perfect that there is rarely a letter missing or indistinct.' That it was much revered in the early centuries is proved by the blots on it when in ancient time the tallow dropt from candles while it was being shown to visitors, or the early saints were studying it" (Cobern, *The New Archeological Discoveries and Their Bearing Upon the New Testament*, 1917, pp. 163f.).

Cobern rightly terms this a "spectacular reading":

"And they defended themselves, saying: This world of lawlessness and of unbelief is under Satan, which does not suffer those unclean things that are under the dominion of spirits to comprehend the true powers of God. On this account reveal thy righteousness now. They said (these things) to Christ. And Christ replied to them: There has been fulfilled the term of years of the authority of Satan, but other dreadful things are drawing nigh (even to those) for the sake of whom as sinners I was delivered up to death in order that they might inherit the spiritual and incorruptible glory of righteousness which is in heaven."

No one maintains that this rather florid passage belongs to the original Mark nor even to the original form of the long ending of the *Textus Receptus*. Kenyon seems justified in alining it with the "apocryphal" additions. It does not stand in the same category as John 7:53-8:11, which is almost certainly a true incident. Coburn (*op. cit.*, p. 164) is probably correct in calling it "a marginal note which came from very early times and crept into the text." In the Washington Manuscript the order of the gospels is Matthew, John, Luke, Mark. Gregory (*Das Freer-Logion*, 1908) thought it important enough for a monograph.

VI. THE LONG ENDING: This is the current text for Mark 16:9-20 as we have it in our editions of the New Testament.

"The longer ending, as we have it in our Bibles, requires a longer discussion, because the strength of the case against the genuineness of the familiar words is still very imperfectly known, and because the other side has been fiercely defended by Burgon, and is still upheld as correct by Scrivener-Miller, Belser, and some others" (Plummer, *Commentary on St. Mark in Cambridge Bible for Schools and Colleges*, p. xi). "When we examine the external evidences, the question seems at once to be decided in favor of the disputed twelve verses" (*ibid.*, p. xli).

With the exception of Aleph, and B, which have no ending, and L, γ^1 , p, π , which have both endings, "the longer ending follows verse 8, without a break, in every known Greek MS." (Plummer) outside of the cursives mentioned above. It appears in most

of the Old Latin manuscripts, in the Curetonian Syriac, in the Memphitic and in the Gothic versions. Irenæus quotes verse 19 as part of the gospel of Mark, and thereafter it is frequently referred to by Christian writers.

I do not, however, agree with Plummer that "this external testimony to the genuineness of the twelve verses seems to be not only conclusive, but superabundant." Manuscripts have to be weighed and not merely counted.

Plummer rejects the passage in spite of that strong statement. Any passage in the gospels that is not supported by Aleph and B, L, Sinaitic Syriac, k of the Old Latin manuscripts, is far from having it all one way. Besides, the existence of two of these added endings (really three, counting the logion in the Washington Manuscript) discredits each of them. When the external evidence is classified by Westcott and Hort, dropping out the Syrian class of late documents and admitting mixture between the Alexandrian and the Western classes, we have at bottom a conflict between the Neutral and the Western classes, with the presumption in favor of the Neutral class (Aleph, B, L). "On appealing to internal evidence of classes the apparent conjunction of Western and Alexandrian witnesses is discredited, and we must decide that the genealogical evidence is in favor of omission" (Warfield, *Textual Criticism of the New Testament*, p. 201). When we turn to internal evidence the case against the passage is very much strengthened, "proving conclusively that these verses could not have been written by Mark" (Gould, *Commentary*, p. 302). Verses 8 and 9 do not really fit together. This closing paragraph has a number of non-Marcian words ($\alpha\pi\iota\sigma\tau\acute{\epsilon}\omega$, $\epsilon\delta\omicron\mu\alpha\iota$, $\mu\epsilon\tau\alpha\ \tau\alpha\upsilon\tau\alpha$, $\kappa\omicron\pi\epsilon\upsilon\omicron\mu\alpha\iota$, &c.). These are Johannine, but not Marcan. The style is less vivid and more didactic. "The historian has

given place to the theologian, the interpreter of St. Peter to the scholar of St. John" (Swete, *Commentary*, p. ciii). There is every evidence, therefore, that we have here an independent composition, a sort of early epitome of the appearance of Jesus, after the order of the documents used by Luke to which he refers in his gospel, 1:1-4.

So far, critics had come with surprising unanimity when "in November, 1891, Mr. F. C. Conybeare found in the Patriarchal Library of Edschmiazin an Armenian MS. of the gospels, written A.D. 986, in which the last twelve verses of St. Mark are introduced by a rubric written in the first hand, '*Of the Presbyter Ariston*'" (Swete, *Commentary*, p. ciii). Who is this "Presbyter Ariston" who is here said to be the author of the long ending of Mark's gospel? "So here at last was the missing evidence for the authority of the last twelve verses, and a discovery for critical confirmation which should be the end of all strife" (J. Rendel Harris, *Side-lights on New-Testament Research*, p. 92). Professor Bacon had suggested that the Armenian scribe had been reading the "History" of Moses of Chorene and understood him to affirm that Hadrian made Aristo of Pella the secretary of Mark when he made him bishop of Jerusalem, and never attributes the appendix to Mark's secretary. Harris replies about this ingenious theory: "Everybody misunderstands everything" (p. 96), and dismisses the conjecture. The usual interpretation to-day is that the Armenian scribe had in mind the Aristion whom Papias mentioned in connection with the Presbyter John (probably the Apostle John). If so, then this Appendix comes from a disciple of the Apostle John and the Johannine style is explained. Harris says: "There does not seem to be much room for hesitation," and Plum-

mer agrees (p. xliv). Gregory is positive that now we know the author of this addition to be the Aristion of Papias. "A few years ago no one could answer that question. Now we can answer it" (*Canon and Text of the New Testament*, p. 511). Gould objects to the character of some of the items in Mark 16:9-20: "But the taking up serpents and drinking of deadly things without harm belong strictly to the category of thaumaturgy ruled out by Jesus" (*Commentary*, p. 303). Swete draws this conclusion:

"When we add to these defects in the external evidence the internal characteristics which distinguish these verses from the rest of the gospel, it is impossible to resist the conclusion that they belong to another work, whether that of Aristion or of some unknown writer of the first century" (*Commentary*, p. cv).

Rendel Harris calls this "excess of caution." Mark had more than one manner, we may admit. Salmon (*Introduction to the New Testament*, p. 151) pleads that "we must ascribe the authorship to one who lived in the very first age of the Church. And why not to St. Mark?" To be sure, if Mark made several editions of his gospel, as Holdsworth argues (*Gospel Origins*, p. 115), he may have added this ending to the last one. But even so, there would still be the difference in style to explain. The notion that the Petrine material gave out at 16:8 assumes that Peter wrote out his recollections, which is not what tradition says about it.

VII. A LOST ENDING: So far, we have considered the possibility that Mark's gospel stopt at 16:8 without further ending. But Rendel Harris will have none of that.

"We are aware now that the gospel is shorn of its last twelve verses and ends abruptly with the words 'And they were afraid'—which is not a literary ending nor a Christian ending and can hardly be a Greek ending: so that we are obliged to assume that the real ending of Mark is gone,

and speculate as we please as to what has become of it and what it was like" (*Sidelights on New-Testament Research*, p. 87).

I do not myself feel quite so sure as Dr. Harris that the gospel did not end with 16:8. It may not be literary and it is rather free Greek (vernacular *Koine* such as Mark used), but it is certainly Christian, for it establishes the fact of Christ's resurrection with the restoration of Peter to favor. The fear of the women does make a rather depressing close, but we do not know what Mark's motives were, if he closed here. It is possible, of course, that Mark meant to write more and never did, being interrupted by a journey or even by death. "This supposition is against the ecclesiastical testimony which makes Mark finish his gospel and, in some cases, makes him take it to Egypt" (Maclean, in *Hastings' Dictionary of Christ and the Gospels*). It is possible that the last leaf of the autograph was lost before there were any copies made of it. In the papyrus-roll the outside leaf would be the first to be torn off. It is common enough with us for the last leaf of paper-bound books to be lost. "Why Mark's gospel has come down to us incomplete, we do not know. Was Mark interrupted at this point by arrest or martyrdom before he finished his book? Was a page lost off the autograph itself? Or do all of our witnesses carry us back only to a mutilated copy short of the autograph, the common original of all of them, so that our oldest transmitted text is sadly different from the original text?" (Warfield, *Textual Criticism*

of the New Testament, p. 204). Shall we stop with this critical *impasse*? Plummer argues that, as no one defends the intermediate ending as genuine, "we may hope that the time is near when it will be equally true of the longer and much more familiar ending" (*Commentary*, p. xxxix). We must, in that case, treat the longer ending as instructive, but not a part of Mark's gospel. "A Christian may read, enjoy, ponder them, and be thankful for them as much as he pleases" (Gregory, *Canon and Text of the New Testament*, p. 513). "No one thing in reference to the gospel of Mark could afford the textual critic greater pleasure than the finding of the words with which Mark continued the text after γάρ and finished his gospel" (*ibid.*).

Will it ever happen? Who can tell? Stranger things have already taken place in modern research. If Mark did write more for his gospel and if copies were made of the autograph before it perished and before that leaf or leaves disappeared, then some day we may see the true ending of Mark's gospel. "I regard it nevertheless as one of the possibilities of future finds that we receive this gospel with its own authentic finish" (Gregory, *op. cit.*, p. 512). Dr. Gregory has been killed in battle in France and he did not live to see the discovery for which he longed and looked. With his dying wish we close this article: "Mark has been connected with Alexandria. May Grenfell and Hunt add to their numerous gifts the close of the original Mark from an Egyptian papyrus!"

COMMENT AND OUTLOOK

By OUR LONDON CORRESPONDENT

The Passing of Canon Scott Holland

By the death of Canon Scott Holland the Church of England has lost a leader whose influence extended far beyond her borders. He left a deep mark upon a whole generation of preachers and workers. A High-churchman, he, like others, fell heir to the Oxford movement when it was beginning to lose its pristine power, and he infused into it that sympathy with intellectual problems and that passion for social righteousness which still characterize the best thought of that school. He saw the peril of the intellectual hardness and moral aloofness which marred the influence of Liddon, and his inspiring influence came as a breath of spring to minds that had eagerly sought spiritual health and power in a great movement, but found it pale and sickly with "an air of being adapted only to the elect." His preaching was dynamic, and he was master of a flexible and arresting style. Indeed, had his literary output not been so nearly confined to volumes of sermons, critics might have ranked him as one of the great modern masters of English prose. Through his bright and stimulating monthly, *The Commonwealth*, he gave to thousands a new conception of the social implications of the gospel, and his "Monthly Notes" in that journal were eagerly looked for by thoughtful men of all schools. A leader in social movements, a most effective speaker, and a teacher of high, inspirational force, he lived out his creed, giving away in charity almost the whole of his official income, and "ennobling life's daily work and rest by the spirit of Christianity as the Bible ennobled common English." His passing, at the age of seventy, with the Oxford he loved on the eve of the great change that must come to university life after the war, he stands for the close of a fruitful and noble period of English churchmanship.

Jericho Through the Centuries

Mr. E. G. Harmer discusses, in *The Christian World*, the half-forgotten history of places which the march of the British army in Palestine is once more bringing into prominence. Writing on Jericho, he traces the history of the town as illustrated by the Austrian excavations which Dr. Sellin pub-

lished a year before the war. The excavations go to show that between the days when Lot made choice of the fertile plains of Jericho and the coming of Joshua, the Canaanite used it as a station on the caravan routes from Joppa and Gaza to Damascus and the Euphrates. The ruined dolmenic structure embedded in the city foundations shows the influence of the megalithic civilization, remains of which are found in Ammon and Moab; the story of Rahab tells us that flax was made into ropes at Jericho; and the Achan story shows that the caravan trade brought thither Babylonian mantles of dyed and patterned linens and that a gold currency was used by the more successful merchants. Everything points to a long period of commercial prosperity during which a comfortable community had no ambitions beyond the material interests of trade. Here lies the key to Jericho's weakness. Strong in peace, its walls could not endure the shock of war. When it lost its trade it fell on evil days until, under Ahab, Hiel came down to repair its broken walls. Whether he sacrificed his sons at the foundation of his structures is uncertain; that such sacrifices were not unknown is revealed by the excavations. The Jericho of Zacchæus and Bartimæus still awaits the excavator's trowel; that of crusading times lies buried beneath the squalid village of to-day. The monks sell a "home-made" substitute for the balm of Gilead, and the ruined aqueducts set up by Saracens for the irrigation of sugar-cane remind us that the first sugar tasted in England was brought back by the crusaders. To-day our armies have swooped down upon the spot where Elijah was fed by the Bedawi ravens, and followed the track of Lot and Joshua, and once more the strategic weakness of the old city has been revealed.

Has the Church Really Failed

Amid the chorus of self-criticism and depreciation which at this day comes from all sections of the Church, it is refreshing to find *The Church Times*, the organ of Anglo-Catholicism, sounding a more cheering note, and that without the least taint of ecclesiastical complacency. It fully admits the failures and weaknesses which have

marred, and still mar, organized Christianity. "But," it asks, "when we speak of failure in a sweeping, wholesale way, what precisely do we mean by it?" Does success mean popular preaching and crowded churches? That may simply be a testimony to the power of eloquence, and it certainly tends to make us forget that the Church's mission is not fulfilled by giving a weak tincture of religion to the greatest possible number of people. If the Church is there to give a message, a gospel, to the world, and if she delivers it without fear or favor, she is doing her work. The great question is, therefore, whether her witness has been imperfect and timid or not. Upon that question the verdict of failure or success will depend. But that is not the standard by which the supercilious critic or the man in the street measures her success or failure. Dealing with the contention that many of the finest spirits have been alienated by the way in which certain doctrines have been preached, and that thousands are outside the churches through misunderstanding, it says bluntly, "It may be so, but for one person who rejects Christianity because he misunderstands it there are ten who reject it because they understand it too well; because they understand that it involves penitence and an unending warfare against the world, the flesh, and the devil." This statement might easily be criticized as far too harsh and sweeping; yet it lays a finger upon our chief weakness. Whether we claim to be orthodox or liberal in theology, we still lay far too great a stress upon intellectual and emotional appreciation. Christianity is a call to war and the natural man prefers an ignoble peace. That is a bed-rock fact which no amount of theological reconstruction can affect, and the more we realize it the more chance we shall have of true success.

Moral Problems at the Front

When Mr. Macpherson, Under-Secretary of State for War, defended the existence of

maisons tolérées at the front by saying that he did not think, "human nature being what it is, that it was such a bad thing to have certain houses in which women were registered and 'kept clean,'" he little guessed how strongly the tide of British opinion was set against such a degrading doctrine. Protests from the press, religious and secular, from every type of humanitarian organization, from soldiers, and from the general public were so forcible, and so evidently meant business, that Mr. Macpherson had to state in the House within a very short time that these licensed brothels had been put out of bounds for our soldiers. Throughout the controversy nothing has been more significant than the way in which French opinion, which we are accustomed to stigmatize as lax, has gone dead against these houses. "If such a place is really needed for the British soldiers," protested the inhabitants of a French town in which a *maison tolérée* had been established, "let it be put in some obscure corner near their own camp." And French medical men who had been told off to examine these unfortunate girls have described the obligation of these periodical examinations as "prodigiously degrading, debasing, and terrible." Speaking at a meeting of the Association for Social and Moral Hygiene, Miss Maude Royden, Dr. Fort Newton's assistant pastor at the City Temple, said that if any British woman really believed that these houses secured safety from disease for herself and her children—and medical testimony had abundantly proved the contrary—let her herself volunteer for the sacrifice. We pour contempt upon the man who allows others to go out and fight and die in his stead. The whole controversy has resulted in a complete victory for the ideals of moral purity. Incidentally it has revealed the welcome fact that the moral standard of our troops is higher far than that of certain officials. Said a British general who has been in the war from its beginning, "The Sir Galahad of this war is the private soldier."

Editorial Comment



THAT the great war in which civilization is now involved will effect radical changes in every department of life is certain. Since education, by its very nature, must more or less closely epitomize the activities of civilization as a whole, it is equally certain that the training of children in the schools is likely to be among the most radically affected of our social institutions. War being a life-and-death struggle is a crisis of supreme significance, and any such crisis must reveal anew the needs of a nation and the adequacy or inadequacy of its institutions in meeting such needs. Here, perhaps, is our best clue in seeking to learn the probable changes that the war will make in education.

The World-War and Education Among numerous needs of the United States revealed by the war there are two that are outstanding and compelling in their significance. First is the need of greater unity of national feeling and ideals. Nothing is more startling and threatening at the present crisis than the evidence of large masses of people in our midst who are aliens in a sense we have not before realized. Our nation is clearly not so homogeneous as we had believed. There are literally millions of our population who are citizens of foreign countries in sentiment, customs, and ideals, if not in allegiance. This fact the education of the future must face and handle with intelligence. The children of the United States must be made a homogeneous population in language, traditions, customs, sentiments, ideals, and practises, at least as affecting citizenship. No schools, no teachers, no text-books should be allowed to exist that will not squarely meet the test of a real American citizenship.

Again, there has been revealed the need of greater technical efficiency among our people as a whole and among our educated classes especially. The age-long struggle between general culture and a practically efficient scholarship has reached its culmination in all countries involved in the world-war. So-called culture is frequently seen to be vague, dilettante, and useless, at least for great social exigencies; and this is particularly clear in the light of the present crisis. The men and women who are anxious to do something to help win the war, and yet are lacking in any real fitness for the task they want to perform, are legion. In the colleges, especially, the young men and women of the general culture courses are often distressingly incompetent to do much of anything that will satisfy their patriotism. And yet, on every hand, there goes forth the call for technically efficient help in munition-factories, shipyards, agricultural activities, and the like. All this great national need for technical experts, for men and women who can do some one thing of significance for social welfare during such a crisis, indicates that our children and youth must be educated differently in the future. Every boy and girl, whatever they may be given in the way of so-called culture, should be trained to do something vital for the sustenance, maintenance, and protection of themselves and of society. Culture itself must be conceived in more fundamental terms and must cease to spurn the utilities of human existence. The very things that men and women in these days ought to be able to do for themselves and their country give us the clue as to what must constitute the elements of

the culture of the future. This must surely include, for every child and youth, some form of technical skill cultivated parallel with the standard educational branches.



THUS the world is crying out in the suffering of great travail. And prophets at every corner are telling us that a better age is soon to be born.

This is taken as a matter of course. Expectation is screwed so high in some quarters that there is bound to follow a sickening sense of disappointment. In the meanwhile suffering humanity is being overwhelmed with all sorts of obstetrical advice. When shall we have relief? When we are ready for it, and not before!

The universe is big, and creation travailed and groaned even in Paul's time. We hear people everywhere talking as tho we were going to enter the happy, happy land to-morrow. Human nature does not change over night, and the raising of false hopes only discredits the prophets. Much needs to be done before we shall deserve living in a better world. For, in the last instance, we shall have, as we always have had, just as good or as bad a world as we deserve. Tennyson's words on the evolution of the individual are prophetic of what humanity itself must expect to pass through:

"The Lord let the house of a brute to the soul of a man,
And the man said, 'Am I your debtor?'
And the Lord—'Not yet: but make it clean as you can,
And then I will let you a better.'"

When we have made this world as clean as we can we shall be fit for something better—and we shall have something better.



A MAN'S horizon, the boundary-line of his life's interests and activities, wide or contracted, is the measure of his character as princely or petty, and of his life as rich or poor.

Horizons There are horizons of sight and horizons of thought. Animals see only the visible horizon; man sees the invisible. His thought-horizon includes his future years and his plans for their employment, "As a man thinketh in his heart, so is he." A citizen of God's world, he should think accordingly. The difference between an animal and a man is in the horizon of their active interests. The difference between the nominal and the actual disciple of the Savior of the world is in the horizon of their interest in the world as the subject of his salvation. This horizon, large or scant, is of three kinds—intellectual, moral, spiritual.

1. Knowledge of the world as needing salvation. Missionary journals report its needs in details that appeal to sympathy and beg for relief. Missionary work is part of every Christian's business. That many professedly Christian people—so scant their intellectual horizon!—do not care for it enough to read reports of it as regularly as they read the newspaper is a notorious fact. So its pitiful needs go half-supplied. What are these willingly ignorant Christians but half-way Christians?

2. Morality according to Christ. An eminent British bishop said not long ago: "The majority of Christian people do not seem to know what Christian morality really is." Too many rest content within the narrow

horizon of customary morality, where the selfish are reckoned moral if free from vice. Indulgent to their own moral blemishes, not intent on the ideal morality that Jesus blessed for its hungering after righteousness, such Christians live unblessed by him. Their lack of endeavor toward more and more of goodness is his mark of unfitness for the kingdom of heaven (Matt. 5:20).

3. Spiritual. Are any worthy of the Christian name but they whose horizon of active endeavor includes attainment of the spirit of Christ? "If any man have not the spirit of Christ, he is none of his" (Rom. 8:7). The spirit of Christ is virile as well as gentle; militant against wrongs, but benign to the repentant; heroic as well as humble. Spirit is energetic, dynamic life; "God is Spirit," said Jesus, life infinite in all dimensions. The Spirit's letters to the churches (Rev. 2 and 3) give tests for modern Christians to judge themselves by—whether cheered on by the Captain of their salvation, with the soldierly and self-sacrificing church of Smyrna, or cast out with the self-indulgent Laodiceans.

"Who is on the Lord's side?" Who but he who endeavors to widen his thought-horizon to the Lord's!—in Paul's words, to "have the mind of Christ."



ON numerous occasions during the terrific fighting on the Western front there has been revealed a generous and chivalric attitude on the part of the

British soldiers toward their enemies. In fact, it has been asserted by close students of the psychology of the

Play and Fair opposing armies that the Allies, at least among the soldiers

Play in War in the trenches, show little of the bitterness that is so abounding-ly characteristic of the Germans. The British, especially, seem to conduct themselves in the fiercest struggles with a genuinely sportsmanlike spirit. The recent death of the famous German air-fighter, Baron von Richtofen, within the British lines, and his burial with honors by his victors, is the last, but by no means the only, conspicuous example of the way the British can treat a vanquished enemy.

This spirit of magnanimity toward their enemies is undoubtedly a common trait among the masses of Britishers, as it is, indeed, among all Anglo-Saxons. Numerous illustrations might be adduced to prove such a judgment, quite apart from war. Nor is it strange that the instinct of the Anglo-Saxon is to treat his enemy fairly and generously. Of all peoples of the world the Anglo-Saxons are the greatest players, especially in great competitive sports such as football, baseball, and the like. From childhood boys engage in all sorts of plays among themselves, which recapitulate the sternest struggles of their ancestors and anticipate the battles of adult life that are before them. Now, the ethics of every Anglo-Saxon playground may be summed up in "fair play"; and the essence of fair play is good humor, honesty, and generous treatment of opponents. Any boy who can not, or will not, play fair is condemned by his fellows; any skilful player who at the same time stresses the qualities of good humor, honesty, and generosity becomes the natural hero of the playground.

What else should we expect, therefore, from the British soldier, or from the American soldier, but a sportsmanlike attitude toward the enemy in battle and a generous treatment of him when he is vanquished? On the other hand, since the Germans are not true sportsmen in boyhood and youth, because they play little at the games that among Anglo-Saxons develop sports-

manship, is it strange that they are unable in war to treat their enemies in a sportsmanlike manner? One might go further and raise the question as to whether the whole German technique of war may not have its explanation in the inability of German militarists to play fair. May it not be that this utter lack of the spirit of a magnanimous enemy is, in part at least, due to the failure of the German people to learn true sportsmanship on the playgrounds of childhood?



ELEVEN State legislatures have ratified the Federal Prohibition Amendment passed by Congress and requiring ratification in thirty-six States to become operative. Of these eleven States—Massachusetts being the last and the most surprising in its action—five were known as among the wets. The Senate of Rhode Island voted 28 to 18 against ratification; New Jersey postponed consideration of the measure; and New York did not finally act.

Texas, after voting to ratify, adopted two other radical measures, one of which created a ten-mile no-liquor zone around all army training-camps, cantonments, posts, and shipyards doing Government business, which act went into effect April 15 and closed about 1,200 saloons, most of these in cities previously dry. This was followed by a State-wide prohibition law, to take effect ninety days after the Legislature should adjourn. This will close the remaining 1,000 saloons and all the breweries and makes Texas the twenty-eighth dry State.

Local-option elections in several States, during April, closed many saloons within them—notably Illinois, New Jersey, and Wisconsin. Three of the most important cities of Illinois, outside of Chicago and Springfield, went dry. Thirty-nine minor cities of New York voted April 16–17, under a new feature of the local-option law, and twenty of these became dry by majorities ranging from 577 in Batavia to about 5,000 in Jamestown. These dry majorities, in former wet territories, appeared to result from the large registration of women and their opposition to the saloon.



RUDYARD KIPLING addressing a War Savings meeting recently at Folkestone, England, said:

Working While Sleeping	<p>"Have you ever thought that invested money is the only thing in the world, outside the army, the navy, and the mercantile marine, that will work for you while you sleep?"</p> <p>"Everything else knocks off, or goes to bed, or takes a holiday at intervals, but our money sits up all through the year, working to fetch in the five per cent. interest."</p>
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This is excellent and timely advice so far as it goes, but how about the reference made by our Master to the kingdom of God (Mark 4:26–27) that it was "as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how"?

The references to "Topical Studies in the History of the Church," on page 378 of the May number of THE REVIEW, were prepared by Professor Walker, and not Dr. Hutton. The supply is not yet exhausted and readers may secure sets by addressing the editor of THE HOMILETIC REVIEW.

The Preacher



THE PREACHER AS PHYSICIAN

The Rev. R. H. WRAY, Whitby, England

THE preacher is a physician of the soul. Humanity is smitten with the disease of sin. This is one of the great primal facts of life of which the preacher is cognizant, and his work will be ineffective if he does not deal faithfully with evil in heart and life. Conviction of sin must take place before there can be radical amendment. The gospel is preeminently good tidings for the sinful, and the preacher will glory in his healing ministry. "They that are whole have no need of a physician, but they that are sick." The great Physician came not to call the righteous, but sinners. It is no accident that the beloved physician, St. Luke, wrote a gospel for humanity, a gospel which emphasizes the love of Christ for sinful man. "Publicans and sinners" figure largely in its story of the grace of God in Christ. The work of the physician is of high value to the community, and from the skill and devotion, the decision and kindness with which our noblest medical practitioners perform their task, preachers may learn many lessons. R. L. Stevenson, in the dedication to *Underwoods*, paid a memorable tribute to the physician. Happy the preacher who by his art of divine healing is worthy of the same tribute!

"He is the flower (such as it is) of our civilization. . . . Generosity he has, such as is possible to those who practise an art, never to those who drive a trade; discretion, tested by a hundred secrets; tact, tried in a thousand embarrassments; and, what are more important, Herculean cheerfulness and courage."

It is essential that the preacher should clearly recognize the fact that sin is a disease; that he may treat it with the thoroughness, firmness, and patience that are necessary. Sin is entrenched in the system; it is no sporadic and trivial ailment that may be treated lightly.

"Christianity," says Dr. Matheson, "is before all things a medical movement. It aims to reach the soul, but its first inquiries are about the health. . . . It has antici-

pated the modern verdict that the school-master is not enough, that the preacher is not enough, that the reformer is not enough—that a healing hand must first be laid on life's bruises and a healing voice must cry, 'Arise and walk.'"

Our Lord in his training of his disciples taught them the first principles of the healing art. They were to follow in the footsteps of the supreme Physician and Lover of man.

"These Galilean days," says the suggestive writer already quoted, "were days of clinical instruction. As Jesus paced the wards of the great infirmary his eye was as intent on the symptoms of the pupil as on the symptoms of the sufferer."

Thorough and accurate diagnosis of evil is necessary. Many preachers fail because they do not understand the course of evil, its tortuous windings. While admitting the truth of the words of Holy Scripture, "The whole head is sick, and the whole heart faint," the world of evil is a trackless maze to them. "The heart is deceitful above all things, and it is desperately sick; who can know it?" Some of our novelists give an appalling picture of the vitality of evil, often ignoring the bright side. Thoughtful readers who may be happily immune from personal knowledge of much that is sinful will learn much from such realistic pictures concerning the power and range of sin, tho they will be wise to remember that often such descriptions are pessimistic or one-sided. The study of history also illuminates the way of transgression. We find again and again that faults have marred human greatness. Habitual sins have prevented multitudes from serving their generation or have made them positive curses to society. Evil manners have corrupted whole peoples.

The heart of the preacher is also an open book to him. The great doctors of the soul have looked within more than without for illustrations of the course of evil. The workings of my soul are an index to the workings of the souls of others. The

science of psychology is of great value to the preacher. The teacher is trained to appreciate it and use its findings; and the preacher will find increased study of it profitable. We can reap its harvest not only in the perusal of such books as James's *Varieties of Religious Experience*, a work which continues to hold a first place in theological libraries, but especially as we ponder the many illustrations of the truths of psychology constantly before us in our public and pastoral work. By such varied and comprehensive study the preacher will come to know the heart of man as the physician knows his body. The late Professor Elmalie once wrote some strong words about the necessity of such knowledge if we are to minister healing to the sin-sick.

"Montaigne complained of his physicians that they 'knew much of Galen and little about me.' They manage better in medical education now. Fancy the souls of tempted and sick men, women, and children handed over to the unpractised mercies of our book-taught young ministers!"

We need to study sins as well as sin; the particular act or habitual sin as well as sin in general. Many join in a "General Confession" of sin who would hesitate to acknowledge a particular transgression. John the Baptist, the last of the prophets, had wonderful insight and courage. He saw and condemned each weakness, whether of tax-gatherer, soldier, or prince. The prophets, who were the preachers of righteousness in their day, were skilled in the diagnosis of sin. They stated plainly and categorically the nation's sins, bringing home to each class its peculiar guilt. The sins of different nations, of different ages, of different individuals, vary. Preaching which deals with the sins of past generations and ignores the prevalent sins of the present age is impractical. Cruelty and intolerance, for example, marred the witness of the Church in the days of the Inquisition, but these are not her special faults to-day. Before the upheaval caused by the great war the churches were more than tainted with materialism. Already a great change has taken place and within and without the churches there is a deeper sensitiveness to the call of the Spirit. Hence, a recent sermon in which an eloquent young preacher launched his invective against the mad love of pleasure and deplored the lack of a spiritual outlook was out of date.

In *The Stewardship of the Faith*, Professor Lake declares:

"The temptation of the clergy (in Protestant countries) has been too much to busy themselves with the preaching of faith and good works, to study too little the necessity of those whose souls are crying out for help, and to assume that all of them are suffering in the same manner and need the same treatment."

Bernard Lucas, in one of his most suggestive books, *Conversations With Christ*, illustrates the need of correct diagnosis by social reformers:

"The difference between a religious and a non-religious social reformer is to be found not in any indifference on the part of the one, nor in any extra sensitiveness on the part of the other, but in the different diagnosis of the disease. The one attributes it to the constitution, the other to the environment, and as a consequence the one seeks to make man while the other seeks to make laws."

Dr. Edward King, bishop of Lincoln, had a deep knowledge of the heart of man and showed wisdom in dealing with souls. G. W. E. Russell, in *The Household of Faith*, says:

"As a curate at Wheatley he learned the ways and thoughts and wants and troubles of the agricultural laborer, and those who have had the happiness of attending him at confirmations in Lincolnshire say that he was never so truly himself as when addressing the plowboys and carters on their duties and temptations."

This long experience in preparing young men for holy orders at a theological college gave him insight into their life. The knowledge thus gained made his later work as professor of pastoral theology at Oxford most effective. His private lectures at his house in Christchurch to a wide circle of undergraduates revealed his discernment.

"Those lectures dealt with the deepest (and often the most sacred) facts of moral and religious experience. His power of sympathy amounted to genius and gave him an almost miraculous insight into human hearts. . . . He spoke to us of our past lives, of our future prospects, of our present temptations, of our besetting sins, with an intimate penetration engendered by long experience in personal contact with souls."

Correct diagnosis must be followed by wise treatment. The discovery of the complaint is fruitless if no cure follows. So the searching analysis and scathing denunciation of evil are ineffective unless accompanied by words of help and healing. The gospel is preeminently such a messag-

hope and salvation as sinful man needs. The physician must be confident of his power to cure. A cheery, bright manner is one of his best assets; the physician of souls should never be lugubrious. We must cherish a wise, sane optimism, even when we are seeking to heal the most depraved, remembering that "the gospel is the power of God unto salvation to every one that believeth."

"If you are making choice of a physician," says Oliver Wendell Holmes in *The Professor at the Breakfast-Table*, "be sure you get one, if possible, with a cheerful and serene countenance. A physician is not—at least ought not to be—an executioner, and a sentence of death on his face is as bad as a warrant for execution signed by the governor. . . . And so, in choosing your clergyman, other things being equal, prefer one of wholesome and cheerful habit of mind and body."

The differential treatment of physical ailments is essential. For many diseases there is a specific medicine. Preachers will apply this analogy in their sermons, dealing not always with generalities, applicable to all alike, but with the special needs of particular classes or individuals. Army chaplains will not speak to hundreds of men in a parade service as they would to a mixed company of men and women, adults and children. The Church of Rome, in her use of the system of the confessional, has carried this principle out to its fullest extent. There is a tendency in modern Protestantism to seek an equivalent of the confessional, free from its perils. Some religious newspapers provide a column for the discussion of problems of the soul, and the popularity of such sections of our papers proves that a felt want is thus supplied. The inquiry-room is an institution by which, in connection with special services, some churches seek to minister to the sin-sick.

A few preachers have been remarkably skilful in work of this kind, and their success is surely an indication that preachers ought in some way thus to suit their message to individuals, as the physician suits his medicine to different patients. It is well known that Professor Henry Drummond exercised a personal ministry of help to very many. A reminiscence of his great work in connection with Messrs. Moody and Sankey's mission is of special interest, particularly when it is noted that he was then only 23 years of age.

"He worked hard in the inquiry-rooms, but shy men who would not stand up in a meeting nor enter an inquiry-room waited for him by the doors as he came out, or waylaid him in the street, or wrote asking him for an interview. He took great trouble with every one of them, as much trouble and interest as if each was a large meeting. His sympathy, his leisure from himself, his strength, won their confidence, as his personal charm on the platform had first stirred their hope, and thus he became acquainted with the secrets of hundreds of lives. Men felt he was not a voice merely, but a friend, and on his arm they were lifted up" (*Life*, by Dr. G. Adam Smith).

Catherine Booth, the mother of the Salvation Army, was constantly engaged writing letters to her converts, seeking to solve their problems. They brought to her, as their spiritual mother, their troubles, difficulties, doubts, and temptations. In his suggestive *Life of Mrs. Booth*, Mr. W. T. Stead pays a great tribute to this work in the chapter entitled, "A Spiritual Director":

"Altho Mrs. Booth had a holy horror of the confessional as practised in the Roman Church, she was herself its only practical working substitute for thousands of Englishmen and women. This training of the confessional was a great education for her and brought her into more or less vitalizing contact with all phases of human life, from the highest to the lowest."

The patient must cooperate with the physician. He must have faith in his doctor's ability and keen desire to help and must implicitly obey his instructions. How often have the best efforts of a physician been frustrated by the disobedience or carelessness of a patient! The preacher needs to stimulate his hearers to put faith in the great Physician, whose humble follower he is, and to instil in them also the duty of loyal obedience to his commands.

We speak of the exceeding sinfulness of sin and of its insidious power. We point sinful man to the Savior, who is the Healer. Do we sufficiently emphasize the danger of neglecting to accept his offered help? He has his terms and conditions, and those who cling to sin can not be healed. The value of faith in the process of restoration to physical health is undoubted. When the mind is confident of a happy issue, it is a unifying factor which helps in the renewal of enfeebled powers and is a great auxiliary to the medicine given. So it is in the healing of the sin-sick soul.

The Pastor



THE PASTOR'S PREPARATION FOR THE CHILDREN'S SERVICE

J. M. FARRAR, D.D., LL.D., Brooklyn, N. Y.

A STRAIGHT line of preparation is not the shortest way to the children's service in the church. The straight line is the choice of text, subject, sermon-thought, and story. The long line preparation leads the pastor back to his childhood and is a life-long preparation. In this article we deal with the long line. Except a pastor can become as a little child he can not enter the kingdom of the children's service. There is no straight line backward over a crooked line forward. It is a long road from the man to the child, and in too many instances he has not blazed the way. In any event he must get back and pick up by the way many juvenile traits he dropt along his tortuous journey from the child to the man. He must become the child he once was. This getting back must not be mistaken as reversion to type. Getting down "on all fours" does not make a man a child, but it does make him ridiculous. Playing the child is plagiarism and should be penalized. The child the pastor once was should stand out so prominently in the children's service that they will not think of the man with whom the child lives. The pastor must step back from his eye-windows and permit the child he once was to look out. He must open the folding door of his lips and ask the child to speak. There is a difference with a distinction between letting the child speak and speaking for the child. The pastor can learn a lesson from the professional ventriloquist who holds an imitation child on his knee and gives the child the right of way in the conversation. The man is the background; the child speaks.

The pastor needs to study the production of light. A lightning-rod carries electricity along a line of least resistance, but dumps the current into the ground. The pastor of the children's service is not a lightning-rod and should not be so stiff and rigid as to suggest it. When he attempts this rôle of least resistance he either runs his service

into the ground or, his insulation being defective, he burns out the children's service. Before electricity can safely, brilliantly, and continuously illuminate our room it must pass through the carbon of great resistance. The child-pastor will furnish the current, but the man-pastor, by strenuous and delicate work, must supply the carbon of a carefully prepared sermon. It is well for the pastor to remember that electric light renders the carbon invisible. The pastor should so carbon his sermon and service that the light of his message will make the preparation invisible and leave him in the shadow. God said, "Let there be light." Let light shine in the big world of the children's service. We honor Edison for giving us electric light, but should also thank him for eliminating the thunder. In the children's service care should be taken to omit the thunder and to increase the light. The child longs for light.

"When I die," she had said, "put near me something that has loved the light and had the sky above it always." So there she lies among the berries and green leaves.

"You do well to speak softly," says her old grandfather. "We will not wake her. I should be glad to see her eyes again and to see her smile. There is a smile upon her young face now, but it is fixt and changeless. I would have it come and go. That shall be in heaven's good time. We will not wake her."

Little Nell voiced the desire of all children. At night the child fears not so much the dark as it longs for the light.

Preparation needed also by the pastor is to learn that the child-problem is not the man-problem. The child-garden is not the man's potato-field. The child's objective is a flower, the man's objective is a potato. The child has its problems, but they are the problems of childhood. Adolescence will bring new questions, but they are not interesting to and certainly can not be answered

by the preadolescent. The child lives as tho it were thinking of its past rather than of its future and is most interested in its present. "They have the look on their faces of small travelers who have come a long journey and find themselves set down in a strange land, and their hearts are lonely for the bright land they have left. They seem to be looking for the hidden road home again." It is the pastor's opportunity and obligation to help the child to find its home in the country of its own childhood. Dickens in his delineations of child-life is a good text-book for a pastor's preparation for the children's service. Tiny Tim, little Nell, and Paul Dombey will help the pastor to get in touch with the children for whom he prepares his service.

"Shall we make a man of you?" asked Dr. Blimber. Little Paul replied: "I would rather be a child." Richard Le Gallienne says: "It was Paul Dombey, who, unconsciously enough, raised the banner of the child. Dickens is very near to Shakespeare in that moment of divination when the little, frail, moonlit Paul is first taken to school and confronted with Dr. Blimber."

The pastor needs to learn that each little auditor is thinking, "I want to be a child." The children are not considering the problems of manhood and womanhood, but each one is confronted with the complex problems of childhood. The pastor most needs to know the needs of the child; he must be again a barefoot boy.

"Blessings on thee, little man,
Barefoot boy, with cheeks of tan!
With thy turned-up pantaloons,
And thy merry whistled tunes;

With thy red lip, redder still
Kissed by strawberries on the hill;
With the sunshine on thy face,
Through thy torn brim's jaunty grace;
From my heart I give thee joy—
I was once a barefoot boy. . . ."

Wordsworth was right in saying "the child is father to the man," but the child does not know it, and why burden him with the responsibility? The boy David had a giant's head; but he held it in his hand and Saul did not attempt to place the giant's head on the shoulders of the boy.

Another lesson for the children's pastor to learn is "the pathetic isolation of childhood in a world of grown-up mysteries." Too often pastors push the child's questions aside with the remark, he will understand it when he is grown up. "They mean that he will have ceased to ask questions, found commonplace solutions, or given up expecting answers, as the shades of the prison-house more and more darken around the eager little beam of inquiry."

"Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away
And fade into the light of common day."

Forget that the child is father to the man, and, like a father, teach the child. Try to answer the questions of the child, who will not ask them when a man. Be a companion with the child. "Perhaps no other human being is so lonely as a thinking child."

HOW TO SECURE NEW POLICIES IN A CHURCH

ON another page the reader will find a review of a recent work on *Modern Church Management*, by Albert F. McGarrah. The methods described in this volume are the outgrowth of hundreds of Church-methods institutes and Church-efficiency campaigns conducted by the author: they are not theoretical, but have all been applied and worked out in actual practise. One of the most difficult questions of a preacher's life is how to get an unwilling congregation to agree to radical changes and innovations. THE HOMILETIC REVIEW is glad to pass on the author's suggestions concerning some of the fundamental principles involved.

Vastly more important than the adoption of any detail is the awakening of officers and people to a real vision with a different view-point, with an open mind to new ideas, with higher ideals for modern times. Once the heart is open, anything reasonable can be easily introduced. Have a series of addresses by ministers and laymen on the new opportunities and duties of the church in view of modern conditions. When the church can not be induced to try any new plan, such, for example, as the duplex envelop, or paid publicity, or the monthly officers' supper, have it tried fairly in the Sunday-school or young people's society on

a smaller scale as an eye-opener. A complete change is often bewildering. To retain some of the old features may secure larger interest and loyalty, but essentials to success should not be compromised. Never deprecate your predecessor or his work. It is wrong and it may develop a habit of "knocking the preacher" which will some day be applied to you. Have the new as well worked out as possible before the old is discarded. Prepare most carefully for the transition. Seek to make changes along standard lines so that they will be permanent. Mere originality must never be substituted for fundamental wisdom, the details may be varied in order to give freshness. In other words, the main structure must be standardized so that your successor can use it, tho the wall-paper and furnishings may suit your special tastes. When presenting a big proposition publicly, do not begin with details. Make the main proposition absolutely clear, then discuss the matter by point. The greater the project, the more essential are original enthusiasm and

time for full consideration. Do not ask people to consider many new things at once, especially if important. They will not receive due consideration. Every failure discounts your leadership, discourages the workers, creates pessimism, and gives excuse for refusal to consider that plan again or to try any other new ideas. Never gossip about your members or officers to one another. It is a heathenish example as well as childish folly. Be certain that you have competent and enthusiastic leaders to insure the success of every new plan or committee. Remember that laymen differ. The promoter is as likely to let his enthusiasm run away with him and to approve of untimely things as the banker is to resist all changes as dangerous. Let the two extremes balance each other. Whoever starts changes or buildings should see them through. To leave in the midst of reconstruction, unless for imperative reasons, is to endanger one's work and reputation. A new policy needs constant watching and improvement for a time, and its parent can do this best.

THE NEW TASK OF AMERICAN CHURCHES¹

THE new task of American churches is to Christianize America's international relations. Easy it is for a nation to see the motes in the eyes of other nations and to ignore utterly the beam in its own eye. It is easy, but it is dangerous.

Relations between America and Japan should be set right. Our treaties with China should no longer be ignored. Our pledges to protect aliens should be kept. Suitable legislation to make this possible should be passed. Mexican suspicion should be overcome. The full confidence of South-Americans should be won. Comprehensive immigration legislation, free from race-discrimination, should be enacted. Adequate relief and reconstruction funds should be raised for the sufferers from the world-war, America should take her part in setting up adequate world-organization for the establishment of durable peace based upon justice. There are ways of doing all these things and they are Christian ways. They should be known to all American Christians, who should cooperate effectively for their attainment.

America now has unique opportunity and responsibility for bringing in the new world-order. The American government, and all its people, should be as active in promoting world-organization and international goodwill as they are in providing for national safety and prosperity.

Permanent world-peace can come only as the fruit and product of international good-will and sense of brotherhood expressing itself in righteousness. Peace is the outcome of justice, justice is secured through law, law depends upon organization. The political organization of the world, therefore, is an essential step toward durable peace. Nations, as individuals, should recognize the rights of others; render justice rather than demand rights, and find their greatness in good-will and service.

The establishment of this Christian order requires:

1. The abandonment of pagan nationalism, with its distorted patriotism, its secret diplomacy, its double morality, its demoralizing spy-system, and its frank and brutal

¹ From *The Manual of Inter-church Work*, edited by Roy B. Guild.

assertion of selfishness, of unlimited sovereignty, and of the right to override and destroy weak neighbors.

2. The adoption of a Christian nationalism, a Christian patriotism, and a Christian internationalism, which assert the familyhood of nations, the limitation of local and of national sovereignty, and the right of all nations and races, small and great, to share in the world's resources and in opportunity for self-directing development and expanding life. The establishment of the new world-order implies the substitution of economic cooperation in the place of competition among nations.

The churches in America should now vigorously promote nation-wide education in Christian internationalism, unparalleled international benevolence, right legislation dealing with interracial relations, and suitable international organization.

Assistance for the Pastor

MINNIE M. MILLS, Auburn, N. Y.

SOON after Pastor Pierce was called to the Wall Street M. E. Church of Auburn, N. Y., he found that there was much to be done in the way of looking up a lot of people who were attending church services here when they did anywhere, whose church letters, however, were in other places from which they had recently moved; that there were some who had a desire to unite with this church either by letter or confession of faith; that there were some who needed calling upon for special reasons, perhaps because of sickness or sorrow in the home or other causes; and that, being a new pastor to his people, it was impossible for him to know of all these things which he should do and was glad and anxious to do if he only knew about them.

To this end he got out several hundred little cards like the one here reproduced (4¼ x 2½ in.):

(Obverse)

To the Pastor of Wall Street M. E. Church, Auburn, N. Y.:

Please call on

Name.....

Address.....

WHO

Is sick.

Is in sorrow.

Is a newcomer.

Desires to unite with the church.

Thinks of beginning a Christian life.

Place an X to indicate which.

The above is requested by

Name.....

Address.....

Our seats are free—We are glad you are present.

(Reverse)

To Wall Street Methodist Episcopal Church, Auburn, N. Y.

Rev. Bruce E. Pierce, Pastor,
Parsonage, 61 Wall Street:

I think of uniting with Wall Street Methodist Church by letter.

Name.....

Address.....

Will the pastor of Wall Street Church send for my letter? Send to:

Church.....

Town.....

Pastor, if known.....

It is my purpose to lead a Christian life and I would like to be enrolled as a member in Wall Street Methodist Episcopal Church.

Name.....

Address.....

Change of address

From.....

To.....

These were placed in the pews of the church and at each service he would call the attention of the congregation to them and ask each person to help him as much as possible by filling out one or more of these if they knew of any one upon whom he should call for special reasons, noting this reason in the space indicated.

This proved a great help, as there were usually several present at each service who knew of some one who was sick, had had a recent sorrow, was a newcomer to that portion of the city, was thinking seriously of beginning a Christian life, or wished to unite with the church by letter. In this way it was not long before Pastor Pierce was able to get hold of his duties and become acquainted with those who needed his special attention.

This system is still in practise, altho Pastor Pierce has been at the Wall Street M. E. Church for two years, but he declares it is such a help to him that he can not dispense with it. And, too, it keeps the members of the church and congregation on the alert for strangers and those who are sick or in trouble or need special attention in any way.

A Prayer for the Day

ALMIGHTY and eternal God, we bless Thee that amid all the changes in our days we can rest upon the unchanging Rock. We humbly pray that the constancy of Thy love and grace may fill our hearts with loyal confidence and keep us quiet in days of strain and tempest. It has pleased Thee to call us together into the communion of worship and service. Thou dost not invite Thy children to the feast and then absent Thyself. Before we begin to hunger the bread is ready, and before we thirst the water is at hand. Thou hast called us into a wondrous inheritance. May we have the lowly faith to claim it and to dwell among the unsearchable riches of Christ. We pray that we may enter more deeply into the glories of Thy

kingdom. Make us dissatisfied with our present attainments. Fill us with a sense of holy want. May we press toward the mark of the prize of the high calling in Christ Jesus. Make us very mindful of one another, and in tender sympathy may we bear one another's burdens and make it easier for everybody to live nearer the Lord. Be very near to sad people in whose heart there is no song. Wilt thou bring Thy comforts among their troubles, and let their painful silence break up in the beginnings of praise. Hallow the joys of all who are glad, and double their inheritance of Thy blessing. Unite us now in sacred reverence, and in a spirit of fuller consecration may we hide under the shadow of Thy wings.—*Amen.*
JOHN HENRY JOWETT.

MID-WEEK PRAYER AND CONFERENCE MEETING

June 2-8—Man's Soul as a Garden

(Isa. 58: 11; Jer. 31: 12)

A DWELLER in an arid, semitropical country could think of no higher mark of divine favor than to have a well-watered garden; and what greater spiritual favor can heaven bestow upon any one than a well-watered soul? Such a soul ought to be like a well-watered garden, fresh and green, pleasing to the eye. It ought to possess the quality of "the beauty of holiness." It ought also to be abundantly fruitful. To give a new adaptation to the lines of Charles Lamb:

"The soul is a garden, not for show
Planted, but use; where wholesome herbs
should grow."

There is an Arab proverb to the effect that the water poured at the root of the coconut-tree appears in fruit at the top; so the rain of God's grace that falls upon the soul appears in the fruit of righteousness. Thorough preparation is required. Paul speaks of Christians as God's "tilled land" (2 Cor. 2: 8), meaning that they are those in whom the fallow ground has been broken up, whose hearts have been made ready for the rain.

Cooperation with God there must likewise be. The rain will fall in vain unless the garden of the soul is carefully cultivated. This involves the diligent use of what are called "the means of grace," such as prayer,

devotional reading of the Bible, participation in the ordinances of religion. Dr. Oliver Wendell Holmes somewhere says: "I have in the garden of my soul a little flower called reverence, which I find needs to be watered once a week." It needs special watering then, but it also needs daily watering.

We show our appreciation of what God is doing for us by endeavoring to make it secure the end which he is seeking to accomplish by it. Abundant rains should bring abundant harvests. It is an empty thing to pray for "showers of blessing" unless we are prepared to work so as to secure a bumper crop. Our dependence upon God is complete. He sends the early and the later rains and makes productive the garden of the soul. Except the Lord work with him the husbandman labors in vain.

In praying that rain may fall upon one particular garden-plot we are to remember that no temporal blessing is ever to be asked or absolutely; God may have reasons for the unequal distribution of his favors which lie beyond our ken. A pious mother has two sons, one a gardener, the other a potter. Said the gardener, "O mother, pray God for rain to water my plants." Said the potter, "O mother, pray God for sunshine to dry my pots." What could the perplexed mother do but leave the whole matter in the hands of the All-Wise? And so must we do with regard to the distribution of spiritual

favors; for he knows what to give or to withhold so as to bring the best out of each of us.

June 9-15—An Unknown City

(Zech. 8: 3-5)

There is an ideal city which no one has ever seen, but about which good men in every age have dreamed. It might be called the city of dreams. Abraham caught a fugitive glimpse of it and was lured on to better things. Canaan failed to fulfil his hopes; "for he looked for the city which hath the foundations, whose architect and builder is God." The prophet Zechariah here attempts to describe it under the picture of a glorified Jerusalem—a Jerusalem such as has not yet appeared. In that charming picture, age and youth—the two extremes of life—meet; the old men sitting at their ease in the shade watching the children at play in the streets. This description suggests a city that has not been depopulated by war or disease. There is in it a robust and virile stock, with a numerous and happy progeny, with life running on to a green old age. To realize that ideal is the end of all religious effort. As Moses was ordered to make the tabernacle according to the pattern shown on the mount, we are to seek to make the city of our dreams come true by bringing the divine ideal down to earth. Catching the social passion of William Blake and retaining the sentiment while changing the name, we are to say:

"I will not cease from mortal fight,
Nor shall my sword sleep in my hand,
Till I have built Jerusalem
In England's green and happy land."

The dream of one age may find fulfilment in the next. Plato's republic is not yet here, but it is coming. The New Jerusalem which John saw coming down out of heaven from God has not yet arrived, but it is on the way. We already see tokens of its coming, as we see tokens of the coming of summer in the early spring.

The ideal city which is already taking shape has in it a place for the aged who, when their working days are done, are the wards of the State and are furnished with old-age pensions. It has in it a place for children, protecting them from premature labor and providing them with kindergartens and playgrounds. The utmost is done,

in a material way, to secure a peaceful old age and a happy childhood.

The ideal city after which we seek, altho unknown to sight, may be seen by faith. A company of gentlemen were amusing themselves guessing what was behind a certain hill which they were climbing. The Duke of Wellington, who was one of the number, struck it so well that his companions express their astonishment. He replied, "I have spent much of my time guessing what was out of sight." He had acquired the gift of seeing the invisible—the gift which enables the reformer to see the better city which is out of sight and enables the Christian pilgrim to see behind the hills of time the city of God in which every ideal is realized and every hope fulfilled.

June 16-22—The Intake and the Output (John 7: 37, 38)

Before we can give out we must take in; before we can live the Christian life the power of Christ must rest upon us. We do not work for life, but from life. Eternal life is not something reached by long and laborious toil; it is something that is received at once as a free gift. It is first a planting, then a growth; first an imparting, then an outworking; first an inflowing, then an outflowing. This twofold aspect is strikingly brought out in the words of Jesus referred to above. In them three steps or stages in the act of receptivity are indicated. (1) Thirsting; that is, desire or longing, springing from a sense of need. (2) Coming—self-action, together with a forward movement. The soul must pass out of a state of passivity into a state of activity, saying: "I will arise and go unto the source of life." (3) Drinking. This completes the act of receptivity. What has been provided must be appropriated; for eternal life is not something poured into the soul like water into a vessel; it is something taken into the soul by an act of faith, by personal appropriation.

What is taken in is given out. Those who receive the heavenly gift "minister the same as good stewards of the manifold grace of God." From within them flow forth rivers of living water to slake the thirst of other souls and to bring verdure and bloom into earth's desert-places.

It is simply impossible for a Christ-

possess soul to live unto himself. He can not help seeking the ends of his life outside of himself and expending himself for others. He will be not a stagnant pool, but a flowing fountain. The living water which he has received into his soul he will not have room enough to contain—it being too big for that—hence it must find an outlet and pour itself out in blessing upon others.

The relation between intake and output suggests the relation between the individualistic and the social aspects of religion. A man's religion begins in his soul, but it does not end there. It finds fulfillment in the social life around him. It works its way like leaven through the whole social lump. It is first personal, then social.

Intake and output correspond, first, in quality. That which flows out in the life is in all its essential qualities the same as that which is taken into the heart. They also correspond in quantity. When little is received, little is given out. From a scanty income it is vain to expect a large outcome.

A city beside one of our great inland lakes obtained its water-supply from an intake reaching far into the lake. For a time the supply was ample, but with the increase of population there came a time of serious shortage. To meet the demand the intake had to be enlarged; when that was done the enlargement of the outflow became necessary so as to carry the increased supply over the city. In the Christian life the increased intake will always necessitate an increased outflow; and when things are properly adjusted intake and outflow will correspond.

June 23-29—The Right Things to Think About (Phil. 4: 8)

"Think on these things"—meditate, ruminate upon them. What things? Things "of good report," things worthy of commendation. Let all other things be excluded from the mind.

The tendency in social life is to dwell on the bad side of things. Character is put upon the dissecting-table to discover what is blameworthy. Newspapers give prominence to evil things. Art and fiction, in the interests of a false realism, set forth that which is morally vile, forgetting that nature veils ugly things. Right direction is to be given to thought. A celebrated painter

would not look at a bad picture lest he should catch some of its imperfections. He was wise.

Scrutinize the thoughts that seek admission into the mind. Admit some, reject others. The guests you receive will determine what your life will be. The most important part in a man's life is his thoughts. His happiness depends less upon his surroundings than upon his soul.

The companionship of noble thoughts is to be cultivated. "The pleasant things in the world are pleasant thoughts, and the greatest art of life is to have as many of them as possible." Thoughts are creative forces—they are the parents of deeds. Every thought we think alters character: mean thoughts make mean men, noble thoughts make noble men. Good thoughts crystallize into blessings, bad thoughts into curses. Character is determined by the habitual trend of thought. A man is known by the company he keeps, especially the company which he entertains in the secret places of his soul.

God is concerned about our thinking because he knows what it will lead to; he knows that when we do not think aright we will not live aright. "The thoughts of the wicked are an abomination to the Lord, but the thoughts of the righteous are his delight." Effort is needed to keep the mind fixed upon good thoughts. The tendency is downward; give thought its own way and it will roam over the mountain of vanity; only by strenuous effort can it be made to rise to the higher levels. It is easier to creep than to soar. "Keep the heart with all diligence"; keep it as a well-guarded garrison. Welcome good and holy thoughts. Treat all others as intruders. We have no power to control the action of the heart or the circulation of the blood, but we have power to control thought. We can keep the mind from wandering by fixing it upon higher things; we can keep out evil thoughts by cherishing those of an opposite kind.

There is a fable to the effect that all the animals in Egypt conspired to kill the crocodiles that were making terrible havoc among them. The ichneumon—a little creature like a lizard, that lives on crocodile-eggs—said, "While you are planning to kill the full-grown creature I attack him in the egg and kill fifty a day." It is in the egg of thought that evil is to be destroyed.

June 30—July 6—*America in the Society of Nations*

"For as the body is one, and hath many members, and all the members of the body, being many, are one body: so also is Christ."—1 Cor. 12: 12.

It would be difficult to find a statement that more aptly illustrates the idea of interdependence and unity than the one cited. The sole object of the body is to do its appointed work, and that work can only be done satisfactorily when each member functions normally. When there is any sluggishness in the body the wise man seeks to remove it forthwith, otherwise disturbing complications may ensue.

What is true of the body is equally true of the Church. The Church is meant to function like a healthy body, but we all know that she does not. She has many members, but they are far from uniting on many things that are essential. The great work of the kingdom is often hindered by schisms and tenets that have no bearing on character. This is something that must be eventually corrected if we are to retain the "Christ" name, for he is one.

The principle of "getting together" has been a slow but steady movement. Federation is no longer questioned. On the contrary, it is regarded as absolutely necessary if we are ever to do the work committed to us.

The principle of federation is deeply rooted in human life and is gradually finding exemplification in ever-widening spheres. The family is a little society and gives protection to the child, the State in turn protects the family, and so we believe the League of Nations will give protection to the smaller nations and allow them the opportunity to function normally. The Federation of the Churches of Christ in America is composed of thirty constituent bodies. It does not limit the full autonomy of the Christian bodies connected with it. It does, however, bring together the various denominations for union in service and fellowship. While it is far from functioning normally, it is headed in the right direction. Then again, the United States of America, made up of forty-eight States, is a living example of the principle of federation. There are some small and some large States, some rich

and others comparatively poor, yet because of that difference no one says to the other, "I am the head and you are the feet, therefore I have no need of thee." They all do their part and contribute to the good of the whole. They are all members of one body. One can readily see, if each one of the many States acted independently, we would be in a constant state of turmoil.

The next step is toward the society of nations. The time is ripe for such a movement, and it will naturally follow the line of least resistance. Those nations whose purposes, aims, and ideals are in common will be the first to federate.

It has been already proposed that a League of Nations, including the United States, be created at the end of the present war. Our President is on record as saying:

"It is clear that nations must in the future be governed by the same high code of honor that we demand of individuals.

"Repeated utterances of the leading statesmen of most of the great nations now engaged in war have made it plain that their thought has come to this—that the principle of public right must henceforth take precedence over the individual interests of particular nations, and that the nations of the world must in some way band themselves together to see that right prevails as against any sort of selfish aggression; that henceforth alliance must not be set up against alliance, understanding against understanding, that at the heart of that common object must lie the inviolable rights of peoples and of mankind. . . . We believe that the time has come when it is the duty of the United States to join with the other nations of the world in any feasible association that will effectively serve those principles to maintain inviolate the complete security of the highway of the sea for the complete and unhindered use of all nations."

"The time is past," says ex-President William Howard Taft, "when the United States can live in exclusion from the rest of the world. For better or for worse, we are a member of the Society of Nations."

For utterances by distinguished statesmen on both sides of the Atlantic we would refer the reader to the publications of the League to Enforce Peace, 70 Fifth Avenue, New York City; Robert Goldsmith's book on *A League to Enforce Peace* (reviewed in our magazine June, 1917, page 116), and a *League of Nations*, by Theodore Marburg, published by the Macmillan Company, N. Y.

Social Christianity



THE SIGNIFICANCE OF HEALTH

Professor RUDOLPH M. BINDER, Ph.D., New York University, New York City

June 2—Health and the Body

SCRIPTURE LESSON: Many passages, both in the Old and in the New Testament, indicate the divine intention that the body should be kept in a proper or healthy condition. In Lev. 19: 28 disfiguring of the body is forbidden; in Rom. 12: 1 the command is given that it be kept pure or clean; in 1 Cor. 3: 16 it is called the temple of the Holy Ghost. The writers of the Bible evidently considered that a healthy body is an important asset, not only in itself, but for the relation it bears to mind and spirit or as the foundation of the whole personality.

PURPOSE OF THE BODY: Some years ago a psychologist wrote a book under the title, *Why We Have a Body*. His main contention was that we should no longer say, "I have a soul!" but "I have a body!" The idea was to be driven home to men that they are souls which temporarily need a body, not bodies which somehow have acquired souls. Granting, then, that we are souls, the question what our bodies are for settles itself. They are to be the instruments or agents for carrying out the mandates of our minds. The biologist may put the whole matter the other way by saying that mind is merely the result of a complex physical structure. Biologically speaking, this may be true, since the mind has developed as physical structure grew more complex. But even biologically, this is not the whole truth, for it is just as correct to say that function determines structure. Function is, however, largely a matter of intention—that is, of mind. Hence the psychologist corrects the biologist by stating that there has been a constant interaction between mind and body, and the development of the two has kept the same pace. This theory is now generally recognized as true, and we need not go far back in the biological line for illustrations.

The remarkable dexterity of fingers and strength of hand possessed by Paderewski were

not born with him. It is not an inherited, but an acquired characteristic. All that Paderewski inherited was a talent for music. This had to be developed, if it was not to be left dormant. It might, perhaps, be better to say that his musical talent was in the direction of a stringed instrument, since he would, in all probability, have made only a moderately great singer—if he had succeeded at all in that line. But the choice was still between the violin, the guitar, the banjo, and the piano—to name only a few out of many. Each of these instruments requires a somewhat different training. Paderewski chose the piano. What happened? He bent all his energies toward mastering the technique of that particular instrument. It is said that for years he practised for ten hours a day. In the course of time he acquired that mastery and control of hands and fingers which gives his musical talent expression in that particular direction. He might have become a great violinist, just as others have done, but the training would have been different, because the aptitude in that case has to be different. The two hands, in the case of the violinist, serve purposes different from those in the case of the pianist. In each the special skill acquired is, however, a result of function which is based on purpose. Mind and body, in these instances, develop together. And so it has always been, the difference being that we can not trace this development as clearly as in the case cited.

The purpose of the body, then, is to be a fit instrument of the mind. It must be kept in a condition of perfect health if it is to serve that purpose perfectly. If on a concert-tour Paderewski should accidentally stick a pin into one of his fingers, thousands of people would have to forego the pleasure of hearing him. Hence the very great concern which pianists, violinists, and even jugglers take of their hands and fingers, because their living and the pleasure

of others depend on it. What is true of these men holds concerning others who make a living in a different way. Each adaptability or aptitude requires special care of either a particular part of the body or of the body as a whole in a particular way.

TYPES OF HEALTH: There is a vast difference between the labor of the brain-worker and that of the ditch-digger. The one needs a fine organization of the nervous system, the other strong, muscular power. Both call for endurance, since both work long hours. Yet even there they differ. The brain-worker could not endure the heavy call on his muscular power if he were to be put at digging trenches for more than an hour; neither could the Italian laborer endure for more than a few minutes the concentrated effort involved in solving a scientific problem. The endurance must belong to the part which is called on to expend energy. This gives us, roughly speaking, two types of health. Since there are, however, in each of these classes those who are really efficient, those who are so moderately, and those who are only poorly so, sociologists assume three classes of health or vitality—high, medium, and low. Each has its distinctive characteristics.

The high-vitality class is found among the better-class farmers, mechanics, smaller business men, and the lower type of professional men. They have, as a rule, a good—or at least fair—muscular development and enjoy a generally high average of life. The centenarians are usually found in this class. The medium-vitality class is found chiefly among the higher type of professional men, better-class business men, and the higher civil-service officers. They are, as a rule, characterized by an especially fine development of the nervous system and large brain-power. The low-vitality class is found both in city and country districts, but generally among the shiftless, poorer classes, who eat neither regularly nor sufficiently. It happens, of course, that babies of poor vitality are born into the well-to-do and wealthy classes, but careful nurture and medical attention may correct this defect and produce fair vitality in the course of time.

While it is the religious duty of every man to improve his health, each should strive to perfect himself in his own way. The heavy draft-horse needs different food and treatment from the highly nervous race-horse.

The professional man must try to develop brain-power, rather than strong muscles. It has been found lately that college athletes are often at an actual disadvantage when put into an office, compared with their less muscular comrades whose type of energy is less specialized and more general.

June 9—Health and the Mind

SCRIPTURE LESSON: In Gen. 2:7 we are informed that God made man a living soul; this statement is supplemented in Gen. 1:26 by the additional explanation that man was created in the image of God and to him was given dominion over all the earth. In other words, not only was man endowed with life—all creatures have that—but with intelligence at least somewhat akin to that of God.

DISTINCTION BETWEEN MIND AND SPIRIT: Perhaps the greatest difficulty we shall encounter in this and the next lesson consists in obtaining a clear distinction between mind and spirit. The term "soul" is also employed very frequently in the Bible, but not always with a clear meaning. It may be said that all three of these terms are used in contrast to what is called the body. But here the agreement stops, and it will be necessary to discuss briefly the terms "soul," "mind," and "spirit."

"Soul" means the principle or vehicle of the life of the individual, whether human or animal. It is considered to be the efficient cause of sentience and consciousness in general. "Spirit" means the principle of life and vital energy, especially when regarded as separable from the material organism, mysterious in nature, and ascribable to a divine origin. "Mind" is defined as including all forms of conscious intelligence or all conscious states; it implies the entire psychical being of man, especially the faculty and activity of knowing. It may be said that "soul" and "spirit" are theological terms, while "mind" is preferably, if not exclusively, used by psychology. In this discussion the term "mind" will be used for the whole psychical aspect of man's nature, with special emphasis on intelligence or intellect, while "soul" and "spirit" will stand principally for desires, will, emotions, and aspirations. Or, briefly, "mind" means for us the intellectual or knowing aspect of our nature; "soul" and "spirit," the emotional and as-

pirational. This distinction is fairly clear, since it is possible to conceive ourselves either as knowing or as desiring; as finding out something or as striving for something.

THE ATTITUDE OF MIND IN SICKNESS AND IN HEALTH: One of the most important aspects of life in every form is the acquisition of knowledge. Without it life is impossible. Even the smallest animalcule must possess sufficient knowledge to adapt itself to new conditions in environment. This knowledge may be small, but it must exist or the protozoan will die. The higher up we go in the animal scale the greater is the intelligence required if the organism is to live, because the conditions of life become more complex. An ameba needs simply to know the difference between food and non-food; a horse, that between food and palatable food; a man, that between food, palatable food, and mere delicacies. Wo betide the human being who wants to live merely on candy! For healthy living palatable food is sufficient, but for enjoyment an occasional trip into the realm of delicacies is welcome and wholesome. This increasing scale of intelligence holds concerning every aspect of life, be it clothing, housing, pleasure, or social intercourse. The whole of civilized life is based on greater intelligence.

We find, consequently, that the first business of life is to become acquainted with the environment. Watch a puppy in his efforts to find out the meaning of things through his senses of smell and taste. Or look at a child! How patiently he handles a new object; he turns it up and down, right and left; he tastes it and fingers it. Then some new object attracts his attention and the process begins all over.

There is, however, a vast difference between well men and sick men in this respect. A person in poor health does not take much interest in anything. His one concern is with himself. To get well is his dominant desire. A child is at once known by his mother to be ill when he ceases to take an interest in things, and returning health or convalescence is indicated by the awakening of curiosity. It is well, too, that interest in the environment should lessen when we are not in good health. It is nature's way which has taught the sick animal to seek a quiet spot for rest and sleep. The organism needs all the energy which it still has to make repairs and to re-create the ailing

organs. The environment can not do that; the individual alone can do it by following nature's order to keep quiet.

A healthy person, on the other hand, is continuously active. He wants to find out everything, either by thinking about it or by acting upon it. His whole mind is bent on the mastery of his environment. It is this wholesome curiosity, this enduring Why? and How? that has given man "dominion over the earth," as God intended. The difference between savage and civilized man is not only one of actual knowledge, but of the attitude toward it. The barbarian looks at a new thing and stares or murmurs "tabu." Civilized man examines it, takes it apart, adapts it to his own uses, and progresses. This difference explains why we still have (mentally considered) savages in our midst. The man who has no desire to increase his knowledge is surely not civilized; he lives by the effort of others or toils under the direction of others.

This wholesomeness or health of mind extends, literally speaking, to everything. Whether it is the moss that grows on the wall or Sirius that moves in the celestial firmament; whether it is the beginning of creation or the consummation of all things—man somehow brings it within his ken and tries to find the reason for its existence and the bearing it has upon him. The healthy mind is, however, equally interested in his fellow beings. Their welfare, prosperity, righteousness, and spirituality concern him as much as his own. It is now generally agreed by sociologists that sympathy and humanitarianism are the result of increasing knowledge. The man who knows little cares little. There have been many famines in China in the past, often costing the lives of many millions, but Europe gave no help because it did not know of them. Concerning one which happened in the twelfth century and cost the lives of 20,000,000 people, knowledge has come to us only recently. Plainly, our ancestors could not help—even tho they were able and willing—because they were ignorant of its occurrence. It is different in our times. We extend help because we know; and since we know, we care.

June 16—Health and the Spirit

SCRIPTURE LESSON: The importance of the spirit is shown in Prov. 16:32, since "he that ruleth his own spirit is greater

than the conqueror of a city." In Ps. 51: 10 prayer is offered for a right spirit, and in Ps. 32: 2 the man is called blessed in whose spirit there is no guile.

INTRODUCTION: The endeavor was made in the last lesson to show that knowledge is not only the basis of civilization, but of religious virtues. It is, however, only the basis of the latter. Religious virtues do not necessarily result from knowledge, since it is a well-known fact that many well-informed persons are not model Christians or even model citizens. The old Greeks believed that knowledge led directly to virtue. We have modified that theory by requiring a proper attitude and direction of the spirit; that is, of the emotional and aspirational aspect of our psychic nature. This is more fundamental than mere knowledge, since ultimately the moral value of a man depends on what he strives for rather than on what he attains. Socially, he may be judged by results; morally, there must be room for his intentions, since in many cases insurmountable obstacles in the environment frustrate the carrying out of his plans. This is largely the problem of the saint who is not esteemed as highly by the sociologists as, for instance, the capable engineer, but is looked upon as the best type of man from the religious point of view, because room must be made for the man in whose spirit there is no guile. The very highest type of man, both religiously and sociologically, is he who combines aspiration with capacity to attain. These men are, however, few in number, and it will be our task to discuss the relation of the spirit to health from the point of view of what a man is and aspires to, rather than of what he achieves.

THE DIFFERENCE BETWEEN THE HEALTHY AND THE SICK SPIRIT: A man who is healthy in body, mind, and spirit is a pleasant person to meet. He is optimistic and buoyant, able to look at the sunny side of everything. To him every cloud has its proverbial silver lining. Nothing can daunt him, because he is full of courage and enterprise. His whole nature is resourceful, because it is resilient and adaptable. If he finds too many obstacles in his path he seeks or devises another. But he never gives up. In proportion as he succeeds his confidence and self-reliance increase and he passes from one victory to another.

If reverses come he knows how to bear them cheerfully, for he is certain of one thing—that he must remain master of himself. He takes the words of Jesus literally: "What will it profit a man if he gain the whole world and lose his own soul?" Things are, after all, things, and man is man. It is his business to master them, not to be mastered by them. "He that ruleth his own spirit is greater than he that taketh a city." A true man will never permit things outside of him to be his conquerors. He has himself, his balance, his self-determination. These are more important than things. The old lady who said to her friend, "My dear, it is impossible to exaggerate the unimportance of things," had learned what it meant to drop everything that interferes with self-mastery—had learned to discriminate between essentials and non-essentials.

Selfishness is largely the result of centering attention upon things. We want this and we want that and then something else. It is always a quest for something external. Self-control is mastery of oneself; it is the subordination of non-essentials to essentials; and the essential is our own personality. All religion is ultimately reducible to this. All religion has relation to life, and the life of religion is to do good. The best way to do good is to teach self-mastery. It is here where the rôle of the saint comes in. He may not teach us how to increase crops or how to bridge rivers, but by precept and example he inculcates the lesson of the supreme good—self-mastery. Martha was busy with many things, Mary with one—to control her own spirit and direct her attention to essentials. "One thing is needful, and Mary hath chosen that good part, which shall not be taken away from her" (Luke 10: 42).

All this means health of spirit, the direction of our whole attention to essentials, the conviction that "God's in his heaven, all's right with the world." The concentration of our energy to help men and women to become larger personalities—this means religion in the truest sense.

How different is the unhealthy spirit! There is a constant worry about this little slight or that little loss. Now it is some slight ailment which disturbs the night's rest, again it is some insignificant trouble of one of our friends. Worry has been called the disease of the age. Why? Because more people lose valuable energy—perhaps

health—through caring too much for non-essentials.

The nervous system has adapted itself to the increasing complexity of modern life. It has grown more delicate and sensitive. It is more adjustable and responsive to every change about us. This permits a higher grade of work when we are well; but the machinery gets out of order more easily. The rôle which the psychic part plays in our lives is constantly increasing in importance. This is the bane and the blessing of our greater knowledge.

He who is able to use greater knowledge for his own and others' welfare will be the truly civilized, because he is the truly religious man. But he who is overcome, for instance, by the report of a catastrophe is not likely to exhibit those heroic qualities which are characteristic of a Christian. He has not learned to control himself and is not capable of rendering aid to others. Even knowledge must be a servant, not a master.

The modern world is increasingly calling for efficient men—men who "can do things." This is right and proper, but it should not be exaggerated. The "hustler" may do things and acquire property, but if in this process he loses his own soul his gain is but loss. The case of Mary and Martha should be recalled. The man of real spiritual health will achieve many things, because he has the basic qualification for success—self-mastery. He will not allow his achievements to upset his self-control, because he is always greater than they. Much of our so-called efficiency is nothing more than a constant desire for more things. It would be more Christian, and socially more expedient, if we concentrated our efficiency upon developing larger, more healthy-minded, and more spiritual personalities.

June 23—Health and the Family

SCRIPTURE LESSON: In Prov. 13: 17 the wise man states that health is a faithful ambassador. In Deut. 34: 7 Moses is reported to have been 120 years old, with eyes not dim and his natural force unabated. These two passages show that with good health a person may not only live long, but be useful to the very end of his life in the service both of God and man. The family relations are essentially those of service,

hence the importance of health—if that service is to be rendered properly.

THE PURPOSE OF THE FAMILY: The pre-eminent purpose of the family is to render service both to its own members and to the nation. The time has passed when marriage was looked upon as a means to gratify the passions. In plural marriages, whether polyandrous or polygynous, this may still be the chief object; but in monogamous marriages service must be the principal purpose. The husband and wife must be "help meet" for each other. They must assist each other economically, he by working for the family, she by utilizing his earnings for the good of all. They must supplement each other morally and mentally by exchanging views, cheering and encouraging each other. True marriage is, and must become, a spiritual relation and a union of minds. In this way only can we explain the tremendous influence which monogamy has had upon the improvement of human beings. We do not look for the highest type of man or woman in Turkey, but in England; not in Utah, but in Kansas. All the various propositions to supplant monogamy must fail, because this form of the family is the result of the survival of the fittest in the strictest sense, as Herbert Spencer, who had no particular predilection for Christianity, emphatically points out. The various schemes advocated by would-be reformers as new are all world-old and were abandoned because they failed to produce the high type of man and woman needed by a higher civilization. The service which husband and wife are to render each other requires the exclusion of third parties from the matrimonial bond.

Service to the nation is rendered by the family through the children. These are not merely to be brought into the world, but must be educated and cared for through many years. Here again the monogamous family is supreme over others, because a limited number of children receive the affection and attention of both parents. In this care of and work for children the parents find a new bond of union and of interest; and in proportion as children are well brought up, the service to the community is greater.

NEED OF HEALTH IN THE FAMILY: If the above-mentioned services are to be rendered, at least fair health is necessary. A man can not be an inspiration to a wife when he

is more or less constantly ailing and fails to make a proper living. She may love him, work for him, and nurse him if need be; but sooner or later these activities cease to be a privilege and become a duty. A family where service has lost its joyful aspect has ceased to fulfil its highest function, namely, that of increasing happiness. It is, of course, not to be denied that such discipline may be salutary; it is nevertheless true that the finest aspect of married life is gone. The essence of Christian service consists in privilege, not in duty.

The other side of the picture is just as true. A wife ailing more or less continuously may be an object of great devotion on the part of the husband. Robert Browning and his wife furnish a good illustration of such a relation. The very fact, however, that this case is so frequently referred to proves its exceptional character. The ordinary man will prefer a healthy, cheerful, and helpful wife to an ailing one, just as she is likely to prefer a similar spouse.

The percentage of divorces granted as a result of poor health is not large, because that is not a legal ground for the disruption of the family. That for incompatibility of temper is considerable. It means, as a rule, poor health. But it does not include all the divorces indirectly due to this cause. Poor health will lead to alienation in many cases; in others it will produce conditions almost impossible to bear except to the morally strongest.

And the children! What a world-wide difference between children brought up in a sunny, cheery atmosphere, where work for them is done joyfully, and those where there is perpetual acidity or distemper! If children have a right to anything it is, next to food, a clean birth with good vitality and a happy childhood. Wealth may provide good food; but only health can procure strong vitality and an atmosphere in the home which furnishes to the children the conditions for enjoying their inalienable birthright—a happy and cheerful home full of joy and laughter. That is more precious than silver and gold; it is the one supreme thing for which the family was established.

June 30—Health and Industry

SCRIPTURE LESSON: In the very beginning God bade man work and be industrious.

Compare Gen. 2: 15, 3: 23, and Prov. 6: 6, 10: 4. It is plain that work and the conditions under which it is performed should not undermine health, but rather promote it. These conditions are unfortunately not often realized in modern industry, altho national welfare demands it.

PAST CONDITIONS: Primitive man was not compelled to work when he was ill. His wants were few and simple and could easily be met by his clansmen. When he was ill he lay down and slept; when he was well the tasks which he had to perform called him outdoors, usually only for a few hours. When slavery was introduced exploitation began and the slave had often to work until exhausted. Frequently the only reason why the master spared him was the master's future interest. He might be lenient with his men owing to the possible profit which they would yield if properly treated. When the wage system was introduced these considerations no longer held and ruthless exploitation began. The man was now responsible for his own living and that of his family. The opportunities for employment were few and the applications numerous. Hence came low wages and long hours. Even at the beginning of the nineteenth century hours in English industries ranged from fourteen to eighteen a day. This meant the degradation of the men to mere tools and their health deteriorated. Gradually economic and humanitarian considerations prevailed and shorter hours with higher wages were granted, making it possible for the worker to buy better food, to preserve his strength, and thus to insure better health. The whole movement has been largely due to an increasing recognition of the brotherhood of man.

PRESENT CONDITIONS: There is still much injury done to the health of workers, not only in dangerous trades (see lesson for May 26), but in ordinary employment. This is due chiefly to two causes—fatigue and poor ventilation. Comparatively few of the older factories are provided with proper facilities for ventilation, tho conditions are gradually improving owing to various laws passed and enforced and to a more effective system of inspection. The other cause is not being remedied. It is true that hours have generally been shortened and are now reduced to the normal eight in many industries. This reduction in time is, however, more than offset by the increase in speed

which is generally enforced. Years ago a woman in a textile-mill in New England tended two slowly running looms. Later, as the hours of work grew less, the number of looms was increased to four or six, and now an operative is expected in some mills to look after twelve or even sixteen. This work is not heavy; there is little muscular strength required. It is rather the constant and steady application of the mind, the keen use of the eyes, which exhaust and wear out the body. The whole nervous system is so intently directed to the details of the work while the machinery is running at high speed that the worker is at night not only tired out, but nearly exhausted. During a recent strike in a shirt-waist factory in New York the girls complained because ten years ago they had been watching one needle, running at the rate of 2,200 strokes a minute, but were now required to watch from two to twenty needles on a machine, some running as high as 4,400 strokes a minute. The thread may catch, a needle may break, the material may draw—any number of things may happen—consequently attention must be continuous and intense. Every minute counts, since the work is piece-work. The total vitality expended in eight hours is greater than that required formerly in twelve. In many cases the output per operative is from two to four times larger than formerly within the same hours. If the periods of rest are not sufficiently long, fatigue incurred day by day lowers vitality, frequent and heavy colds occur, illness results, debility follows, and the worker is ready for tuberculosis or some other disease which will issue in death.

One of the most serious results of undermining health through continued fatigue is the shortening of the life of operatives who do not die as a direct result of overwork. Frederick Hoffman estimates that "the period of industrial activity of wage-earners generally, but chiefly of men employed in mechanical and manufacturing industries, should properly commence with the age of fifteen and terminate with the age of sixty-five." He finds, however, that out of every 1,000 males living at the age of fifteen, only 444 survive until the age of sixty-five, while 556 die before that age is reached (*Social Adjustment*, by Scott Nearing, p. 182).

ATTAINABLE CONDITIONS: This waste of human lives need not occur, and its occurrence is a sad commentary on our social intelligence and control. We apparently still prize goods more than men, profits more than human happiness, completed output more than a full vitality. There is certainly no need for five per cent. of our population to be constantly suffering total impairment through fatigue and four per cent. to be constantly sick.

It is entirely possible to have a man work eight or ten hours a day at a moderate speed and make a living wage for himself and a fair profit for his employer. This has been done in many industrial plants, with good results to all concerned. Increasingly workingmen are looked upon as human beings. This means a closer relation between employer and employed, a human relation instead of one of profit and loss. Through the introduction of safety-devices, of better ventilating-systems, and more hygienic working-conditions the health of employees will be improved. The reduction of high profits through higher wages and shorter hours without the compensating "speeding up" will not seriously interfere with capital; it will, however, vastly improve human caliber and social good-will. This has been done in many cases, and it can be done in all.

It should be entirely possible that a workman not only keep in good health, but return to his family in a cheerful mood, with enough vitality left in him to be pleasant and agreeable to his wife and to play with his children. There is a vast difference, socially and individually, between the worker who can hardly drag himself up the stairs of his tenement, is curt and morose to his family, and is shunned by his own children, and the man who is tired, but not exhausted, from his work, has a pleasant word for everybody, and is joyfully met by wife and children. The former may have a larger output to his credit and be more profitable to his employer; the latter is in every way a larger social asset. For, to repeat a statement made in the April number: "The real wealth of a country consists, not in its purchasable goods, but in the number of its physically, mentally, and morally healthy men and women."

The Book and Archeology



ARCHEOLOGICAL DISCOVERIES IN ITALY

THE soil of Italy is so honeycombed with historical remainders in various shapes that ordinary events may lead to significant discoveries. Moreover, archeological operations are continued in Italy during the war as in no other area, practically the entire peninsula being "behind the lines." These facts are illustrated in a report, printed in the *London Times' Literary Supplement* (Nov. 15, 1917), by Eugenie Strong, assistant director of the British School at Rome. The most interesting items are given in the following abstracts from this report. The first extract shows the rich results of a happy accident on a much-traveled railroad.

"To the southeast of the city of Rome, close to the Porta Maggiore and the Via Prænastina, a slight landslip under the broad railway-track of the Rome-Naples line led a few months ago to the discovery, at a depth of fourteen meters, of a building of the second century A.D.; this is a superb arcaded hall (14 meters by 8) of basilican plan, with atrium, apse, and a nave divided into three aisles by rows of pilasters. All available wall surfaces are covered with stucco decorations executed in a bold and rapid style; within the shell niche of the apse is the curious subject of Aphrodite (†) being pushed along the water by an Eros who stands on a rocky ledge while a Triton holds out a sheet as if to receive the goddess; below the apsidal conch is represented a Nike holding the wreath of victory. The barrel vaults of nave and aisles are divided into innumerable panels depicting the trials and adventures of the soul in this world and its reward or punishment in the next; along the aisles, at the height of the impost, runs a broad frieze on which figures of *orantes* alternate with sacrificial and ritual objects and with symbols of resurrection and after-life; and in the vestibule are stucco *tondi* that enframe Dionysiac scenes. Everything in the principal chamber is dazzling white, but the vestibule has a broad dado of Pompeian red, with brilliant figures of flowers and birds and a ceiling decoration in squares of exquisite sapphire blue. Various holes in ceilings and walls show that the basilica was rifled in the past, when the fine mosaic pavement was robbed of its square subject-pictures, and the altar that

stood against the apse disappeared, together with six low candelabra bases that have left their traces against the pilasters. The ancient entrance was to the left of the atrium, from a long corridor which, after winding round the back of the building, apparently debouched on a distant part of the Via Prænastina.

"The total absence of any inscriptions makes it difficult to determine the exact purpose of the building; but from the subjects of the stuccoes, as well as from the secrecy of the approach, it seems reasonable to suppose that it was the hall of initiation of some religious confraternity or *sodalitas* connected with the Eleusinian or kindred mysteries. At present access to this impressive site is through a narrow hole at the top and down an almost vertical ladder to a depth of over 50 feet. The clearing has been carried out under incredible difficulties; overhead runs some of the heaviest railway-traffic of Italy, so that every kind of precaution had to be taken that no disaster should happen either above ground or under. At first, till the basilica could be consolidated, every passing train brought down a shower of earth and loose stones upon the excavators."

The following discovery, in a different quarter—along the Appian Way—has especial interest for students of early Church history and of the pilgrimage to the sites traditionally connected with the Apostles Peter and Paul.

"The investigations under the basilica of San Sebastiano on the Via Appia, on the spot traditionally connected with the temporary burial of SS. Peter and Paul, referred to in Dr. Ashby's last report, have been resumed with great vigor. In the lowest archeological stratum, beneath the fourth-century Basilica Apostolorum, further *columbaria* and two more rooms of the Roman house partially uncovered last year under the presbytery have been cleared. The mural decorations of this house are among the finest examples yet known of Augustan and Claudio-Neronian painting; one, a sea-piece of singular beauty, represents a harbor, formed by a long, pillared pier, with boats putting out to sea, and on the shore a *fête champêtre*, that takes place beneath an awning stretched between a picturesque round tower and a huge tree. There is still considerable uncertainty as to what was the connection between this Roman villa

and the complicated building of third-century date under the nave of the basilica, which appears to have been a *triclinia*, or "place of refreshment," for the use of the pilgrims, who, as the innumerable *graffiti* discovered here testify, came in crowds to visit a spot hallowed from the earliest times by memories of the two apostles. Excavation here naturally presents considerable difficulties since the magnificent seventeenth-century church erected by Cardinal Scipione Borghese must at all costs be preserved intact; but when the work is finished we shall, as the latest Italian report points out, "at last be in possession of sure evidence for solving the still obscure problem as to the origin of the cult of the apostles at the third mile of the Appian Way."

Ostia, the port of Rome, has furnished important details, some filling out information on Imperial Rome; one, however, is Christian in interest.

"At Ostia a vast rectangular marketplace, divided into two courts by a central building, has been uncovered north of the road between the theater and the Temple of Vulcan, considerably below the level of the Imperial city. Close by have been found further fragments of the local *fasti*, two pieces of which—in the Capitoline Museum and Vatican respectively—were discovered many years ago. The new instalment of this curious chronicle records the events of the years A.D. 36 to 38 and gives, *inter alia*, an account of the death of Tiberius at Misenum on March 16 of the year 37, of the transport of the body to Rome by the soldiery, and of the ceremonies of the funeral. Of the houses recently disengaged, one displays the novel feature of a long balcony running round two of its sides; another is remarkable for its well-preserved mural paintings, which include figures of poets, philosophers, and female dancers. Among other Ostian finds are the fine fragment of a marble pavement, representing the Seasons; a little column of cipolin, with the image in relief of the Good Shepherd—one of the few Christian memorials found at Ostia—and a round altar with divinities carved in relief."

At Veii (12 miles north of Rome) the following significant recoveries have been made:

"The foundations of the gate of the Acropolis have been uncovered as well as two strata of huts or *capanne*, the first belonging to an Italic people, the second to the Etruscan settlement. The site of a temple, tentatively called that of Apollo from the principal statue found there, has yielded a rich series of terra-cotta figures, which have been brought to the Museum of the Villa Giulia, where they bid fair to eclipse the older finds from Conca and Civita Castellana. The Apollo is of singular beauty: the unsympathetic material of terra-cotta has been so transformed by the

use of colors as to produce the effect of bronze and ivory; the face, which was colored red, has deepened with time to a rich brown that contrasts with the creamy white of the delicately plated tunic; the long, slit eyes have white eyeballs and black pupils; the delicate facial oval, prominent chin, and well-defined cheek-bones have the distinction of a fine archaic Greek head; the complicated tresses of the hair and the treatment of the draperies are purely Ionian and find their nearest analogy in the figure of the archaic drum from Ephesus at the British Museum. A beautiful head of Hermes, with long plaited hair and high conical winged cap, and various small heads of warriors were found at the same time. These Veientian figures are certainly the most important archaic works yet discovered on Italian soil."

In other parts of Italy and in Italian North Africa some discoveries worth recording are the following:

"At Alife, an ancient Samnite city, a statuette of Heracles Bibax, of the school of Lysippus, has been found; a striking discovery is reported from Fabriano, in Umbria, where an archaic Italic war-chariot (*biga*), made apparently for use and not for mere ceremonial or sepulchral purposes, has been unearthed. This unique piece is now in the Museum of Ancona, well protected, we trust, from modern war-attacks. A fine Roman head of Hadrianic date, recently added to the Naples Museum, comes from Santa Maria di Capua. The Necropolis of Bosarno (ancient Medma) continues to yield terracottas and vases in great numbers; among this year's finds was a curious series of votive figurines of horses in half relief, attesting a cult of the Dioscuri or of Demeter. From Pompeii, finally, comes news of the discovery of victims of the eruption. These were found in the now famous house of Trebius Valens, close to the wall of the *Ambulacrum*, where the unfortunates had evidently sought shelter from the storm of ashes that entered through the open peristyle. The corpses were doubled up, showing that death was caused by the fall of the roof under the weight of the accumulating scoria. Two of the skeletons had been recognized as those of women from their delicate gold earrings; a third—of unascertained sex—was wearing an iron ring, the bezel of which contained an engraved carnelian; on a fourth, thought to be the skeleton of a boy, were found a little key and a coin of Domitian."

"In the new Italian provinces of North Africa, at Cyrene, for instance, excavations are in progress at the temple of Apollo and on the site of the Agora, a fine Eros, stringing his bow, the best replica so far known of a type commonly attributed to Lysippus, has been discovered, besides a portrait-head of the Antonine period and four bronze vases."

G. W. G.

THE GOSPEL OF THE SON OF GOD

STUDIES IN MARK

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June 2—Jesus Warns and Comforts His Friends

(Mark 13: 1-14: 9)

THE golden text—"He that endureth to the end, the same shall be saved"—is at once a warning and a comfort. Jesus assumes and explains that the situation of faith is dangerous and that it requires effort and care upon our part. Many in every age would pray to have their salvation so finished and secure as to involve no further anxiety or vigilance. But we have all to maintain our connection with Christ through duties and trials that test our power of endurance; and the sooner we realize that, the better for ourselves. Jesus does not disguise the difficulties ahead. He does not attract men by promising them smooth seas and fair wind. The honor he does to our nature is to call for its highest powers of endurance and to open our eyes to the risks and demands of the situation. "He will be saved who holds out to the very end," instead of collapsing weakly and growing tired of the cause. This word is intelligible in the light of the common fact that we are apt to grow tired even of what is good, just because it is the same thing which meets us day by day. It requires will-power and energy to keep steadily at a long task when the first enthusiasm and interest may have waned. The sheer monotony of duty may lead to wavering, no less than actual dangers. On the other hand, perseverance is the crowning quality of life. Gibbon once spoke of the armies of the Roman republic as "sometimes defeated in battle, always victorious in war," and this explains the best experience of faith; no amount of casual checks can be allowed to arrest the main issue, and those who hold out, through success and defeat alike, are sure to prevail.

The comfort of the text lies in its bracing atmosphere of promise. We can not be reminded too often that our very word "comfort" comes from the root of "bravery," and that comfort ought always to rally and reinforce us, instead of weakly relaxing our powers. The "comforts" of Christ do not

mean that he condoles with us in some arrested and melancholy attitude; they bring us always to our feet and open our eyes to the truth, to the real facts of the situation. These real facts and forces are often hidden from our depression and discouragement. Thus, in this long passage, Jesus (1) warns the disciples not to be overawed by the apparent solidity of institutions (13: 1-2), nor (2) to be misled by plausible religious prophets, who always try to make capital out of a social or a political crisis (13: 5-6), nor (3) to believe that the end of the world is coming at once (13: 7f), nor to be terrified by persecution (13: 9f). He notes the resources of endurance, viz., prayer (13: 18), a conviction of God's providence (13: 20, 32), vigilance (13: 33f), and an undaunted belief that, whatever happens to themselves, the wide-spread mission of the gospel will not be arrested (13: 10; 14: 9).

Thus, we may sum up the saving elements of the situation as (1) a sense of being put upon our honor—we are under orders (13: 34), not left to our own resources (13: 11), and not in a position to abandon a duty we chose ourselves; (2) a consciousness of the fact that appearances are no guide to realities, and that we must live by faith, by our conviction that God's will is not being thwarted by untoward events in this world; (3) a resolve to hold out until we are relieved. This resolve is a determination which is fed by the considerations already mentioned; it is not a blind, dogged tenacity. But ultimately it goes back to the depths of character in the will; and that will, not simply to believe but to endure what our belief may entail upon us, is the saving and crowning force in God's discipline of our lives.

June 9—Jesus Faces Betrayal and Denial (Mark 14: 10-72)

The conduct of Jesus at this period illustrates the wise union of prudence and courage which is essential in facing danger. He makes no attempt to escape, but he takes precautions quietly to secure opportunities for himself and his disciples to

have intercourse amid the intrigues of his enemies. He neither rushes into danger nor does he quail before it when it comes. His self-possession comes out in the arrangements which he makes on the last evening.

(1) He will not allow the ordinary worship to be interrupted (14: 12-25). But (2) he put a new meaning into the old rite. What he was and what he was to do involved a change which set the passover meal in an entirely new light. (3) He admits the need of sympathy (14: 33f). Even for him it is not enough to pray alone; the sense of fellowship is needful in a crisis. He took the three disciples with him, asking for their prayers and presence. Little as they could enter into the mystery of his fate, they could at least give him the support of their sympathy. (4) Yet this failed him. They were too tired and self-absorbed to rise above their own feelings. From their apathy Jesus had to turn to his unfailing resource in prayer to the Father.

The words of the golden text contrast this attitude with that of the disciples. Jesus watched and prayed; hence, when the testing crisis came, he was not taken aback, but preserved his faith and remained faithful to the will of God. "Watch and pray, that ye enter not into temptation." The temptation was the approaching crisis, which would be a severe trial, he knew, to their courage. When he adds, "the spirit is willing, but the flesh is weak," he does not intend to apologize for any possible failure. This is how we are apt to read the words, and we make the further mistake of reading "willing" in a weakened sense. But Jesus said, "the spirit is eager," and he was warning them against the handicap of the lower nature, against the weakness—moral and physical—which is apt to damp the energy of the spirit of man. To "watch and pray" is to put forth the energy of the spirit. But the disciples refused to realize the seriousness of the situation. Peter and the rest were perfectly sure that they would prove heroes on the battle-field (verse 31); they resented any suggestion or warning as a reflection on their loyalty. And the result (verses 50, 72) is a commentary upon their strong words and their weak efforts.

What the golden text enforces is a double truth about prayer, which is illustrated in the whole passage. (1) Prayer is not a reverie; it is not a drift of pious feelings or

ideas; to pray demands mental and physical energy. "Watch and pray." The praying man must be on the alert, with his faculties braced up. Nowhere in the spiritual life does the need of self-control become more urgent than in prayer, if prayer is to be effective. (2) Prayer is a protection against temptation. Jesus found it so, and he would have his disciples realize that it is by their grasp of God's will in prayer that they assure their victories over the temptations which meet them in the outside world. For temptation. Jesus found it so and he would taken at its own estimate. And prayer is the effort of the human soul to see sin as God sees it, and, in face of it, to see his will, to choose it, to cleave to it, whatever happens.

June 16—Jesus on the Cross

(Mark 15: 1-47)

The trial, the condemnation, and the mockery of Jesus (1-29) lead up to the last act of the tragedy. On the threshold of this a little incident is noted (21-22) which introduces a new figure in the story. The military guard compelled a man from the country to carry the short cross-beam under which Jesus was staggering. This man, Simon, must have become eventually a member of the Church, and the interesting point to notice is that he owed his soul to this rude interference with his private plans. Had he been left to himself, he probably would have hurried past the procession. But the military exigencies ruthlessly drew him into the tragedy, and the impression made upon him by Jesus on the cross was the beginning of a new life for him. How many know what this means? There may be a sacrament for us in the things we have to do against our wills. When our private aims and interests are interrupted, say, by some great, outside, national crisis, we at first resent it; but sometimes it opens out into larger and deeper views of life, and the very responsibilities which seem irksome and undignified to begin with may be a disguised blessing for us, once we shoulder them. Life would be poorer for many people, as it would have been for Simon the Cyrenian, if it were left to itself.

From the well-known story of the crucifixion we may select these points for emphasis: (1) Jesus refused to dull his facul-

ties with a drug (verse 23); he would give back his soul to God in clear consciousness of the end, even altho that meant pain and torture. (2) He was misunderstood to the very last (verses 33-36). (3) The testimony of the army captain, "Truly this man was the Son of God," really was, "Truly this man was a Son of God"—i.e., a semidivine hero; it is not a confession of faith, such as Christians would make, but an involuntary tribute of admiration for the vitality and courage with which Jesus died. (4) The coincidence noted in verse 38 is meant to illustrate what no one realized at the time—the effect produced by the death of Jesus upon the relation between God and men. During the long, dragging hours of the crucifixion the scoff had risen from the religious authorities: "He saved others, but he can not save himself!" But by his devotion to God, consummated on the cross, Jesus saved others in a far higher sense; instead of having merely raised one or two from death or deadly sickness, as the Pharisees reflected he had done, he was saving untold multitudes from the spiritual death of separation from the living God. This work was being done for men while they were totally unconscious of it.

June 23—Jesus Triumphant Over Death (Mark 16: 1-20)

The gospel of Mark really ends with verse 8. What follows is a later addition, intended to complete a narrative which had been broken off, either because Mark was prevented from finishing it or because the last leaf was lost at an early date.¹

The story of verses 1-8 begins with two dramatic touches, which throw into relief the subsequent events. The women had no idea of any resurrection. They were resigned to the fact that Jesus had died and that all they could do was to pay the last offices of love to his body. Yet he was doing for them a work which they never realized! Then, they wondered how to get at his body, when the large boulder was lying at the mouth of the tomb. Such were their naive, needless fears. The three women were not hoping against hope; they had no hope at all; the one thought that filled their hearts, as they went on their pilgrimage to the tomb that Easter morning, was the prospect of

being able to show a last act of homage to their dead Master.

Note that the first message of the resurrection is a commission (verse 7): "Go and tell his disciples." The faith of Easter is to be imparted. It is a concern for more than ourselves, a joy and a hope to be transmitted and shared. This is indeed the law of all spiritual comfort. No one can realize the truth of Jesus Christ without a sense of immediate responsibility for passing it on to others. Every experience of God's goodness in the land of the living makes us instinctively realize that this is meant for more than ourselves.

Note further that the women were qualified for their faith and service by their previous life. They were women "who had followed him when he was in Galilee, and waited on him." Two of them were mothers who had let their sons go to win his company; the third owed her soul to Jesus, who had given her a clean, ordered life. Already they knew what it was to subordinate their own lives to him, and it was their dutiful, self-sacrificing temper, their readiness to abandon themselves to his will and word, which qualified them to receive and believe the Easter message.

And yet, note thirdly, the first effect was panic. The natural emotion of terror (verse 8) overcame, for the moment, all other ideas in their mind. The news was so startling that they felt unable or unwilling to say anything about it. So Mark's gospel ends, but the gospel of Christ did not end there. Terror is never the last phase of faith. A temporary fear may pass over the sun, like a cloud; but the cloud passes. It is part of the honesty of the record that this transient terror is admitted. Mark does not make out that the women were absolute heroines. They had passions like ourselves, moods of alarm that for a time prevent us from doing our duty or from saying what we ought to say. But eventually faith triumphs over these obstacles.

June 30—Review: Jesus Christ Our Redeemer and Lord

The three golden texts selected for this lesson bring out what is central in the person and work of our Lord.

"Thou art the Christ, the Son of the living God" (Matt. 16: 16), denotes the re-

¹ See article on pp. 450-455.

lation of Jesus to the past history and hopes of God's people. He is the real Messiah, the fulfilment of all that the faith of Israel looked for on earth. Jesus is our Redeemer and Lord, in the line of God's saving purpose from the beginning. There were anticipations of him, and, altho he transcended these as "the Son of the living God," he did justice to them. The Old Testament does not explain Jesus, but Jesus explains the Old Testament; the very word "Christ" is a constant reminder that our redemption is rooted in history, just as "the Son of the living God" reminds us that God's redeeming purpose controls history to-day as ever.

The second golden text shows us the confidence inspired by this saving purpose: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." One might be ashamed of a test which broke down in one's hands, which failed to answer our expectations of its efficiency. But no one who has ever tried to apply the gospel to human life has despaired of its effectiveness. "It is God's power." And its power lies in its human range; it is not parochial nor limited, but of universal application. Given an atmosphere of faith, the gospel can work. It requires faith to be effective, but only faith—not nationality or race or any endowment of mind. And faith is a universal capacity. No one need hesitate about the prospects of the gospel in any condition or sphere of humanity, for the Jesus who is Redeemer and Lord has "opened the kingdom of heaven to all believers." We could not have any confidence in a God of favorites or in a racial God. We can have absolute confidence in a God whose power is coextensive with humanity; and the message of such a God is the "goodness" which inspires us with courage as we face the situation of our race.

This condition of faith emerges in John 3:16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." The three words here are love, faith, and life. Faith, as Vinet used to say, is not believing we are saved; it is believing we are loved. God's love is the beginning of it all: "God so loved that he"—spoke? no, speaking would not be enough. Love's supreme manifestation is sacrifice, the sacrifice of itself in the highest interest of others. "God so loved that he

gave," and gave of his own life for men. All love is the personal desire for the good of its object, a desire which culminates in self-sacrifice. And the response to this is faith. Faith is the answer to revelation, the revelation of a divine love. And the supreme evidence of that love is Jesus Christ. When our faith yields to his love, life is the outcome, for love is the imparting of its own life. God gives his life through love, and faith is the union of our souls with our Lord and Redeemer, the relationship into which any and every soul of man is meant to enter. A "living God" is a loving God; such is the new definition in the gospel of Jesus Christ. Therefore to be really "alive" is for man to trust himself to his love as it meets him in Jesus Christ.

Christianity and Post-bellum Reconstruction

"WHATEVER forms reconstruction may take, Christianity will have its part to play in making the new Europe. It will be able to point to the terrible vindication of its doctrines in the misery and ruin which have overtaken a world which has rejected its valuations and scorned its precepts. It is not Christianity which has been judged and condemned at the bar of civilization; it is civilization which has destroyed itself because it has honored Christ with its lips while its heart has been far from him. But a spiritual religion can win a victory only within its own sphere. It can promise no Deuteronomic catalog of blessings and curses to those who obey or disobey its principles. Social happiness and peace would certainly follow a whole-hearted acceptance of Christian principles; but they would not certainly bring wealth or empire. 'Philosophy,' said Hegel, 'will bake no man's bread'; and it is only in a spiritual sense that the meek-spirited can expect to possess the earth. Nevertheless, it is a mistake to suppose that a Christian nation would be unable to hold its own in the struggle for existence. A nation in which every citizen endeavored to pay his way and to help his neighbor would be in no danger of servitude or extinction. The mills of God grind slowly, but the future does not belong to lawless violence. In the long run, the wisdom that is from above will be justified in her children."—W. R. INGE, in *The Quarterly Review*.

Sermonic Literature



GROWING UP¹

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"I 'SPECT I growed; nobody never made me." You recognize the words of Topsy in *Uncle Tom's Cabin*. "I 'spect I growed." Topsy was right. She did grow. Growth is characteristic of life. Dead things become larger only by addition from without; living things grow. Moreover, higher forms of life require more growth and more time to grow. There are low organisms that reach maturity in less than an hour. After some weeks of growth, it is hard to tell the young English sparrow from its parents. The colt gets up on its feet and walks around soon after birth. The prolongation of infancy finds its most striking example in the human family. The baby takes a year to learn to walk and about two years to learn to talk. The law does not recognize the maturity of the boy till he is twenty-one years of age. His education can not even then be complete. Moral and spiritual growth can never end. As long as men live they must strive to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Young men: you have reached that point in your life when you are becoming more and more conscious of yourself, of the fact that you are living units of a great universe, that you are growing physically, mentally, and spiritually, and your training at Nazareth Hall has shown you that you have not done growing. The motto of the Hall and of the class, "*Plus Ultra*," clearly reveals that. Are you now ready to hear the words of the text? "*Grow up to him in all things*" (Eph. 4:15). In the holy name of the Lord our God, I bring you this message—that in all things you should grow up in God and in Christ.

And the first point I wish to make is this: the importance of attending to your growth. "Grow up." Indeed, you need not worry about the process of growth. You probably do not know how your food is changed into your living body or how energy is stored in the cells of your organism. You are not

conscious of your increasing size. You do not feel your muscles grow nor your mind expand as you learn your lessons day by day. But you must see to the means of growth. You must observe the laws of health for physical growth, the laws of education for intellectual growth, and the laws of morals and of God for spiritual growth. Observe the laws and the growth will take care of itself.

The importance of observing the laws which are the means of growth may best be emphasized by showing you what results from an interference with the means of growth. Charles S. Stratton is a famous American whose fame none of you cares to have. When Barnum discovered him, he was only twenty-four inches high and he never was taller than forty inches. Barnum called him "Tom Thumb," and exhibited him among a lot of other curiosities. There was no greatness in his smallness, but to exhibit himself was the only way he had of making a living. That was a case of a child being born into the world with something that prevented the normal physical growth. What a grief it must have been to him and to his parents! The world can not use the pigmies, the dwarfs, the Lilliputians, the Tom Thumbs. God never intended men to be weaklings. Our bodies are to be temples of God and strong to serve our Maker and humanity.

Much greater is the pity when children are born into the world who do not grow intellectually. The mind is a greater gift of God than the body. Man is what he is because he can think. How sad the state of a person who remains a child in knowledge, whose powers of mind do not develop. Worse yet, if an abnormal condition sets in, insanity may result. The horrors of an insane asylum! The normal man can not know whether the insane suffer or not from their abnormal condition—but the relatives do. And such a life is useless to God and man.

¹ Sermon to the Graduating Class, Nazareth Hall Military Academy, Pa.

Most pitiful it is when human beings are born into the world physically and intellectually normal but do not grow spiritually. Moral stagnation is terrible. Sin is the most awful thing in the world. It is not only linked with ignorance and physical degeneration but strong men often are weak in morals. Bright men may be mean. Poe had a brilliant intellect but was entirely lacking in moral impulses; his life was one of shame. Of Bacon Pope said that he was "the wisest, brightest, meanest of mankind." Nothing is more terrible than sin. It spoils a man's life more quickly and more hopelessly than anything else. The sinner soon learns that he has made a shipwreck of life and despises himself. The world looks on him with contempt. His parents and relatives grieve over him. What do you think is the greatest sorrow in the world? Failure in business on the part of a man who has tried hard to succeed? No. Poverty? No. Sickness? No. An open grave, into which parents see the body of a loved child lowered? No. Come with me and see the Christian father and mother whose son or daughter has learned evil in the synagog of Satan and is living a life of sin and shame. In such parents' hearts you will find anguish; in their eyes you will see tears. There is no sorrow like unto this in all the earth. Need I say anything more to you, young men, about the importance of watching your means of growth? You have a lifetime to grow before you. See to it that you do grow into all that is good. If you do not, you will certainly grow into all that is evil and you will spoil your own life, dishonor your parents and your school, and outrage God by spoiling your life.

In the second place, our text calls for an all-round development. "Grow up in all things." In moral and religious things this is entirely possible and our Bible plainly calls for it. It is possible to be spiritually well-developed and live to the glory of God. It is not possible in one sermon to emphasize every point in a well-rounded religious character. Permit me to present several points of special importance to boys and young men. Grow in the power of self-repression. Boys, there is much good in the world, but also very much evil. No matter where you came from, or where you are going after commencement, your environment will hold out many allurements. But the worst is

this: there are evil tendencies and foul passions within your human nature. Something within responds so easily to the allurements from without. Now youth is very apt to argue that these passions were made for indulgence. But that is not true. See St. Paul's vigorous statement in 1 Cor. 6:13. They were made to be mastered. Indeed, most of the passions have a purpose. You thirst for water, and water was made to be drunk—but not for you to drown yourself. You hunger for food, and food was made to be eaten—but not to ruin your digestion. Even the cigaret and liquor may have been made for a purpose, but the only one I can think of is to kill fools. Because young people are so apt to argue that nature's passions are made for indulgence, therefore so many of them go astray. The "gunmen" who were executed in New York a few years ago were all young men. The vast majority of criminals are young men. Young men are the kings of the earth in this age as never before, but so many of them fall into the slime-pits of the vale of Siddim—the characteristic temptations and allurements of their own hearts and of this age.

Over against this let me vigorously preach Christian self-repression. Those evil passions within you—fight them down. "I keep under my body." The most important battle of the world was not Gettysburg, Waterloo, the battle of the Marne, or Verdun. For all I know, it may be going on right now—in your heart. The fight for self-mastery is for each man the most important battle in the world. Upon its outcome hangs the success or failure of a human life and an eternal destiny. Be a hero in this strife. Failure here spells ruin forever.

And you can win this battle more easily to-day than to-morrow, in youth than in age. Those evil tendencies are only beginning to show their power now. Root them out now. Later they will tear a larger wound. Recall the old story of the Greek boy who caught a quail in the meadow, abused it terribly, and finally gouged out both its eyes. He was caught in the act, led before the judges, condemned to death, led out to the spot where he had tortured the quail, and put to death. Was it just? No. The wise judges argued this way: A boy with such cruel instincts will grow up a man dangerous to

human society, therefore he must be put to death before his cruel instincts can become fully developed and before he will have an opportunity to commit an awful crime. What they should have said is this: That the cruel instincts within the boy must be put to death in youth, so that he may grow up to be a kind and useful member of society. Boys, get into this fight against the evil there is in your hearts and be victorious!

Grow also in self-realization. Some boy may be thinking: Yes, we are hearing the old story; to be a Christian means to live without the fun of living, to deny yourself the dearest pleasures, to hang your head and make yourself generally miserable. But that definition of the Christian life is as accurate as the definition of a lobster as told of by Huxley. A student, told to describe a lobster, was evidently unable to do so, but did what students in our country call "making a stab at it." He wrote: "A lobster is a red fish that walks backward." The instructor who corrected the paper wrote under the answer something like this: "This is really a splendid description of a lobster, except for three things, first, the lobster is not a fish; secondly, the lobster is not red, and thirdly, the lobster does not walk backward. In every other respect the answer is perfect." Christianity does not mean subtraction—but subtraction only of what is bad. In other respects it means addition. It adds health, hope, joy, and power to life. Away with your head-hanging humbug!

There is not only evil in your environment and nature. A good God has placed many good tendencies and benevolent impulses in you. You probably have had a long line of godly ancestors, from whom you may have inherited noble traits. Your parents have urged you to be good and true ever since you were able to understand their words. Nazareth Hall has instilled the noblest ideals into your minds. Conscience is warning you against the impure and the wrong. It is urging you with its divine voice to seek the noblest and the best. And God has not left himself without a witness in your hearts. God's Spirit is pleading with you for your souls. Boys, if it is true that there is enough evil in any one of us, if developed, to send us to perdition, it is also true that there are enough noble im-

pulses in us, if developed, to make us saints of God.

The trouble with the vast majority of us is that we do not succeed in letting the good in us grow to perfection. Either we do not try hard enough or we try in the wrong way. A few men are thoroughly good—a few are entirely bad. Most men are half good and half bad. That is neither one thing nor the other. When Colonel Roosevelt was president of our country, his daughter said that if her father had chosen to be bad he would have been the worst man in the United States. Choose what you want to be and then be that entirely. Do not increase the number who are good part of the time and bad the rest of the time. Such people really are not good at all. Some time ago when I was riding through a neighboring town, the trolley-car stopt for quite a while at a crossing. A man was seen stumbling along as if intoxicated. The sidewalk was hardly wide enough for him. He stopt in front of a little shop and it was pitiful to see his efforts to grasp a foot-long key and insert it into the lock of the door. He succeeded after many fruitless efforts. He was not intoxicated, but afflicted with locomotor ataxia. He had all the usual parts of the human body, but he could not properly coordinate the voluntary functions of his organs. He had a complete hand, but he could not control it readily and accurately. How many are afflicted with moral ataxia? They have the noble impulses, but they do not work them out. They would like to be godly, but they are not godly. They know it is right and good to be Christians, but they are not Christians. Whatever good is in you—work it out.

In the third place, "Grow up into him," into Christ Jesus. Become like him. Do a great deal more than accept the theories of life and principles of action and religious ideas he announced. Make him your Savior. Surrender your life to him and by his aid work out the success of your lives and your salvation.

In no other sphere but the religious is it possible for man to attain the best he hopes and struggles for. Only to a certain point is our physical and intellectual growth under our control. It is said that Theodore Roosevelt left college a consumptive. He determined to regain health and vigor by life on a Western ranch. It is not possible to asso-

ciate the idea of sickness and weakness with the name of Roosevelt. He has been and still is the world's great exponent of the strenuous life.

But we can not go further than a certain point. There are unalterable laws of nature according to which each organism must develop in harmony with the forces enfolded in its germ. A Rhode Island Red chick can not grow into a Leghorn hen. A black baby can not grow into a white man or woman, no matter how hard it tries. Little brother may confidently say to his older sister: "I'll be a man before you yet." Intellectually there are limits to growth. The best school in the world can not make a dull brain bright. We can not all have "a double-decker brain, and harness a team with a logical chain." We can not all be "double-first"—first in the classics and first in mathematics.

But in morals and religion we can all grow into vigor. It is possible to live devoted to Christ and to God. The life more abundant may be ours. Not because our will-power and striving will do more in religion than it will do in the physical and intellectual realm, but because God has made special provision for our spiritual life. That is why our text admonishes us to grow up into him, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

But be not discouraged if your growth is not sudden and startling. You have grown fifteen to seventeen years already and have not yet reached maturity. The process is slow. Last summer I told a conference in this church the story of the little boy who insisted on growing up "right now," who wanted to be as big as his father at once. It is impossible. Take another illustration. After reaching maturity, our food no longer enables us to increase in size. Yet we dare not stop eating. Our food keeps us alive and replenishes our energy so that we may keep on working. The means of spiritual growth may not result in a startling increase of spiritual wisdom or power at any one moment, but by their continual use the germ of life God has placed within may grow stronger, purer, holier, and always into him.

Therefore, young men, use these simple means intelligently and persistently. Grow daily into him. Add daily a little more to your knowledge, to your faith, to your purity, to your love, to your devotion, till you all come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Then you will live to your own highest satisfaction, to the joy of your parents, to the honor of Nazareth Hall, to the good of your fellow men, and to the glory of God—all at the same time. And may God bless each one of you. Amen.

TYPES OF CHARACTER

The Rev. J. WESTBY EARNshaw, Lowville, N. Y.

Now these things happened unto them by way of example; and they were written for our admonition upon whom the ends of the ages are come.—1 Cor. 10: 11.

"HAPPENED unto them by way of example," literally, by way of type, the Greek word being *typos*. That is, the happenings to the persons referred to were not exceptional and out of the track and trend of general history, breaks in the web of human experience, infractions of the law of continuity, but instances illustrative of a universal and persistent order. The persons and the happenings were typical of persons and happenings befalling them ever recurrent in the world's story. And not only the persons and happenings which the apostle here cites, but all that have stamped themselves upon the world's memory in the

multiform records of history, literature, and commemorative institution and art. They are types to which others in the successive generations of mankind correspond and in varied setting reproduce.

History, the adage says, repeats itself; and it is most true of history in the minuter form of biography. Individuality is not merged in the grouping process. We act in freedom and, in deepest reality, make ourselves what we are. But neither in our goodness nor in our badness are we original or unique. We act nobly or basely, virtuously or viciously, in ways that others have outlined in their nobility or baseness, truth or falsity, fidelity or unfaithfulness, in the ages that have gone before. And the records of these things coming to us from the past have this value—that they not only

present a picture in which we may trace our own likeness and form an impartial judgment upon ourselves in a parallel case, but also show us how in our freedom we may break from the type and configure our lives to a different ideal.

In the deeper ways of life men have a quick and profound sense of God. In life's shallower ways they may ignore and forget him. They may buy and sell, trade and traffic, plan and build, and pursue their varied temporal aims and ends on the common level of earth's secular practise, and the thought of God, which is ever in the background of their minds, may never be brought to the fore. But in life's deeper ways, when the deeper sensibilities are touched, the deeper consciousness is stirred, the deeper realities challenge, and the deeper issues press; when, in a word, we become alive and aware, know ourselves and act in view of what we are and are related to, then we become aware of God. We see him, feel him, hear his voice, and know by plainest intimation the dictates of his ineffable will. This may be colored by, but bears no essential relation to, the creed we have been nurtured in. It is the outcome of no apologetic, the result of no argument or deductive process. It is immediate and springs from the quickened activity of spiritual faculties. The saint and the sinner have it equally if not alike.

There must be some true relation, some vital kinship, ay, some essential identity even, between these sensings of God by men to-day and those sensings of God by men of an earlier time which we name theophanies, appearances, or manifestations of God. In these earlier experiences of men there is an externality, a concreteness, a dramatic quality, quite beyond our modern experience. The Deity took sensible form and the divine communications came through sensible media. We can not quite understand this, can not quite sort with the ancient pattern the tissue of our modern experience, but we feel the identity we can not explain. Was it that in those earlier times men had not so differentiated their physical and their psychical perceptions as they have now, so that the latter had more the effect of the former than is the case with ourselves? Or was it that to these earlier men God came forth from his own inscrutable realm in ways not needed now? We can not tell.

But of two things we are assured. We are assured, in the first place, of the reality of those old theophanies. These stories, so strange and wonder-worth, are essentially true. There are no truer records in all the library of human experience. Men were never more earnest and sincere than as they appear in these stories. Issues of utmost consequence flowed from them. And we are assured, in the second place, of the essential identity of our sensings of God with these more dramatic experiences of our forebears, however difficult it may be to demonstrate the identity.

We apply to these experiences of the men of an earlier time the general designation "theophanies," as naming phenomena of a distinctive class. We accept or dismiss them thus, stopping with the recognition of a common quality and overlooking the special features in individual instances. But we find upon closer note that the theophanies to different individuals were radically different in occasion, tone, and implication; and it is in these differentia that their intrinsic significance lies.

I. Thus we find that Jacob's theophanies had this peculiarity—that they came to him, when he was in trouble, with a prelude of sin. They had as ground-tone the throes of repentance, and were at once to deepen the repentance, to save it from becoming mere hopeless, sordid, paralyzing remorse, and to lead it into the sanctity, the assurance, and the cleansing and recasting of a divine saving renovation. They were the rainbow of promise, whose warp is the teardrop of earth and whose woof is the sunbeam of heaven, flung across the stormy sky of a guilt-laden fear-oppressed soul.

In illustration of this I need only cite the two great theophanies of Bethel and Peniel. In the first, Jacob is fleeing from the face of a wronged and angry brother whom, in an hour of physical exhaustion, he has cozened of his birthright, and, in the sacred hour of tribal transmission and succession, plagiarizing that brother's personality, has basely filched his patrimonial blessing. And God appears to the miserable fugitive as he rests in his lonely flight on the stony ridge, the backbone of the land his race should later possess, in the wondrous angel-dream and speaks to him in the wondrous promise. The theophany at Peniel was a consistent sequel. Jacob is

returning from his long sojourn in Padan-aram, not alone now, but having become a man of family and substance. But guilty fear ever makes a man lonely, and Jacob seeks the solitude of lonely vigil by the brook Jabbok, as consorting with the grim solitude of his soul, for the soul-storm that is upon him. Jacob's life has been settling back into the old wily ways, and the old guilty fear crests up again as he hears that Esau with a mighty force is coming to meet him. And in this second great crisis God comes to him again; but not as before; not as the ladder angels and the voice of promise, but as an angel wrestler and a voice of challenge. It will be necessary that penitence and purpose strike a deeper note now. Jacob meets the intense occasion, however, and, tho broken down in all wherein he had trusted, yet, in clinging weakness but with unyielding heart, he conquers, prevailing to detain the departing angel; and he emerges from the scene no longer Jacob, the supplanter, but Israel, the prince of God.

Now there are men of this type to-day, men whose story is one of sinnings and repentings, repentings and sinnings, new starts in the better way and new defections therefrom, new risings and new falls. We see this type in those who get converted or reconverted in every revival. Very notable are their fervors of devotion and their punctilios of service in these spasmodic interludes. They are geared high under the psychic strain. But their subsequent life is just a running down until another gearing up occurs. Ay, and countless others, in range upon range, with infinite personal variety, are yet essentially alike in this. It is in fact a feature that more or less marks all of us. Are not you and I, my friends, deeply and painfully conscious of this periodicity, this fluctuant tendency, in our lives?

Sinning and repenting!—it is a poor story. But sinning and repenting are a vast remove from sinning and not repenting. Thank God for that! We can not rest in sin, can not run our lives on the lower levels with absorbing and unbroken satisfaction. Thank God for the revulsions, however induced, by which we repudiate the unworthy past and rise by moral recoil, and the released spring of our better nature—suppressed and overborne, but still vital moral

nature—to the better things which befit us and belong to us. Thank God for the cancellings and renewals of repentance. Thank God for those moments in our lives in which the sordid or sodden past falls off from us and we rise as by a moral miracle to the feel and vision, the light and air, of the true and holy.

Thank God, also, for the advances of repentance, for the deeper note thereof with the advancing years, the deeper response to the goodness which ever challenges even while it condemns us, the deeper accords with the truer and finer constructions of ethical and spiritual law, the deeper claspings of the higher ideals and good; which also are the sign of moral development, moral progress. By this sign, in sin's despite, we conquer. Ay, it may be upon the surge of our last, deepest, truest repentance that our spirit shall at last rise to God and, beholding his face in righteousness, find ineffable satisfaction, awaking in his likeness.

II. The theophanies of Abraham tell a different story and indicate a different type of character. Abraham's theophanies crown and set forward toward further consummation, each of them, some heroism of renunciation or devotion and are the unfolding scenes in a life of faith, the punctuations of divine approval, and benediction of a progress from strength to strength on the uplands of God. This feature marks all of them, from the one at Haran, crowning the first, and starting him upon the second of his migrations, to the last of the long series at Jehovah-jireh, where his strange sacrifice was at once accepted and averted and the great promise was given which made his line of redeeming significance to the race.

We look upon such lives with amazement. They seem not only out of class, but out of category with our own. They do not seem to have the element of struggle that disturbs and distorts or to know the glooms that shroud and darken other lives. Their faith and virtue seem so serene and sure. They go from strength to strength as by natural graduation. But we do not know what struggle underlies these serene effects, what beasts have been fought at Ephesus, what hot passions have been calcined in hotter fires of sacred and indomitable purpose, what rampant desire has been restrained by the biting curb of moral *mande*, what

hounds of ambition have been held at heel by mandate of moral authority!

There is every indication that Abraham was of a family of some consideration in the Chaldean capital, and every sign that he was a man of abounding vitality and force, keenly alive and amply endowed in every element of personal capacity and energy. A tradition not quite to be ignored makes him to have been connected by family with the established religion of the city and empire, his father, Terah, being of priestly order and eminent as an artificer of the images employed in the Chaldean worship. How much therefore he had to renounce and break away from that tugs at the senses, the heart, ay, the very soul of a man! What glamour in that pompous and sensuous astronomic nature-cult in which he had been reared, with its stupendous temples, gorgeous spectacles, and social ramifications! What prizes to tempt ambition! What voluptuous lure to passion! What open sesame to all that desire courts and swings to!

A passage from a current novel may be adapted here:

"When with manhood fresh and sensitive, and retaining all its delicate bloom and unhurt power, full of a hunger not felt in the region of the diaphragm, the young man turns for truth to the sacred oracles of the soul, and, between the kingdom of the flesh and the kingdom of the spirit, chooses the higher destiny, then is the time that the world gives battle to the aspiring soul. Look, yonder is a soul climbing to God, cries the old Flesh-Mother; and gathering her minions of enchantment and her dragons of fear, she scorns the lower quarry, all safely swarming in her train, to dog the steps of the heaven-called. What flowers of passion she strews before him on the upland way! What siren songs she summons from the lower caves! With what romance does she stir his rest, all fragrant-lipped and splendor-eyed! What temples and palaces she rears of cloud and clay to hold his eyes from the heights! Are not these all written in, ay, burned into, the history of man? And if the enchantment fails, if the clear eye of the God-called penetrates the illusions of sense, lo, the path grows steep and dark before him and there are dragons in the way. The faith must be heroic now. He has not lingered with the lusts; will he fall before the fears? The many tarry in the tinsel gardens of sense; others fall back before the roar of the furies; the few—but who can tell how the life-tree burns for them where glory waits!"—(*Routledge Rides Alone*, by Comfort, pp. 71, 72.)

See the scene symbolically pictured in the account of Abraham's sacrifice and vision, Gen. 15—the sacrifice set in order, the foul birds of prey, unclean and loathesome in spite of plume and sheen, the reluctant sleep, the darkness, and the horror; then the glowing lamp and furnace-blast of purifying and consummating acceptance, and the approving voice divine.

But let us rejoice that such lives are possible, surely possible, because they are veritably actual, ay, to men of our frame and blood. Such lives have been and, therefore, may be. O ye victor spirits, with your hidden scars and serene brows, ye mean so much to us! Ye shame us, yet fling a garment of light upon our shame. Ye embody the charter and prophecy of our nature. Ye indicate a glory we may emulate.

III. The theophanies of Moses bear yet another aspect. They were won in the exigencies of his work and were the divine coronation of achievement, the divine induction into deeper service. This is the distinguishing feature of all of them, from the initial one of the burning bush of the Midian desert, when the maturing and tempering years were fulfilled, sealing his great renunciation and great committal, and commissioning him for his high career, to the culminating one on Sinai, when the divine was, as it were, besieged and enforced of the human, and, responsive to the intrepid pleading—"Shew me, I pray thee, thy glory"—God placed his servant in the cleft of the rock and made all his goodness pass before him.

This brings before us character of the crowning type, the men who win vision of God—the men who must and do see God—through the pressure, the exigency, the inevitable bearing of their work. Men from whom God can not withhold himself, nor would. Men who are so entered in the God-work of the world that they are partnered with God and gain inmost intimacy. Oh, the grandeur of such character, such life!

An effective foil to the story of Moses is found in that of his contemporary, the pagan prophet, Balaam, whose theophanies were divine thwartings and restraints in a course of sophistical and sanctimonious evil; but it is apart from our purpose to project in detail this contrastive case.

We know something of what Moses had

renounced and cast behind him. We see in every scene and act of his later life his complete committal to his work. Every power and every hour were given. He had no life apart therefrom. All personal aims and ends, all thought of name and fame, were absorbed and swallowed up in his supreme devotion. He was not himself to see and share the full success for which he wrought. He was to found no dynasty, to leave no lineal succession. He was not even to lead the people into the land to whose borders he brought them. He was to serve, endure, achieve, and find his guerdon and beatitude in the fact, and stand the uncrowned king of the ages, until his greater counterpart should likewise serve, endure the cross, and, crowned with thorns, sway with yet wider scepter the races and generations of mankind.

Here human character crests and Christs—shall I say?—in most sublime effect. Not strange is it that, in the transfiguration of the Christ, Moses and Elias should appear with him in glory, nor that the name of Moses should be conjoined with that of the Lamb in the song of the redeemed. Such heights humanity has scaled.

But, without the greatness of circumstance and issue, are there not lives touched

with this glory to-day? And service is service, devotion devotion, on any range, in any sphere. Myriads of mothers have served in like spirit and with like devotion and have seen the face and grown into the likeness. Myriads of men, nameless and noteless, have likewise so served, giving themselves for all they were and all that they could do to the causes in which God's work in the world is variously cast, and gained the aureole angels trace, if not the laurels earth admires.

Is not this spirit essentially that of our sons and brothers in the devotion and service of the present time? Are not names, lowly names, not of leaders but of those enrolled in the rank and file, being entered in the history of humanity, like stones in the temple of God, to be in it and of it and to go out no more forever? Yea, is not this the spirit that should pervade and control all of us, and that will enable us amid the fitful lights and alternating glooms of these troubled days to have glimpses of the face of God, and that shall set and sustain us in the patient, earnest waiting for the grand eventual issue, when the nations shall see God's face in righteousness and awake to the better life whose satisfactions lie in likeness to him?

WHERE ARE OUR SLAIN SOLDIER-BOYS

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The Lord is risen.—Luke 24: 34.

DURING the past year one hundred thousand of our Allied boys have bravely died upon the field of battle. Like brave knights they lifted the shield above God's poor and weak and died that the children of the future might never wade through this blood and muck. They made the supreme sacrifice. Costlier offering was never placed upon the altars of freedom. Now come the morning cablegrams saying that when this greatest battle is over a second one hundred thousand soldier-boys of Britain and France and Belgium and America will have passed out of the thunder of strife into the realm of rest and peace. Even now, while in safety we celebrate the immortal hope, soldiers on the edge of the battle-field are burying our dead, under the falling shells and amid the roar of cannon. Nothing could be more fitting than their remaining there.

The soil that holds their blood should have the body also. In that rich earth a richer dust is concealed.

Never has an Easter morn, therefore, been laden with hopes so vast and rich. The Allied peoples in their thought and memory now gather up the treasures of three millions of their slain sons. These five lands have but two hundred millions of folk, but on this Easter morn the lands have but one heart, and that heart is full of solemn pride for sons who fell with faces to the foe and went with songs of hope to the battle. So there is music in the midst of our desolation and the glory that shines upon our tears. Among the dead are Gladstone's grandson and the son of Asquith. Fallen, too, the poets, Rupert Brooke and Alan Seeger, who had his rendezvous with Death at midnight in a flaming town and to the pledged word with Death was true and

did not fail his rendezvous. Thousands of other names there are: university men, scholars who closed their books and left behind the lecture-hall and library; young business men, who turned away from great careers in trade and finance; boys from the field, the factory, and the store, who counted life not dear unto themselves. Not one but henceforth has a kingly name. Not one sorrowing family but henceforth bears the note of distinction. In old times the youth who had performed some brave deed fell upon his knees before the throne while the king touched his shoulder and cried, "Rise up, Sir Knight!" But all these noble ones who died that our institutions might live have been knighted.

With a certain solemn pride and a glory shining upon our tears we celebrate young soldiers who received from God in advance the great assurance of immortality. Only those who have talked with scores of boys at the front can fully realize that in advance they were mentally victorious over death. Fear died before the body died. Terror was a captive, dragged behind the chariot of faith. Within the last three years it is my conviction that four out of five of the French soldiers have discovered God and personal immortality. The vision splendid did not come through the historic experience of prophets and sages long dead. There was a fresh invasion from the skies. As once for Moses in Egypt, and for the Roman centurion, a voice fell from the battlements. In making the supreme sacrifice of self, these soldiers made the great discovery of God and personal immortality. The way of obedience proved to be the way of revelation. Their testimony is very simple. "One night, for me all fear died." Their shining faces and their brave deeds make proofs of God and the immortal hope unnecessary. What philosophers argued about, these boys know. What you hope for is their personal possession. The apostles, like Paul, who assaulted old civilizations and single-handed laid the foundations of a new world, men who fronted the headsman's ax, the mob, the rack, the faggot's flame, had discovered that Jesus had risen and that there was no reason for fearing physical death. The Christian Church began with the discovery of personal immortality. In that

supreme fact of the first Easter the modern world took its rise.

Strangely enough, this new series of victories, this modern assault upon militarism and autocracy, has begun with the silent, secret discovery to the souls of young heroes that there is a God in the world who makes for righteousness, that his kingdom—liberty, truth, justice, and love—is an everlasting and an ever-growing kingdom. To that kingdom Jesus surrendered himself in his youth and died having never had his chance in this life.

Only—to live in a higher and richer form, and that all noble boys who surrender their will to the will of God shall break the power of death, and with God's dear Son reign like victors over the fear of dying and of death. This death of fear through the discovery of God and personal immortality by boys in the trenches is the supreme spiritual fact of this war. It is idle for you to affirm that it is emotional exaltation or nervous excitement. These young soldiers are as brave, clear, sane, unfevered, normal, healthy-minded men as have ever blessed our earth. The simple fact is that when light is needed to the obedient God gives light. Two classes of men approach immortality, just as two groups approach the live electric wire. One man puts on rubber gloves, stands on glass, and then denies that there is a living, pulsating current in the dead copper wire. Because he is insulated you can not make the man believe that the invisible current pulsates at one point into telephonic speech, at another point into radiant light glowing in a bulb, and at another point beyond the ocean in the story of a battle raging in a foreign continent. Nevertheless, the life throbs in that wire tho the man whose hands are insulated denies, scoffs, and knows that the other man who is transmuting that invisible life into great achievements is in a state of nervous exaltation and self-deceived. And multitudes of men have insulated themselves against the discovery of God and Christ and personal immortality. But no one who has looked into the faces of these boys and talked to them and had their confidence but understands that there has been of late a revelation in the trenches of France and Belgium; a revelation that is without revivalism,

without emotionalism, without dramatic testimony, a revelation that is every moment transmuted into fortitude amid the mud, patience amidst the filth, the vermin, and ugliness; a faith transmuted into kindness and self-sacrifice in trying to carry a little of the load of the other fellow. This new religious feeling is converted into service and heroic self-sacrifice and, therefore, all the usual manifestations of religious feeling are absent. But what God was when he walked with Enoch he is in the trenches to-day with the soldier-boys. What he said to Wordsworth when the vision splendid came he says once more; what he did to support Paul in his dungeon against the morrow of his death he is now whispering to these boys that to-morrow will go "over the top." Most of them would not know how to describe the revelation, but I can describe what they have told me, namely, that now in the dark they can creep into No Man's Land and cut the barbed wires and imaginatively die in advance without shivering to the marrow with terror. Let us simply confess that One walks with them whose form is like unto the Son of God.

In France I met a fine young American soldier. An hour came when he wore his heart upon his sleeve. His type of destiny was the type of restraint and quietness. The theme of my address that afternoon had been the brevity of Christ's earthly career, the premature death of Keats and Mozart, of Arthur Hallam and Charles Emerson, the gifted souls who died before they had crossed the threshold of success; the incompleteness of life here completed hereafter; the stake of the American soldier and of his people in the issues of this war, and the certainty that in a moral universe a just and loving Father would make up to the boy who sacrificed his all here, and cause the supreme sacrifice to be worth his while. An hour later, when all the rest of his companions had dropt away, this young man told me his story. The record of my notes, written out that night, thus summarize his experience in a few words: "For months I have been the victim of fear. My imagination has taken hold of all the stories of wounded men and made the wounds personal. I fall asleep at ten o'clock to waken at twelve

drenched with sweat. Through my imagination I have had my legs cut off and walked the earth a cripple; I have lost my eyes and gone forth blind; I have lost my arms and hands and, hating to be waited upon, have had to submit to others. I have breathed the poisoned gas, I have been blackened with the liquid fire; I have died a thousand deaths—but now, for the first time, I think I understand. Let me think my way through what you have said." Once again I saw that soldier. No words can describe his transformation. He began: "I want you to know that fear in me is dead. I have put it to the test. I front these dangers of death with a physical shrinking, because one does not like pain; but as to the dying and death—they are beneath my heel. I want you to know that, when you go home, you have left here a soldier for whom death is dead." And then he turned and went on to his trench. But he, to-day, is preaching this sermon. And that one hour with him held reward enough for all the years of struggle and sorrow and pain of one's entire life.

The psychology of the soldier's conviction that if he falls he will find his own and live again, and that there is a meeting-place of the dead, has a certain moral sense of justice in it. Over and over the boy unconsciously puts his theology as to the life immortal into these words: "When you grow accustomed to the fellows dying, after a little you just know that somehow there must be a God that will make it up to them." When you have asked the boy what he means, nine times out of ten he points to a little mound back near the camp and says, "Now what did he get out of it? Rain, cold, pneumonia, rats, vermin, scratches and often blood-poisoning, rusty wire, gas, fire, lead wasps, bombs, grenades—what did he get out of it? The women and children here in France—yes, he saved them. But they did not have a chance to thank him nor love him. You need not tell me that a good God will not make it up to him. I never thought of it until I came to the trenches. Now, I know that there is a life beyond and that this boy will meet his father and his mother. He was good to these Frenchwomen and children and saved their lives, and I believe that God is at least as good

as he is and will save his life." An atheist and an agnostic are as helpless to break down this boy's discovery of God, Christ, and of personal immortality as driftwood thrown against a Gibraltar is impotent to push over that solid granite. These boys do not know that their feet are on solid rock in a universe where there is a power that makes for righteousness. A scholar would throw the soldier's word into different form. He would say, Nero died in a palace and Paul lived in a dungeon and was beheaded. But Paul gave the world freedom and God must, in a life beyond, have made it up for that dungeon in the Mamertine prison. The wicked judges of Athens condemned Socrates to drink poison, but the judges went home, to sleep in palaces, and Socrates went to his jail and the hemlock, but before he died Socrates exclaimed: "I will not allow you to release me from jail, nor will I accept flight, for last night I heard music of flutes and saw the great Achilles and Homer coming, and what would I not give for one day's talk with these who we have thought were dead but who I find are living with God!" In a righteous universe God has made it up to them—broken-hearted Abraham Lincoln and poor Savonarola and all the martyrs and apostles and heroes. And when the American soldier at Toul to-day carries the body of a boy who has died gloriously out in No Man's Land, he buries him as he would bury a hero, feeling that God, in the soul's summer land, has made it up to the boy and that the life nobly surrendered here will be completed in a thousand higher forms in a better world there.

Another deep instinct publishes itself in the spiritual history of a boy at the front. He may not phrase it carefully, but his thought is that there must be a meeting-place where the noble dead are assembled for recognition, review of their life-work, and their reward. His certain, robust, blunt statement shatters the philosophic doubts of easy-going dilettante skeptics curled up in their soft, silken nests where they live to sensuous delights of the palate and the body. Coming in, one dark night of rain, after long, long journeys through the devastated lands, now the scene of the fiercest fighting earth has ever known, I was talking with Louis Orr, the distinguished

etcher and artist. "But why not have the spring exhibition? All the artists must of necessity paint something each year." "Well," answered the artist, "the salon is a procession, but the Louvre is a permanent empire of beauty. The artist with his canvas marches in one door of the salon and after two months marches out at the other, but in the Louvre the artist marches in to remain and his canvas and his name abide." "That," I answered, "was what that boy in the hospital meant when he was trying to give me his idea, that there was a beautiful empire where all his wounds and those of his dead companions would be healed, where they would talk over their battles and enter into the fruit of their victory. Let the salon be—you and I will go to the Louvre."

No philosophy can be profounder. New York, the United States, the generation, is a procession of individuals—heaven is an abiding empire. New York is a spring and autumn exhibition—the beautiful city of God is a Louvre where the noblest souls are collected forever. How poor Paris would be with a fleeting procession of canvases to be passed upon! How rich a city becomes when the abiding treasures are swept together in a Metropolitan Museum, a Louvre, or a National Gallery! Many there be, said Jesus, who deliberately choose selfishness, turn their back on duty, get their living by stealing, perjure their souls to keep the fruit of their thefts, wrap themselves round with sheaths of lies and know not that lies have eaten out their soul. And all liars, all the selfish, all that refuse duty and turn their back on the supreme sacrifice—these shall go, says Jesus, to the rubbish-heap of creation, becoming non-existent when they have been unmasked before God, his angels, and all good men. But the young soldier who has nobly sacrificed himself upon the field of battle, the martyr, the patriot, the men who have been tested by suffering, as gold is tried in the fire; the mothers and the fathers who have given up their best beloved, because they love what God loves and hate what God hates, shall enter into the empire of eternal beauty, truth, justice, science, liberty, and develop until no imagination can conceive the kingdom of gold and amethyst in which these shall live and reign as centers of light and love.

All these, too, are victors through the

new discovery of the living Christ and of personal immortality. Everything that the German has done to destroy one's faith in the dignity and divinity of the human soul the British and the French have done to recover that faith and enhance it ten thousandfold until certain soldiers and women in France seem more like gods and goddesses than men. Witness the *poilu* who would not return to his shop in Paris and, lame as he was, insisted upon giving his shop to his cousin and limped off to the trench waving aside every argument and wept at the very suggestion that he was to be denied his chance to die for God and France. Witness Jean, asked how things were faring with him at the front, when he gazed apologetically at the mire that rose to his knees and then exclaimed, "How do things fare with me? I sleep in mud, I bathe in blood, but my soul, sir, is in the stars." Witness that young woman in Paris. Oh, these glorious Frenchwomen! Twenty miles south of Toul I stood on the edge of the field and watched them. They had sent their horses to the front, they had given their oxen for food for the soldiers; the three young women, therefore, united their strength to do the work of the ox and the horse. Slowly they reaped six acres of wheat. In the moonlight they carried the grain to the edge of the field. Then they put on the harness and fastened the tugs, not to a plow, for they could not pull, but bowed their young shoulders to pull a little cultivator, held firm by the gray-haired mother of one of the girls. Hour after hour they toiled because the rain would come soon and they must sow the ground with turnip-seed to provide another crop against the hunger of the soldiers. Do not tell me that a just and loving God will not give these three young women and that old mother a million golden hours for every one they spent toiling and dying that their young soldier-husbands at the front might have bread and their children once again laugh and play and live redeemed from the terror of that wild beast, the Hun.

What a world of hidden truth there is in the story of that young woman in Paris. The story goes that a Red Cross nurse received a telegram from a soldier who had returned to the trenches, thanks to the good nursing of this noble woman in the hospital. He wired the nurse that his pal had been

wounded and was on the hospital-train that was coming into the station that afternoon. Oh, the pathos and tragedy of those hospital-trains! I have watched them come into the station of Paris, and I have stood in Charing Cross in London and waited for the train that brought the boys wounded in some new battle. Crowded within ten blocks you will see 50,000 people. The children stand on the edge of the sidewalk, the women in a second line, then a third tier of men on tiptoe, then the people in the windows. Between the two lines the great ambulance moves slowly. The policeman puts his fingers on the lips to silence every whisper. Look at that ambulance. See how the curtains are looped up. Two boys lie there. Look at that white bandage on the boy's forehead. Look at that arm resting stiff upon the pillow. See that leg, lifted and held by a nurse. The woman on your right forgets the policeman's warning and you hear her whisper, "God bless you, my boy!" An old man loses control and shouts, "Well done! Well done!" I saw also a little girl of twenty-two or twenty-five. She had on a simple dress, her fingers were all broken. They were the hands of a working girl. A woman held her by the shoulders, but the girl broke away. In her hands was a little bunch of pansies "for thought and remembrance." In one unconscious outburst of strength she pushed close to the ambulance and upon the wounded soldier's hand she cast the flowers. He was not her boy, but he might have been. Then, turning, the little working girl flung herself upon a woman who had been seeking to restrain her. It was an epic for some Homer. In its mute, dumb, tragic note it was Dantesque.

But let no American think these Frenchwomen are broken and defeated. That night, when the French hospital-train unloaded, one by one the cots were lifted into the ambulance. And last of all there was a cot that held the boy for whom his pal had wired the nurse. He died as they lifted him out of the train. The young nurse said that she did not know how she could break the news. No word can ever describe the anguish of the young mother and the wife whose day had become night and for whom the stars in the sky had been quenched. But when a few minutes had passed by, the nurse said, "I turned from the task of covering

the young soldier's face, and lo! I witnessed a miracle of God. There stood the young wife. Her hands were together under her chin. She was looking upward toward the sky. Before us throbbed the ambulance. The body was still, but her face was turned upward and I heard her say, 'I am only his wife—France is his mother! I give him back to his mother!'" Oh, men! you can not beat France and Britain, with men and women so divine. These are the souls for which God made the world. They have slain death and dying. For them victory is inevitable, both here and there. Never before did an Easter day come so fraught

with 'an enriching faith of immortality. Close your books of doubt forever. The day for apologetics has gone by. A new age has come. As the early Church was born out of the risen Christ, so a new civilization is now being brought forth of these boys, who have discovered God and immortality and for whom death lies dead in the trenches. That battle-field yonder in France to-day is sending earth's richest souls upward to heaven as the seas exhale their whitest mists, their purest clouds. In this great hour, therefore, look toward your son and say, "My son he is; God's soldier let him be. I could not wish him to a fairer death."

THE SOWING AND THE HARVEST

The Rev. WILLIAM KING, M.A., Edinburgh, Scotland

He that goeth on his way weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.—Ps. 126:6.

THIS little psalm depicts the return of the Israelites from Babylon and it presents to us the first problem that met them on their return. It was that of rebuilding, of reconstruction, of reestablishing the nation, and of taking up life where they had left it off. Exile in Babylon had meant for them pretty much what this dislocation of war has meant to us and everybody. It had broken their happiness. It had upset the established order. It had caused inconveniences and commotions that lifted things out of their regular setting and switched them to new and strange channels. Now, the moment that prospect met them their heart fell. The gladness of returning soon gave way to weeping. All the difficulties of the situation stood up before them and they doubted whether they were really equal to the stupendous task.

So much had gone in the interval, so many dreams just maturing had been blasted, so great confusion now reigned where once there had been law and order—was it worth while making a new start; could the nation ever again recover its stability and its self-composure; would anything spiritually rich and lasting come of an attempted reconstruction? Sooner or later you and I will be asked these identical questions. When the finished toll of these days is over, when society again settles down after the shock it has suffered, it will be found that much

will need rebuilding; even the old grooves will have changed somehow, a new spirit will hover about them, and everything will depend on the measure of faith we stake on the future. As for these Jews, they had no faith; they doubted whether ever to begin again—their golden age seemed past. But this psalmist thought differently. Sow your seed, he said, and however hopeless the venture seems you will surely reap a harvest. Sow your seed, and tho there be mist and rain over all the furrow it will sink in and will not disappoint you. Let no appearance deceive you. Let no heart-sickness make you afraid. Face your undertaking with faith and resolution, put something precious into it, and the very stars in their courses will bless your endeavor. God himself will see to the prosperous issue. "He that goeth on his way weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

And, my brethren, this situation is our own situation. The problem of reconstructing is the problem of every one of us. None of us are finished articles; the task that lies before the best of us is the same as lies before the worst of us; it is that of restoring much that has been lost, of building over again. Just think of what life promised to us in the morning! Our hopes were boundless, our vision was undimmed, the sunlight glittered on the corn-stalks, and the fields were alive with myriad fairies. Nothing seemed impossible, no frost nipt our calculations and our fancies, there was not a trace of the withering blight of ex-

perience. But now we know a difference. Every one of us has lost great opportunities, we have all frittered away golden hours; even if they come again many of us have neither the strength nor the force to shape them into living deeds; even our term of time is shortened. No matter what the precious seed we fain would scatter, we can not look for everything now; we can only try to reconstruct; we can only build over again. To go forth weeping, bearing precious seed—that is our common portion. Is that not one reason why we attempt so very little? The depressing nature of the task appals us. Because the clouds are low, because the mists have thickened in the valley, because the wrack and pain of life have closed in upon us, we hoard our seed, we are afraid to sow; the harvest seems so unlikely and so very distant that we succumb to something like spiritual stinginess. We have no faith in our possibilities. We lose heart when it comes to rebuilding. Yes, even good men are not free from that temptation; the very elect are not spared the same feeling. In that personal record, *The House of Quiet*, that strangely introspective soul, Mr. A. C. Benson, voices the experience and suggests the antidote to it. At one stage of his career he suddenly became obsessed with a sense of his sins. It came in waves of sleeplessness, when he was visited with every form of spectral remorse and nocturnal terror. In his dilemma, he wrote two intimates. The first—a Roman Catholic priest—replied that he could not prescribe, but the indications were such that he had committed some sin he was afraid to confess. The other wrote back that, in spite of his trouble, he should not lose heart, adding: "you are not alone in your experience"; and that was his rallying-point. No, none of us are alone in that experience; we are all strangely alike in having one thing or another about us that tells us that life will never be the same again. Well, don't believe it! Christ puts every one of us on a splendid equality—the equality of simple need—and he invites us to start over again, to build afresh, to make good our losses. Sow your seed—seed all the more precious for every tear you shed—and one day you will come rejoicing, bringing the sheaves with you. "He that goeth on his way weeping, bearing precious seed, shall doubtless come

again rejoicing, bringing his sheaves with him."

Now, if that is the problem for every one of us, alongside of it there is a promise for every one of us also. Here we see what faith means. It implies that there is a way out of every darkness, that there is a redress for every sorrow, that every loss can be made good, that honest effort and complete attainment really go hand in hand. Sow your seed, your precious seed, even when the skies are lowering, and you will yet know the joy of the harvest-homecoming. In one of his books Stevenson tells us of a voyage he made to the States. After being on board several days he tried to sum up the reasons for emigration in the cases of the average passenger he had conversed with. They were three—intemperance, idleness, and incompetency; and after enumerating them, he breaks off with the reflection that, for any of them, "this trick of being transported overseas is the silliest means of cure. You can not run away from a weakness; you must sometime fight it out or perish." And, my brethren, faith tells us that it can be fought out successfully. Oh, do not think that there is nothing in it; there is everything in it. Let no sadness for your sins keep you back from making the venture. Let no remorse for your mistakes close in and persuade you in its very stealth that the game is not worth the candle. Sow your seed—seed that is precious with hope and patience, seed that is precious with prayer and consecration—and you will yet see that it all comes home. You remember Jesus. You know what he said to a poor, wastrel woman: "Thy sins be forgiven thee—go thou and sin no more." He believed in faith's best possibilities. And it is the same with many people in the way they view sorrow. God knows for some poor souls these days are terrible enough. What a Gethsemane they have brought to many a home, to the innocent and unoffending! Is it any wonder that a feeling should be born that life will never be the same again? Such an impression is only human. Yet, for all that, our life has to be lived; it must maintain a direction; it must be made the most of. Let not our so sore sorrows keep us from that. Our holy dead would not have it so. They sleep well. They have gone out into the night bearing precious seed, and in a world cleansed by

their sacrifice and regenerated by their holy venture they shall return one day, bringing their sheaves with them.

"When this blast is overblown,
And the beacon-fires shall burn,
And in the street
Is the sound of feet,
They also shall return.
When the bells shall rock and ring,
When the flags shall flutter free,
And the choirs shall sing
'God save the King,'
They shall be there to see:
When the brazen bands shall play,
And the silver trumpets blow,
And the soldiers come
To the tuck of the drum,
They shall be there also,
When that which was lost is found;
When each shall have claimed his kin,
Fear not they shall miss mother's clasp,
Maiden's kiss;
For no strange soil might hold them in.

"When *Te Deums* seek the skies,
When the organ shakes the dome,
A dead man shall stand
At each live man's hand—
For they also have come home."

Gain out of loss, song out of sorrow, triumph out of tragedy—faith gives us that. Standing alone in the darkness, like a sower seeing through wind and rain the harvest, it lives with an eye to the future, "it stretches a hand through time, and sees the far-off interest of tears." That, then, is the law of spiritual living. Its impulse is faith. It believes in to-morrow—it believes that wherever there is a genuine out-put there will be a no less genuine income;

it believes that no precious seed that is sown will ever come to nothing, but will ripen secretly tho surely into the golden grain of harvest.

In one of our leading papers there was printed the other day an interesting paragraph. It had to do with religion and its head-line read as follows: "Christianity the Religion of Losers." That does not mean that there is nothing but loss in it, but it does mean that it teaches us how to lose. In other words, it is really the religion of winners. Christ himself lost—looked at one way, Calvary was the greatest failure in history—but the more we know of ourselves and the more we know of the world, the clearer we see that this is the only victory. It is the same with his disciples. His spirit is theirs also, they have learned how to lose; they have faith in bringing the precious seed. "He that findeth his life shall lose it; but he that loseth his life for my sake, he shall find it." It is so with the saints in heaven, too. To-day they stand before the throne, and holiness is on their forehead and happiness is in their eye. But victory did not come easily. They, too, had their travail and their tears like every one of us; they, too, had their troubles and they had their sins; but Christ taught them that loss is the condition of restoration, that seed, sown with weeping, is rich with all the joy of harvest. And happiness now is theirs. Oh, sow your seed, your precious seed, even tho it be with weeping, and the happiness of the full home-coming shall be yours also.

ONE FOR ALL, ALL FOR ONE

The Rev. H. B. MUNSON, Brooklyn, N. Y.

For none of us liveth to himself.—Rom. 14: 7.

It is the questions which are involved in the relations of human life that Paul discusses in the chapter from which the text is taken, and his three principles of casuistry as taken from the passage are as follows: Moral character belongs to the agent doing, not to the thing done. Nothing, he affirms, is unclean in itself; and to the Corinthians he says, an idol in itself is nothing. Secondly, and as a consequence of this, the Church is to recognize that there are debatable questions and should not attempt to lay down one absolute standard and bring all to

conform to it. The scrupulous are not to judge the less scrupulous. "Let not him that eateth despise him that eateth not. Let not him which eateth not judge him that eateth, for God hath received him."

But lest the liberty enjoined become license Paul asserts his third principle, that, if lawful, all things are not expedient. A man is not to make his liberty an occasion to serve the flesh. There are certain limitations that each must impose on himself, viz.: Each man must be, as to his own course of action, clear in his own mind; each must consider the effect of his own action on those less scrupulous than himself. The

general law of the Christian individual is liberty. The exception to that law is the further principle that this liberty is not to be so used as to injure others either directly and deliberately or indirectly and unconsciously, leading them to do what to their conscience is sin; for none of us liveth to himself. All life is correlated and contingent. Deeds of kindness and love are not the products of a single man acting out of harmony with his age and working in opposition to its thought. Deeds of villainy and sin are not the spontaneous acts of isolated men freed from the influence of other men, but of men whose surroundings have been such as to superinduce the act. In the one case society gladly assumes credit for the noble deeds, but tries to hide behind the fact of free will when one would hold it amenable for sin. The text naturally suggests the influence for good and evil of one man upon another.

The heritage of the past is both a blessing and a hindrance—a blessing in that the present is fortified and strengthened by the noble thoughts and deeds of the years; a hindrance in that it is weakened by all the sin and crime of the generations of sinful men, whose iniquities, in accordance with the old commandment, are visited upon their children generation after generation. It is a fact so well established as to need no additional demonstration that diseases are transmitted from father to son. Tendencies to a host of ailments lie in our inheritance. Inebriety, tho the result of vice, specialists say, is a disease with its clear symptoms. But it is a more recently recognized, tho no less important, fact that tendencies to vice and sin are as surely transmitted and that often they are the greatest legacy a man receives. A recent forum writer states:

"Most of those whom we ostracize as tramps are physically diseased, not enough to destroy responsibility but enough to make exertion much more burdensome to them than to others."

Professor Pellmann has made a special study of hereditary drunkenness. He has taken certain individual cases a generation or two back and has traced the careers of children, grandchildren, and great grandchildren in all parts of the present German empire until he has been able to present tabulated biographies of the hundreds descended from some original drunkard.

Let us look at the bright side of heredity. In the Long Parliament Cromwell and Hampden could count seventeen relatives while out of the fifty-nine names on the king's death-warrant ten were kinsmen of Oliver. Of the 140 of the king's judges, sixteen were more or less closely allied to him.

Such are but a few from a rapidly accumulating mass of facts accentuating the great truth of the text, "None of us liveth to himself." The ascetic, moved with religious zeal, who, sick of the sin of men, flees the town and the habitations of men and far away in mountain-fastnesses spends his days, finds all too often that the struggle with sin is intensified by his isolation. The wind and the rain may have obliterated all trace of his path across the desert, but the struggle with sin begun centuries ago by the yielding of his ancestors stretches over the plain and claims him as a battle-field. Society condemns unqualifiedly the man who is unable to support his family and calls upon the State to do so, as hardly worthy of the protection of the government; but does the same society condemn the man who, by wine-drinking, gambling, or licentiousness, is transmitting to his children a worse blight than poverty? Poverty may be shaken aside, but this is ingrained and inwrought into the very fiber of the child. But he who bequeaths to a child a tendency which makes any particular sin easy to that child is a partner with his child in his guilt. Do not misunderstand me. I do not say that the guilt of the transgression rests entirely with the father. Had we the confidence of the ancients in what they termed the federal headship of Adam we should be only too glad to escape responsibility by laying all our sins on this aged sire; but nothing we say must be taken as limiting the ability of any to choose the good. Every one is free; no one is driven to sin entirely against his will; wrong-doing is conscientious; none are excused in their guilt. It is much more delightful to converse with congenial friends than to do the dirty work of politics and aid in the execution of right laws or strive for the enactment of wise laws; but if our withdrawal from the duties of citizenship makes vicious conditions common, we become guilty of the crimes we should have prevented.

The other day in France one of our

soldiers committed while intoxicated a terrible crime. The law held him responsible and he paid the penalty, but the moral responsibility rests upon those who made the conditions possible. The oneness of the race is an evident and terrible reality. All are of one blood. If that common stream is polluted by the vice of a single individual, then the lot of all others is made harder and their tendencies to evil stronger. But if a man rises to a loftier and purer manhood than his parents or his neighbors, he does his part to purify the common stream.

If it is true that none of us liveth to himself because of the influences of the past, it is equally true because of his surroundings.

How much our character is influenced by the circumstances of our education would be difficult to determine, but that it is greatly affected thereby no one doubts. In one set of circumstances the heroic virtues are honored; a man is helped to be courageous by the conversation he hears and the books he reads. Not many are heroes in their own strength alone. "Heroism is a cord of many strands; in it are woven individual will, tendencies from the past, the influence of example, and the consciousness of how others will regard actions." So a man's character is the result of many causes. Science has only recently perfected the process of composite photography, but the world has long been familiar with the transforming power of individuals and society on human character. The courtier of Elizabeth's court had not the same thought of purity and love as the son of Puritan parentage, not because of inherent differences, but because he had been trained under different ideals. This is said not to excuse sin or palliate sin, but to show with emphasis that no man is alone in his sin. If we excuse sin, then those who are weak find the excuse behind them pushing them toward the evil they loathe. Mr. Cable illustrates it in the sermon he puts into the mouth of a priest:

"I once knew a man who was carefully taught from infancy to manhood this one principle of life—defiance; not justice, not righteousness, not even gain, but defiance; defiance to God, defiance to man, defiance to nature, defiance to reason, defiance and defiance and defiance. This man became a smuggler and at last a pirate in the

Gulf of Mexico. (Lord, lay not this sin to his charge alone.) But a strange thing followed. Being in charge of men that required to be kept at the austere distance, he now found himself separated from the human world and thrown into solemn companionship with the deep, with the air, the storm, the calm, the heavens by day, the heavens by night. My friends, that was the first time in his life he found himself in good company. That man, looking out night after night upon the grand and holy spectacle of the starry deep above and the watery deep below, was sure to find himself sooner or later mastered by the conviction that the great Author of this majestic creation keeps account of it, and one night there came to him, like a spirit walking on the sea, the awful, silent question: 'My account with God, how does it stand?' Ah, friends, that is a question which the book of nature does not answer. Did I say the book of nature is a catechism? Yes, but after it answers the first question with God nothing but questions follow. And so one day this man gave a ship full of merchandise for one little book which answered these questions. God help him to understand it! And God help you, monsieur, and you, madame, sitting there in your smuggled clothes, to beat upon the breast with me and cry, 'I, too, Lord; I, too, stood by and consented.'"

The thought of the priest is that those who educated this man, instilling into him that one principle, were responsible, as well as those who made smuggling valuable, for the life he led. If by carelessness or love of ease we let sin and crime run rampant so that others are ruined, we can not avoid our measure of condemnation. If we honor the vile and in those eminent palliate vice which we condemn in others, we say moral character is not imperative. For the majority of men are not astute enough to distinguish between the sins of a poet like Burns, or a philosopher like Goethe, and an artisan.

But the struggle of the race with sin has not been a losing one. The forces of truth, sometimes shattered, have not been vanquished. Again and again the race has marched against wrong and swept it from the field until to-day moral victories are more frequent than ever. And this is so because moral truth is like a mighty muscle, whose tension is quickened and power increased by its conflicts. He is the weakest of the weak who gives up the warfare with sin in this day.

The text forces upon us these thoughts: that he who would regenerate men must

regenerate man; that the world's Christ came not only to save individuals, but to save the race; that we should resist evil not alone because of its ruinous effects on ourselves, but because it retards surely the final destiny of the race; that common sin should make us lenient in judging man,

and that while each man's sin is his own it belongs also to the race. It also points to the great truth which should dominate all our living—that none of us liveth to himself, because of the interest of our divine Father and the wondrous sympathy of our divine brother.

WHAT IS "THOROUGH EDUCATION"

For every man life is a battle, a struggle to escape downfall and to win certain rewards in happiness and well-being. The winners of the fight are those who awake each morning with the determination to do a little more and to do it a little better than they did yesterday. I may say, therefore, that the successful men in life are those who possess a thorough education for the problems of human existence.

But don't misunderstand me as to the meaning of thorough education. By that term I indicate a good working knowledge of how to live and how to learn; I do not, in any sense, refer to what a man has already learned. What he knows already is of comparatively little value if he can not harness it to what he may learn in the next hour or the next week. The winners are composed exclusively of those who can continually assimilate and use new facts and new experiences.

To be properly educated is to be able to discriminate between the harmful and the helpful, to find means of doing bigger and better things, to seize opportunities, to grow and to develop, not to become soft and unobservant and slack in energy. Such an education involves the body as well as the brain, the power of will as well as the mind.

He who has learned how to do the hard things in life and will go out and do them is properly educated.

Here are the necessary characteristics of him who fights the battle of life to a satisfactory and victorious conclusion:

First, his body must be in such condition that it can endure any task to which he may find it advisable to subject it;

Second, his will must be so strong that he can resist the call of passion or the lure of laziness;

Third, his mind must be clear enough to accept and utilize the new facts which, brought up every day in the alchemy of civilization, may interest and benefit him;

Fourth, he must feel within himself the fire of enthusiasm, the splendid urge which will carry him over all obstacles to the fulfillment of his worthy ambition.

If a man examines himself and finds that he is possessor of those four attributes, he need worry not at all. He is, from the very nature of things, a winner.

Too many young men leave school or college with the idea that, having mastered the text-books and passed the examinations, they are full-armed against the possible catastrophes of life. They are victims of a widespread impression that an education can ever be completed and that a certain amount of knowledge of geography, mathematics, history, and language can ever be sufficient to assure success. Education is nothing but a preparation, and we must prepare each day for the contingencies of the next.

College is of no avail unless it has implanted in the mind the greatest of all lessons—that eternal self-improvement can alone win the prize. To have one's head full of dates, facts, and theories is a terrific handicap unless one knows that it is far more essential to gather new facts and theories.

Young men are too apt to allow themselves to grow soft and satisfied by the time they are thirty years of age. To learn, to reach out, to build each day a stronger and higher ladder on which to climb to-morrow—that is the secret of all right living. To be contented means to stagnate, to cease exertion, to quit fighting.—JAMES J. WALSH, in *The Popular Magazine*.

The Church, the Army, and Peace

AND the army? That will not let us ignore its message; it is billeted in our colleges, it meets us in every street; we watch its ordered discipline with admiration; and those who have lived with it abroad, "I"

the authors of *A Student in Arms* and *Papers from Picardy*, report that its heart is sound at the core, that underneath much rough language and fatalistic talk there are a real belief in God, an instinct for comradeship and brotherhood, an amazing power of cheerful endurance, a loyal response to worthy leadership, and a respect for their brave enemies, so that the spirit of hate can find less growth there than with civilians at home, an active sympathy with a wounded foe, a spirit of chivalry and adventure. All this has to be christened anew, to be turned into a higher channel; we must make them feel that there are great tasks to be under-

taken in peace-time—the fight with intemperance and impurity; the housing and true homing of the poor; the conquest of each disease; the spread of an education that shall fit men for service; the effort to win the whole world to a knowledge of God and of Christ. These will give scope for the spirit of adventure; the victory of peace will be as renowned as the victories of war, the healer as much honored as the dealer of wounds, the missionary ranked as high as the soldier who has served abroad, the legislator who has improved the conditions of life as high as the successful general.—W. LOCK, in *The Constructive Quarterly*.

THE CHILDREN'S SERVICE

BEAUTY

The Rev. GORDON L. THOMPSON, Brooklyn, N. Y.

WE all like that which is beautiful. Even the young children are often seen pointing to some object and saying, "Pretty, pretty," as their faces shine with delight. Few ever entirely lose interest in that which pleases the eye or the ear. It is often said that God himself must be very fond of that which is beautiful or he would not have made so much of it in the world. I have lived where the mountains were all around me as they are about Jerusalem, I have lived by the lake and the river, I have lived by the sand dunes on the seashore, and it is not easy to know which is the most beautiful.

The kind of beauty which I have so far referred to is what is called sensuous, meaning that it appeals to the senses, in these cases to the sense of sight. It pleases us to look at these things. Color and form are the principal elements which combine to make things beautiful to look upon, and they are among the first things which attract our attention. If they are in harmony they hold it and give us great pleasure.

So long ago that you can probably not remember the first time, you were told that beauty is only skin-deep. After a little you found that this meant that real beauty is made up of more than can be seen with our eyes. We have all been attracted by what seemed beautiful at the first glance, but when we studied more carefully we found that there was something about it which did not please us after all. It did not bring any good or useful thought to our mind; it

failed to help us or left our minds stirred up and uneasy. All great artists agree that truth is one of the first things to be considered with regard to any work of art. Unless it expresses some truth to our minds or stirs us up to do better or to be better, it is at the best useless. Boys and girls are called pretty when they are babies, and sometimes handsome when they are a little older, because of a fair face; but later they are admired only because of their good actions. There are some who are thought of as pretty by strangers who are never considered so by those who are acquainted with them, because they know that their lives are ugly. They do not honor their parents, they are unkind to the other members of the family, and selfish with everybody. They will be told, if they have true friends, that "Handsome is as handsome does." There is a beauty of action which is more important than any beauty of form. When we come to know what some people have done or are doing for others, how they work and often suffer to help those who are in need and who can never repay them, we come to know that their lives are beautiful.

Years ago I read in the *Youth's Companion* the story of a pretty girl who thought a great deal of herself. It troubled her greatly that her mother's hands were badly deformed and that they could not be kept out of sight when her friends visited her. They looked as if some fearful accident had left its ugly mark upon them. The fingers

were twisted out of shape and badly scarred. One could not see them without being pained by the sad story which they suggested but never told. When this girl gave a party to her young friends she cruelly said to her mother: "Why is it that you have to keep those hands before us? Why can't you keep them out of sight?" She considered herself beautiful and thought that her mother had no right to mar the happiness of her young friends. She had often spoken harshly to her mother who had been kind and forbearing with her. But now she could bear her daughter's unfeeling fault-finding no longer, so she told her how her hands had been injured. When the girl was a tiny baby an accident had set fire to her clothes in the cradle and she was in the greatest danger. Her face might have been scarred for life or her life itself might have been lost. It was in saving her from this fate that her mother's hands had been so-burned that they always bore the marks of the accident. With the true love of a mother she had gladly borne the suffering and had never told the girl that those scars were the price she had gladly paid for the beauty of the daughter's face. She revealed the secret only when the daughter's selfish taunts had made it necessary. I am sure that every boy and girl here will agree that those twisted, scarred, deformed hands were far more beautiful than the pretty face of the unthankful girl.

Your character is what you are. It is

much more important that your character be beautiful than that your body should be so. To your parents I have before now said that character is the most important thing in the world, and told them that I once heard a great preacher say that it is the greatest thing in two worlds. Three days ago I heard the President of the United States say that character is the greatest force in the world. Fifty years from now it will matter little or not at all whether your faces ever were pretty, but as long as God lives—that is forever—it will be of the greatest importance whether your characters, your lives are beautiful. Twice in the Psalms we are exhorted to worship the Lord in the beauty, or beauties, of holiness. That is my text for you children this morning, given at the end, rather than at the beginning, of my talk to you. You will find it once in Ps. 29: 2. I wonder how many of you can find the other place in the Psalms and tell me where it is next Sunday morning. The text means that we should master our bodies, our feelings, our wills, every power that we have, and with all of them in perfect harmony do what is pure, good, noble, and right in obedience to the will of God, remembering always that he is more than glad to help us do this. Holiness means wholeness, completeness, perfection. It is not some far-off, impossible goal that we can never reach, but it is our heavenly Father's plan for the complete development of the life of every boy and every girl.

THEMES AND TEXTS FROM JOB¹

THE REV. WILLIAM S. JEROME, Benton Harbor, Mich.

The Hopeless Contest. "Distress and anguish make him afraid; They prevail against him, as a king ready to the battle. Because he hath stretched out his hand against God, And behaveth himself proudly against the Almighty."—15: 24, 25.

The Vanity of Self-deception. "Let him not trust in vanity, deceiving himself; For vanity shall be his recompense."—15: 31.

Put Yourself in His Place. "I also could speak as ye do; If your soul were in my soul's stead, I could join words together against you, and shake my head at you."—16: 4.

The Pure Prayer. "Although there is no violence in my hands, And my prayer is pure."—16: 17.

Clean Hands, Strong Hands. "Yet shall the righteous hold on his way, And he that hath clean hands shall wax stronger and stronger."—17: 9.

Greed and Its Penalty. "Because he knew no quietness within him, He shall not save aught of that wherein he delighted. There was nothing left that he devoured not; Therefore his prosperity shall not endure."—20: 20, 21.

Seeking Profit by Prayer. "And they say

unto God, Depart from us; For we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?"—21: 14, 15.

Two Different Ends. "One dieth in his full strength, Being wholly at ease and quiet: His pails are full of milk, And the marrow of his bones is moistened. Another dieth in bitterness of soul, And never tasteth of good."—21: 23-25.

God's Need of Man. "Can a man be profitable unto God? Surely he that is wise is profitable unto himself."—22: 2.

The Duty of Change. "Wilt thou keep the old way Which wicked men have trodden?"—22: 15.

Our Ignorance of God. "Oh that I knew where I might find him! That I might come even to his seat!"—23: 8.

God's Knowledge of Us. "But he knoweth the way that I take."—23: 10a.

Confidence in God. "Would he contend with me in the greatness of his power? Nay; but he would give heed unto me."—23: 6.

Divine Desire and Deed. "But he is in one mind, and who can turn him? And what his soul desireth, even that he doeth."—23: 13.

¹ These themes and texts are based upon the American Standard Revised Bible.

OUTLINES

The Essential Faith

And Thomas with them.—John 20:26.

INTRODUCTION: This is from the sixth appearance of our Lord after his resurrection. Thomas was different from the rest of the disciples. Jesus seems to have chosen as many different sorts of men as possible among his disciples. Thomas was an extremist. When the disciples tried to dissuade Jesus from going up to Bethany, where Lazarus lay sick, Thomas determined to go, but did not expect to return alive: "Let us also go, that we may die with him." He was the perplexed disciple. At the last supper his eager devotion could not bear the thought of separation from his Lord. "We know not whither thou goest, how can we know the way?" He was the absent disciple. On that first Easter day, when Jesus appeared to Mary Magdalene, to the women, to Peter, to two on their way to Emmaus, and then finally to all the disciples, Thomas was absent.

EXPOSITION: Thomas is sometimes censured for what was common to the rest. When Jesus appeared to the ten they had all doubted. Jesus had to establish his identity. He had to command them to put forth their hands and touch him. But that was not enough. He had to eat before them before they really believed their senses. Thomas was not particularly "the doubting apostle." Through him we may correct some mistakes often made in dealing with men.

DEVELOPMENT: I. Jesus accepted Thomas as his disciple. He came on this occasion, apparently, just to meet the need of Thomas. He did not reject him. Extremist, perplexed, absent, Thomas may have been, yet Jesus allowed his claims for proof and conviction. He did not take offense nor call him a "doubter." He did not rebuke him in saying, "Thomas, because thou hast seen thou hast believed; blessed are they that have not seen and yet have believed." He knew Thomas was willing to be convinced. It is not well to deal harshly with those who have not had our experiences in Christ. Christians and the Church must follow Jesus here. It is easy to condemn men for reasonable delay or legitimate inquiry, if conducted in the right spirit. Men

differ. What is evidence to one can not be to another who receives it simply from hearsay. There are men outside the Church who might easily be within it if dealt with faithfully as Jesus dealt with Thomas. Jesus treated Thomas as a disciple (that is, a "learner"). While he did not as yet believe in the resurrection of Jesus, and while he could not therefore have believed in him as the Messiah, the Son of God, Jesus knew that Thomas had that in him which would ripen into full discipleship if given opportunity. He knew his personal love for himself, his loyalty and worth, his possibilities as a disciple. This is the essential beginning of the Christian life which our Lord seeks to develop in men to something more.

II. And the disciples accepted Thomas as a follower of Jesus and as a fellow disciple equally with themselves. They did not cast him out of their number. They saw in him what the Master had seen. And because they did not cast him out he remained and came to know Christ in the full light of his divine nature as he met with them and kept fellowship with them. How great would have been the loss, not only to Thomas, but to themselves, if they had cast him out! How often has the temper in which intellectual error has been treated been radically different from the example left by our Master!

III. And Thomas himself did not cut himself off from the rest because he differed from them in some ways. Yet this is the common way. Persons get a different angle of view of the Christian life and form a new cult or withdraw from fellowship with their brethren. That is the way most new cults and sects are formed. But Thomas acted in a better mind. He knew that if he were to do any work for Christ he could do it better in the company of the other brethren. So, if you have new light or new methods, you can make a better contribution to the world and to the kingdom by remaining within the circle of the Church's activities as a follower of Jesus Christ. Your notions may need toning down and the Church may need the inspiration of the very thing you emphasize. Keep within the company of those that are already organized as the Church and serve Christ there.

The Tree of Life

So he drove out the man; and he placed at the east of the Garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—Gen. 3:24.

Two trees prominently mentioned. The first was good for food, pleasant to the eyes, and a tree to be desired to make one wise. The second was guarded by Cherubim and a flaming sword.

I. It was a young tree. 1. The delicate condition of young trees. 2. Proper persons should care for them. 3. God would not permit the crude hand of Adam to touch the tree of life.

II. It was a growing tree. 1. Trees may grow abnormally. 2. They may be bent. 3. They may be pruned.

III. It was a good tree. 1. It was God's tree. 2. It was preserved for his use. 3. It bore the fruit of life.

IV. Can you defy the Cherubim and sword?

The Serpent's Head

It shall bruise thy head and thou shalt bruise his heel.—Gen. 3:15.

The present tide of worldliness without a parallel in world's history. Men have forgotten God, his worship, and his house. Do they deserve Christian condemnation or pity? The answer should follow a careful consideration of the cause.

I. The serpent's head has bruised the heel of man. 1. It is the instrument of Satan. 2. It is not easily seen. 3. It charms innocent humanity. 4. One thrust of its fang poisons the entire system.

II. The serpent's head must suffer humanity's bruising. 1. Bruising its head is the first step toward God. 2. It is the work of the overcomer. 3. It is the life-work of Christians. 4. It saves condemnation and pity.

Light

And God said, Let there be light: and there was light.—Gen. 1:3.

So much depends upon the author of a statement. His position, responsibility, character, influence. "And God said."

I. Light possesses its latent powers. 1. Bodies. 2. Sticks. 3. Materials. 4. The contact of man and the spirit of God.

II. Light is swift. 1. Travels 194,188 miles per second. 2. Light of the spirit. 3. Possibility of immediately accepting God's light.

III. Light penetrates. 1. Finds the dark places. 2. Enters the soul's confines. 3. Discovers causes of separation from God.

IV. Light is dangerous. 1. Must be used aright. 2. Resistance possible only for a season. 3. Light on present evils.

V. Light is historic. 1. Biblical light. 2. Fulfillment of prophecy. 3. Jesus, the Light of the world.

Gentleness

Be gentle unto all men.—2 Tim. 2:24.

I. Its difficulty. 1. It is not generally appreciated. 2. It is not generally effective in bettering men. 3. We are provoked to the contrary.

II. Its use. It has: 1. A developing power; 2. A consoling power; 3. A saving power.

III. Its inducement. 1. We don't know who is in need of it. 2. We ourselves have received it of others. 3. We may be in need of it again.

Fear of Man

The fear of man bringeth a snare: but whose putteth his trust in the Lord shall be safe.—Prov. 29:25.

I. Its revelation. 1. Avoidance. Escaping from duty. Hiding behind everything. 2. Silence. Will not condemn sin. Will not openly profess Christ. 3. Cowardice. Always with the majority. Has no root in himself.

II. Its evils. It is destructive: 1. To self-development; 2. To service; 3. To friendship.

III. Its remedy. 1. Think of justice, not men. 2. Remember that others may be wrong. 3. Trust in God.

The Effects of Sin

All have sinned, and fall short of the glory of God.—Rom. 3:23.

I. A well-attested fact.

II. A great equalizing fact. All have sinned.

III. A tragic fact. Sin deteriorates, curses, kills.

IV. A condemning fact.

SEASONABLE SELECTIONS FROM THE MODERN POETS

GEORGIA JACKSON, New York City

COMPLETELY preoccupied, Nature goes daintily about her season's business of decking her wayward earth, and it is more fortunate for us even than for the folk of Lowell's day that "no price is set on the lavish summer." In general, the poets, less impersonal and detached than their Mother, even in singing her praises can not quite keep out the minor strain which has crept into the undertones of all our lives. Yet here is a poem from Cale Young Rice's new volume, *Wraiths and Realities* (Century Company, New York), which has the true summer abandon:

SENSE-SWEETNESS

Flowers are dancing, waves playing, pines swaying, gulls are aswarm;
Sea and heather, sunning together, glad of the weather, with God are warm.

Flowers are dancing, clouds winging, larks singing, summer abrew—
Summer, the old ecstatic passion of Life to fashion the world anew.

A depth of thoughtfulness under lyric beauty marks the work of Theodosia Garrison's collection, *The Dreamers and Other Poems* (George H. Doran Company, New York). We quote this pleasant summertime poem for its delightful concept of "God's hospitality":

SHADE

The kindest thing God ever made,
His hand of very healing laid
Upon a fevered world, is shade.

His glorious company of trees
Throw out their mantles, and on these
The dust-stained wanderer finds ease.

Green temples, closed against the beat
Of noontime's blinding glare and heat,
Open to any pilgrim's feet.

The white road blisters in the sun;
Now, half the weary journey done,
Enter and rest, O weary one!

And feel the dew of dawn still wet
Beneath thy feet, and so forget
The burning highway's ache and fret.

This is God's hospitality,
And whoso rests beneath a tree
Hath cause to thank him gratefully.

The peace of the hills at evening is given

a form of loveliness in this poem, by Grace Hazard Conkling, in the *Century*:

AFTER SUNSET

I have an understanding with the hills
At evening, when the slanted radiance fills
Their hollows, and the great winds let them
be,

And they are quiet and look down at me.
Oh, then I see the patience in their eyes
Out of the centuries that made them wise.
They lend me hoarded memory, and I learn
Their thoughts of granite and their whims
of fern,

And why a dream of forests must endure
Tho every tree be slain; and how the pure,
Invisible beauty has a word so brief
A flower can say it, or a shaken leaf,
But few may ever snare it in a song,
Tho for the quest a life is not too long.
When the blue hills grow tender, when they
pull

The twilight close with gesture beautiful,
And shadows are their garments, and the air
Deepens, and the wild veery is at prayer,
Their arms are strong around me; and I
know

That somehow I shall follow when you go
To the still land beyond the evening star,
Where everlasting hills and valleys are,
And silence may not hurt us any more,
And terror shall be past, and grief and war.

From the sea-gull, always a subject for poetic wonder, Jessie B. Rittenhouse gets this little song of courage. It is taken from her collection of love-poems, *The Door of Dreams* (Houghton Mifflin Company, Boston):

SEA-BIRDS

Birds that float upon a wave,
Resting from the tiring air,
Be the hopes that I would save
From despair!

Menaced by the sky above,
Menaced by the deep below,
You rock as on the breast of Love,
To and fro.

If immensities like these
Can not fright a thing so frail,
I will keep my heart at ease
In the gale!

Can the summer ever make us really happy again? This query of many hearts is put into words by Charles Hanson Towne in *Harper's*:

HOW WILL IT SEEM?

How will it seem when Peace comes back
once more

After these desperate days of shattering pain!

How will it be with all of us again

When hushed forever is the thunder of War?
There still are primroses by many a shore;
And still there bloom, in many a lovely lane,

Hawthorn and lilacs; and the roses' stain
Is red against full many a garden door.

Oh, days to be! Oh, honeyed nights of sleep,
When the white moon shall mount the quiet sky!

Shall we be wholly happy when buds creep,
Remembering those who dared to bleed and die?

Can we be glad again? Or shall we weep
For those who told this sad, glad world good-by?

ILLUSTRATIONS

The Seed and Its Power

I WAS eating a piece of watermelon some months ago, and was struck with its beauty. I took some of the seeds and dried them and weighed them and found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere two hundred thousand times its own weight, and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does the little seed get its tremendous power? Where does it find its coloring-matter? How does it collect its flavoring-extract? How does it build a watermelon? Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty and say just what he can do or how he would do it. I can not explain the watermelon, but I eat it and enjoy it.—*Heart to Heart Messages*—W. J. BRYAN.

A Magnanimous Deed

Another magnanimous deed has just taken place on this side of the Atlantic. The other day, on the coast at the Cape May aviation station, Ensign Walker Weed (of Montclair, N. J.), one of the first aviators to be graduated from the Massachusetts Institute of Technology, and one of the best fliers in the corps, was driving a service hydro-airplane. When the plane was about fifty feet above level, the wire which controlled the steering apparatus broke. The plane plunged down. When it struck land,

there was a back-fire, and the three gasoline-tanks exploded, enveloping the machine and its occupants in a whirlwind of flame. Weed unstrapped himself and, with his clothes afire, ran toward the ocean, but before reaching it looked back to see if his companion, William Bennett, was following. Bennett was still bound to the plane. Weed ran back, and finally extricated Bennett. By this time both aviators were burning to death, the flames being so fierce that the crystal of Weed's wrist watch was melted off. They struggled toward the sea. Bennett fell, breaking his nose, and, tho Weed stumbled too, he succeeded in dragging the still helpless Bennett into the water, where they were freed from fire, rescued by brother officers, and hurried to the base hospital. At first it was thought Bennett would recover, tho his legs had been burned practically to the bone. He died, however, a week later. Weed died two days after the accident, his death being due not so much to his fearful burns as to the result of inhaling flames.

His act of devotion deserves to be ranked alongside those other acts of individual heroism with which the records of our Army and Navy are replete.—*The Outlook*.

"The Stream That Never Dries Up"

I was once stopping at a village on the Welsh coast where the people had to bring all the water from a well.

"Is this well ever dry?" inquired I of a young girl who came to draw water.

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go for water then?"

"To the spring a little way out of town."

"And if that spring dries up?"

"Why, then we go to the spring higher up, the best water of all."

"But if that spring higher up fails?"

"Why, ma'am, that spring never dries up

—never. It is always the same, winter and summer.”

I went to this precious brook which “never dries up.” It was a clear, sparkling rivulet, coming down the high hill—not with torrent leap and roar, but with the soft murmur of fulness and freedom. It flowed down to the highway side; it was within reach of every child’s pitcher; it was enough for every empty vessel. The small birds came down thither to drink, the sheep and lambs had trodden down a little path to its brink. The thirsty beasts of burden along the dusty road knew the way to the stream that “never dries up.”

It reminded me of the waters of life and salvation flowing from the “Rock of Ages” and brought within the reach of all men by the gospel of Jesus Christ. Every other brook may go dry within the days of drought and adversity, but this heavenly spring never ceases to flow.—*Herald and Presbyterian*.

Manhood More Than Creed

I recall, after twenty years, my shock of surprise upon learning from friends at Lucerne that my chance companion of a week’s joyous roving through the Black Forest and near the Falls of the Rhine was a famous rabbi, popular among both Jews and Gentiles in a great American city. “My dear fellow,” I exclaimed, “here I have been with you on the road for many days without guessing that you were a Jew.” “My dear fellow,” he answered with that twinkle of the eye which was a part of his charm, “here I have been with you for just as many days without even suspecting that you were a Christian.”—FREDERICK TUPPER, in *The Nation*.

Dead Forever

It was from the lips of General Bell that the serious-minded soldier received his word of faith for his present war. One evening at a cantonment the general was to address the soldiers. A large number of army trucks and automobiles were drawn up in a circle with their lights all turned on a car in the center, in which the speaker, with a number of officers, sat. The soldiers crowding in and around the cars, and the myriad lights playing upon one central ob-

ject, presented a picture in the midst of the darkness that will never erase itself from the memory of the men who witnessed it. The general, after speaking of the life of a soldier, and throwing much light upon his personal problems, finally turned to the subject of death. “We are going to France,” he said. “Some of us will not return. We are glad to go and glad to take our chances if we are called. A soldier’s death is an easy one and an honorable one. I would rather do my duty and die and live forever than to be a slacker and save my life and be dead forever.” These words went home to the hearts of all who heard them. They have been written on memory. Every man who heard them passes them on to his comrades at every opportunity: “I would rather do my duty and die and live forever than to be a slacker and save my life and be dead forever.” This high sacrificial motive finds a place in the mind of every noble-minded American soldier.—*Western Christian Advocate*.

What Religion Is

“An army’s very like a school,” he said. “The cardinal ethics of the schoolboy is that he must play the game. That’s the top-notch of schoolboy morality. The soldier reasons just in the same way. If a man plays the game, God will look after him and he’ll be all right, whatever happens. If he doesn’t, it won’t do him much good to go sneaking to God with all sorts of excuses, for God won’t listen to him. Reading the Bible, praying and singing hymns are very good things in their way, but they aren’t religion. Religion is doing your bit and not letting other fellows down because you fail to do it. The men judge the chaplains entirely by that test. They won’t listen to a man if they think he isn’t as brave as they are; but if he never shirks and is willing to face peril with them, they believe in him and anything that he says to them about right living goes. I’ve known lots of religious people, but I very often think that the most truly religious men I have met are these chaps who don’t appear to have any religion at all.”—CONINGSBY DAWSON, in *The Father of a Soldier*.

Preachers Exchanging Views



The Church's Message for the Coming Time

Editor of THE HOMILETIC REVIEW:

I have read with interest the many views upon "the Church's message for the coming time," still I do not see that any of them have told just what the message should be. From the study of Scripture and the history of mankind up till the present time I think that the message for the coming time is none other than that which has been given to the world ever since the coming of Christ. Of course there are different ways of presenting this message—and we readily see that there must be to meet the ever-changing conditions of the world. The following, then, is what I consider the proper message for the coming time:

I. It is a call to repentance. The message of John the Baptist and Jesus fits in with the conditions of this age as well as it did in the age in which it was first given. The words of Jesus spoken to Nicodemus, viz.: "Ye must be born again," should be emphasized as they have never been in the past.

II. It is a message of hope. First, in regard to world-conditions of the present time. There are a great many people who are pessimistic as to the outcome of the present struggle. The world has gone through many other great struggles, which, perhaps, were as horrible to the world at that time as this one is to us, and has always come out of them better prepared to meet the future. There is no reason why we will not come out of this struggle more able to face the future by having gone through it.

Secondly, in regard to the second coming of Christ. This is one thing that should be impressed upon the mind of the people of the world: not so much the time and the manner of his coming, but simply the fact that he is coming and that he is coming without sin unto salvation.

III. A general teaching of the great Bible doctrines. There is danger of failing to lay

stress upon the important doctrines that are taught in the Bible. Also there is danger of laying too much stress upon some and leaving others, which are just as important, without emphasis. Therefore, there should be a general teaching of these doctrines.

LEONARD J. PRIESTLEY.

Priestley, W. Va.

The Argument for Immortality

Editor of THE HOMILETIC REVIEW:

How extensive the literature on the immortality of the soul is few realize who have not seen Ezra Abbot's *Literature of the Doctrine of a Future Life*, published as long ago as 1864. Since then thousands of books, treatises, and articles have been produced, most of them attempting to prove or fortify the doctrine; and still they come. This continuance of argument shows nothing so much as it shows the difficulty of the subject and the inconclusiveness of the logic. Why keep proving what is already demonstrated? Or else why not discontinue argument and place the matter where it belongs—an article of faith and a formulation of a hope? The existence of the Psychical Research Society and the eagerness with which its findings are read testify once more to the lack of cogency possessed by the various arguments. Indeed, most of the articles and books, even the most dogmatic, contain virtual confession of their inconclusiveness. Thus in Professor Snowden's contribution to the March number of the Review we find such statements as: "We must still walk by faith," and "Man buries his dead, and . . . hopes to meet them again."

May I examine briefly one or two of the arguments used in Dr. Snowden's article, simply as illustrating the dubiety of reasoning on this subject? It is understood, of course, that not the doctrine but the argumentation is traversed.

Most writers stress Dr. Snowden's first point—personality as the "final crown of life." The analogy presented in the article,

"ether to atom, atom to crystal, crystal to cell, cell to man" (i.e., to personality), raises a question. Suppose the development had stopt at "cell" and then consider that cell as reasoning and declaring that itself was "the final crown of life," would not the argument for the immortality of the cell be as cogent as this for the immortality of the personality? Now apply to the claim that personality is "the final crown of life," the test of nature itself. Many times the limit of man's perception has been taken as showing the extent of existence. But (color) rays are known to exist beyond both ends of the spectrum visible to man; "sounds" lower and higher than human ear responds to certainly exist. By what right do we assert then that personality in men is "the final crown of life"? The forest humus, débris of dying vegetation, accumulates and mightier and healthier growth replaces that which is gone. Just as in nature, "the tree and the ox die, but the forest and the herd live on," so personality dying may be the mold on which a higher form of existence thrives.

And this suggests query of another stock argument—that based on the "waste if personality be not preserved." But, if personality does die (1) do we know that it is "waste" in the plan of the Creator? Is it not a little presumptuous first to assume something as proved and then to call the contrary "waste"? (2) The analogy of nature warrants rather the assumption of prodigality throughout her processes. Only an infinitesimal proportion of her seeds and germ-cells germinate and reach maturity. Is this necessarily and indubitably "waste"? Strict analogical reasoning would warrant the conclusion that only choice personalities or fortunate ones persist, if they do persist.

The argument from "instinct" seems especially vulnerable. First, is that the right word? Is expectation of a future life acquired through heredity or by teaching? If the latter, the proper word is not "instinct." "The human spirit shrinks from extinction," says Professor Snowden. But the effort to avoid death is common to all forms of life, and the desire of "the human spirit" to avoid extinction may be no more than the effort in all sentient being to pro-

long life raised to a stage as much higher as conscious life is higher than "brute life." Does not the use of this word "instinct" essentially beg the question?

Moreover, what is the basis of this instinct or (as the writer thinks) teaching? Both origin and value are of importance here. The essence of an instinct is that it shall be founded on fact, not on an illusion. The form of the honey-cell or the government of an ant-colony rests on excellent mathematical or economic groundwork. Has the "instinct" to immortality as rational a basis? Students of primitive culture are quite convinced that the primitive conception of persistence beyond death is best accounted for by illusion—by dreams in which the living seemed to see the dead and so came to believe that they still existed. That belief was confirmed by repetitions of the dream and by other phenomena fully as illusive or baseless. In later stages effort has constantly been made to fortify the presumptive position thus based. Hence belief in immortality as now held must be based on the validity of argumentation, not on "instinct." And this is evidently not demonstrative.

Still further, the phrase "the human spirit," quoted above, contains a debated subject. True, Dr. Snowden argues in the early part of his contribution for the "spirit" as a separate entity. But in his fourth and fifth paragraphs there is an unconsciously subtle equation—"life" = "soul." In paragraph four the theme is "life," illustrated curiously enough by Huxley's words on the salamander—surely far away from soul. In the next paragraph we have these consecutive sentences: "Life thus molds the body and is not its product. The soul is the unseen architect of the body, the tenant that builds its own wondrous tabernacle."

Dr. Snowden here by clear inference identifies "life" and "soul." Life "builds" the body of the salamander, soul builds the "human" body. If the soul is no more than this nature-force "life," then soul surely does continue to exist in its own way, i.e., as nature-life: the tree dies, the forest lives. But this is not personal immortality.

New York City.

A. S. CHASE.

Notes on Recent Books



A System of Natural Theism. By LEANDER S. KEYSER. The German Literary Board, Burlington, Iowa. 5¼ x 7¾ in., 144 pp. \$1.00.

AFTER a brief introduction the discussion falls into three parts: (1) Proofs of the divine existence; (2) antitheistic theories; (3) the divine attributes and relations. Some idea of the presentation may be gained by a quotation or two:

"We believe that the original conception of God was monotheism, the conception of one God and only one."

In confirmation of this position reference is made to psychology, philosophy, history, and ethnology:

"Let us now state precisely the view of natural theism as developed in this work: Before the creation of the universe there was monism, for God was the only being; since the creation of the universe there is dualism, for God created material substance *ex nihilo* and gave it real being but never mingled it with his own essence. He also created mental substance in making the human mind, but this substance is similar to his own essence."

As far as any conclusions derived from the scientific method and achievements of to-day are concerned, the book might just as well have been written seventy-five years ago. The theistic arguments add nothing to Paley's *Natural Theology*. The anthropology here is antiquated. The author discloses no thorough acquaintance with the religious history of primitive peoples. "Evolution" is for the most part identified with "naturalistic evolution." There is an entire lack of appreciation of the difficulties with which the thoughtful student in the process of his training is confronted in the interpretation and defense of theism. In the preface the wish is expressed that the book may be adopted by many of the colleges of the country, "that our educated youth may be thoroughly grounded in theistic belief." The wish is, however, doomed to disappointment. Students trained in such a manual, with the belief that the teaching is up to date in natural theology, in case they come later under the influence of men of the first rank in science or philosophy,

will discover to their dismay that between what they had been led to suppose was valid and what the modern world demands of its thinker there is a great gulf fixt.

A Defense of Idealism. By MAY SINCLAIR. The Macmillan Company, New York. 5½ x 8 in., xxi-355 pp. \$2.00.

A book dealing with philosophical or metaphysical questions, if presented in an attractive style, is commonly prejudged as sacrificing matter to manner and as offering a more or less superficial and untrustworthy product. Here, however, is one written with vivacity and charm, without lessening its worth as a contribution to solid and profound thought. Miss Sinclair is a serious and brilliant writer of stories, but in this instance she turns aside to champion a cause which she feels is endangered by several claimants to philosophical favor. She remarks that:

"There is a certain embarrassment in coming forward with an Apology for Idealistic Monism at the present moment. You can not be quite sure whether you are putting in an appearance too late or much too early."

In the discussion she passes in review Samuel Butler's very interesting hypothesis of panpsychism, vitalism, pragmatism and humanism, the new realism, and the new mysticism, and by a solution of some ultimate questions in psychology and metaphysics she seeks a pathway for her conclusion. Already for her "pragmatism, humanism, and vitalism are going from us in the flower, you may say, of their youth." And she has confidence that:

"Some day (which may be as distant as you please) the new Realism will grow old and die, and the new Idealism will be born again."

She has written from a convinced but undogmatic point of view, her learning is abundant, her temper admirable, her pleading for her case is also just to all parties concerned in the argument. The book will keep the reader awake, stimulate him to logical and balanced thinking, furnish a good course in mental gymnastics, and urge

him on in his quest for the ultimate reality which is everywhere manifesting itself and yet ever eluding final definition. It is a valuable introduction to the most popular forms of philosophy, and these are, after all, in a large degree determinative of our point of view in theology.

American Civil Church Law. By CARL ZOLLMANN, LL.B., Columbia University. Longmans, Green & Co., New York, 1917. 9¾ x 6¼ in., xvii-473 pp.

Because Church and State are separate entities in the United States, most church members and a large proportion of ministers do not realize the intimate and necessary legal relations that perpetually exist between them. "Business affairs" are usually entrusted to "trustees," and "business" has of course legal aspects. But that there are other legal relations than those concerning property is not so well known. Works covering church and civil relations are few and not very well known. Yet in every parish or clerical library there should be an authoritative book of reference on the subject. It behooves both church and minister to exemplify good citizenship by knowing and observing civil law as it applies to an ecclesiastical body or corporation and to a minister of the gospel.

Such an unauthoritative volume is this, belonging in the Columbia University series of "Studies in History, Economics, and Public Law." Its seventeen chapters deal with Religious Liberty (under national and State constitutions), Corporations, Church Constitutions, Trusts, Schisms, Church Decisions, Tax-Exemptions, Disturbance of Meetings, Contracts, Clergymen, Officers, Pew Rights, Cemeteries, and some other subjects. Its foundations are clearly and simply stated. As these are all based on court decisions (which are cited by volume and page), the volume is authoritative. The author is a lawyer and "seeks to state the law, its present condition, and underlying reason."

How suggestive the book is to the minister, let the opening sentences in the chapter on "Clergymen" show:

"It goes without saying that, in this land of religious liberty, a clergyman is not the paid officer of the State or of any subdivision of it. His position before the law is analogous to that of the officers of social, literary, fraternal, athletic, and similar organizations.

"But while his position is analogous to

that of such officers, it does not resemble it in all respects. For historical and other reasons the clergyman is accorded a higher recognition than is given to the director of a *Turnverein* or the grand master of a lodge. While the State does not teach religion, it recognizes its high ethical value. It is but natural that those who give up their lives to a purpose so highly useful should receive a great amount of recognition.

"And such recognition is in fact accorded. There is, therefore, a relation, recognized by the law of the land, not merely between a bishop and the church property in his diocese, not merely between the clergyman and his congregation, but even between the clergyman and the public at large."

Modern Church Management. By ALBERT F. MCGARRAHL, Fleming H. Revell Co., New York. 215 pp. \$1.25 net.

The Manual of Inter-Church Work. Edited by Rev. ROY B. GUILD. The Commission on Inter-Church Federation of the Federal Council of the Churches of Christ in America. New York. 221 pp. 60 cents.

As the Church adjusts itself to the changing conditions of to-day, cooperative, scientific, businesslike methods will have to replace the individualistic and easy standards of yesterday. How will the local church fare in this evolution? The author of "Modern Church Management" supplies the material for an intelligent discussion of this problem. The volume shows how far we have traveled from the idea of the Church as an institution to preach the word to the idea of the Church as an institution to do things. The "preacher," under the force of circumstance, retires before the organizer, the efficiency expert, the business manager, who alone is sufficient unto these things. The great preachers and pastors, as the author points out, often lack executive skill and always lack time for efficient executive activities. This work supplies the necessary information concerning the various approved methods of efficient church work. It is a text-book on the business of running a church, with discussions about organization, committees, societies, officers, equipment, and the like. A valuable addition is the bibliography on methods and management.

What the church efficiency specialist does for the local church the Commission on Inter-Church Federation does for the churches collectively. The "Manual of Inter-Church Work" contains the reports and recommendations of the various subcommissions appointed to study the field. It aims to show

how men may help to answer the prayer for Christian unity. The manual is free from all narrow denominationalism; it assumes the absolute necessity of united work wherever there are two or more churches. Isolated work is antiquated, wasteful, and vain. The reports offer suggestions on comity, evangelism, missions, social service, education, publicity, internationalism, and organization. No man can read these volumes and not see that the old order of unorganized and isolated church activities is utterly discredited.

German Atrocities. Their Nature and Philosophy. Studies in Belgium and France during July and August, 1917. By NEWELL DWIGHT HILLIS. Fleming H. Revell Company, New York, 1918. 7 x 4 3/4 in., v-160 pp. \$1.00.

The contents of this book is made up of studies in Belgium and France during July and August, 1917.

In May of last year, in the interest of the first Liberty Loan, Dr. Hillis, in company with Mr. Lawrence Chamberlain, made a tour of eighteen States, speaking in some thirty-five cities. During the tour the question was often raised by public men, "What about the German atrocities? Do they not represent falsehoods invented by the enemy States?" In his foreword to this book Dr. Hillis makes this statement:

"In the belief that this question was vital to the success of the second and all subsequent Liberty Loans and for the full awakening of the American people, at the request of several bankers of New York, with Mr. Chamberlain I sailed for France late in June and returned to this country in September. As guests of the British and French governments we had every opportunity of visiting the devastated regions of Belgium and France, and those long journeys through the ruined farms, villages, and cities brought the opportunity of conversing with hundreds of victims of German cruelty, who gave us their testimony on the very spots where the atrocities had been committed."

Discussing the question, he says that for men "who are open to testimony the German atrocities are more surely established than any of the hideous cruelties of foreign history."

The five chapters deal with: German Atrocities, Their Nature and Philosophy, The Pan-German Empire Scheme for Which Germany Lost Her Soul, What the United States and Her Allies Are Fighting for,

Astounding Claims and Records from German Sources, Illustrations Portraying German Atrocities.

The Church and the Sacraments. By T. P. FORSYTH. Longmans, Green & Company, London. 5 x 8 in., xiv-289 pp. \$2.00 net.

A fresh discussion of these subjects in the light of changing conditions of the Christian community is welcome. The author is principal of Hackney College, Hampstead, and dean of the theological faculty of the University of London. Altho he disclaims writing from any acknowledged Free Church position, he writes as a Free Church man; the result is a reverent, searching, untrammelled treatment of the questions which are vital all along the line. Valuable as is the first part of the book on the Church, one turns with greater interest to the second part on the sacraments. The discussion is opened by Professor Andrews, a colleague of Principal Forsyth, with a very scholarly and just interpretation of St. Paul's position on the sacraments and their relation to the mystery-religions—a doctrine it behooves all ministers to familiarize themselves with. The chapter on infant-baptism is especially illuminating. The material of the work was given to students by lectures, which serves in part to explain the very direct and, for the most part, unrhetoical way of presentation wherein the mannerisms of the author are less in evidence than in his other books. A chapter is devoted to a constructive interpretation of the kingdom of God in relation to the Church. At a time, however, when crowns are torn from the heads of kings and kingdoms are replaced by democracies, one wonders how long the term "kingdom of God" will be employed to define the supreme idea of the Christian social organism and its aim.

The Father of a Soldier. By W. J. DAWSON. John Lane Company, New York, 1918. 7 1/4 x 5 in., 164 pp. \$1.00 net.

An affectionate and considerate father received from an equally affectionate and considerate son a beautiful letter, the closing part of which we quote:

"There are fathers in America who are soon to become the fathers of soldiers. They're like you were at first; they're only feeling the sorrow now—they don't know that the pride will come. I want you to

write a book for them especially—a book for the future fathers of soldiers such as one who is already the father of a soldier should write. Tell them how to bear up; let them know that they're soldiers, too—the braver kind of soldiers who are left behind. Please do it—I want you to do it."

This is the book produced at the son's request. It is interesting to follow the unfolding of a mind at first hostile, then receptive, to larger light and leading by reason of the attitude and action of his sons.

Concerning the effects of war, the author has this to say:

"War is certainly inhuman, but it does not dehumanize. It is a false rhetoric which labels it as 'organized murder.' It is rather organized justice, and a passion for justice exalts rather than debases men. It is hatred that dehumanizes men, hatred which is the root of murder; but the singular thing is that men can be engaged in a collective antagonism without any spirit of hatred toward individuals. The British soldier does not hate the personal antagonist whom he calls half-humorously and half-affectionately 'Fritzie'! He has to kill him if he can, but, since there is no hatred in his killing, the deed has no relation to the crime of murder."

We commend the reading of this book; the style is charming and the message is one of comfort, cheer, and hope; underlying all are a beautiful spirit and profound philosophy.

The Stuff of Manhood. By ROBERT E. SPEER. Fleming H. Revell Company, New York, 1917. 7¼ x 5 in., v-184 pp. \$1.00 net.

The Merrick Lectures, of which those in the present volume form the latest series, are delivered at Ohio Wesleyan University. The lectures are five in number. The first, on "Discipline and Austerity," delivered April 1, 1917, discusses the outstanding traits that our entrance into the war calls forth in government and people. The second, "The Conservation and Release of Moral Resources," is no less applicable to our present situation. If in peace-times, as well as during war, there should be wise and conservative use of all resources, in war-times especially there must be generous sacrifice of the same. The third, on "An Unfrightened Hope," portrays the blighting effect of fear and shows the power of a steadfast, well-reasoned courage born of hope. In "The Joy of the Minority" Dr. Speer traces the duty of the loyal man, who neither flinches nor compro-

mises in what concerns truth and duty. The final lecture, "The Life Invisible," has to do with the "life in Christ" which the author ever urges on his audiences. The subject—"old but recurrent"—is treated in Dr. Speer's well-known style, now anecdotal, now argumentative. Till the war ends, preachers will have much to do with the topics here discuss.

The Expansion of Europe. The Culmination of Modern History. By RAMSAY MUIR. Houghton Mifflin Company, Boston and New York, 1917. 9 x 6 in., x-300 pp.

Here is a brief but able and sufficient summary of the development of the European nations and of their relations with the rest of the world. It focuses purposely on this question:

"Now that the world has been made one by the victory of Western civilization, in what spirit is that supremacy to be used? Is it to be in the spirit expressed in the German doctrine of power, ruthlessly imposed and ruthlessly exploited for the sole advantage of the master-power? . . . Or is it to be in . . . the spirit of respect for law and for the rights of the weak, the spirit of liberty which rejoices in variety of type and method, and which believes that the destiny toward which all peoples shall be guided is that of self-government in freedom and the cooperation of free peoples in the maintenance of common interests?"

Soldiers of Labour. By BART KENNEDY. With ten illustrations by Joseph Simpson. Hodder & Stoughton, London, New York, and Toronto. 7 x 5 in., 114 pp. 1s. net.

"This mighty and splendid Barrage! (The name of its engineer is Liberty.) Millions are at work putting it over. Millions are at work in all sorts of places. Men are delving down in the deep, strange blackness of mines, winning out coal, winning out ore. Men are working on the land to bring forth the food. Men are at the wheels of ships, guiding them as they drive through sea and ocean waters. Men are working in the half-gloom of vast shops where iron is being melted and turned into shape. Women are weaving. Women are working on the land even as are men. Women are working in the hospitals. Women are doing their equal share with men. Hour after hour, day after day, these millions are working in all sorts of places. Down in deep mines, on spreading fields, on wide-heaving waters, in shops, in hospitals, in many places. Ay, these millions are working—

"Putting over the Barrage."

It is in this vivid style that the author tells what the laborer is doing for the great cause of liberty.

Some Early Judæo-Christian Documents in the John Rylands Library. Syriac Texts. By ALPHONSE MINGANA, D.D. Longmans, Green & Co., New York. 10 x 6 in., 62 pp. 75c net.

In this little volume are three newly discovered Syriac documents of rather unequal value. The first and most interesting falls into its place with the large body of writings built around the names of the Apostle Peter and Clement of Rome. The document is not "a life of Clement," but deals principally with the adventures of the mother of Clement and her three children. She left her husband at Rome to go to Athens with two sons, was shipwrecked on the way and separated from her children. Clement had remained with his father, but later was kidnaped as a youth. He became a disciple of Peter, as did his two brothers, tho still unaware of their relationship. Through the apostle the family was happily reunited. The story belongs to a very early period in the Clementine literature and will, for that reason, give rise to considerable discussion.

The second document is pseudepigraphic; professes to be by Shem, son of Noah, and is an agricultural forecast of the year, according to the zodiacal sign in which the year opens.

The third, a "fragment from the philosopher Andronicus, and Asaph, the historian of the Jews," also deals with the zodiacal signs, professing to give the Greek and Hebrew names and their origins. The name of the zodiacal signs here is *stoicheia*, the word employed by Paul in the celebrated passages, Gal. 4:3, 9; Col. 2:8, 20.

Bible-Study in the Work of Life. By CLAYTON SEDGWICK COOPER, A.M. Robert M. McBride & Co., New York, 1918. 7½ x 5 in., 167 pp. \$1.00 net.

This is not a book about the Bible. Its object "is to assist the modern man to discover the Bible and to apply its teachings to his every-day life." The method is to take twelve themes, to cite a number of Scripture-texts that bear on the themes, to adduce from various authors a number of pertinent or illustrative passages grouped under the caption, "Witness of Men," to add a few paragraphs of comment, and then to formulate "Questions for Thought and Discussion."

The twelve themes are: Why Study the Bible? What is Christianity? Choosing and

Conducting a Life-Work, The Place and Use of Money, Education in Religion, Is Prayer Essential for Success? God's Laws for Happiness, The Art of Being Quiet, God's Laws for Health, What Makes a Friend? The Man Who Works, Do We Really Believe God?

The author intends to make this volume one of a series (of four) which "aims to provide a suggestive plan of Bible-study for each week of the year and for every day in the week."

Our Bible. By Professor HERBERT L. WILLETT, Ph.D. The Christian Century Press, Chicago, Ill. 278 pp. \$1.35 net.

In a scholarly but thoroughly popular fashion this book presents better than any book we know answers to the sort of questions that are perpetually arising in the mind of an intelligent but unequipped reader of the Bible. What is meant by its inspiration and authority? How should we use it? How should we not use it? What is the relation of the Bible to the other sacred books of the world? What has been its influence? Who wrote it? Why was it written? What is the canon? What is criticism? These and cognate questions are answered in a way that is both interesting and illuminating, calculated to stimulate and satisfy the mind and to advance the devotional as well as the historical appreciation of the Bible.

Fundamental Questions. By HENRY CHURCHILL KING. The Macmillan Company, New York. 5 x 7½ in., xiv+256 pp.

The chief part of this book is made up of articles printed in various journals, brought together here under the conviction that they all have a bearing on the Christian view of God and the world, and will be helpful in relieving difficulties which beset faith. Among the questions treated are suffering and sin, prayer, Christ, liberty and law, Christian unity, Christianity as a world-religion in relation both to the Orient and to the new civilization. The themes are drawn from rather widely separated fields, so that the unity of the papers is rather attenuated. This fact does not in any way detract from the interest which the individual topics receive. President King offers here nothing new; he is, however, always sensible, level-headed, suggestive, and his books are welcomed by a wide circle of readers who never fail to find in him a

helper to their faith; this book will prove no exception to the rule.

Religious Progress on the Pacific Slope.

Addresses and Papers at the Celebration of the Semicentennial Anniversary of the Pacific School of Religion, Berkeley, California. The Pilgrim Press, Boston, 1917. 8 x 5½ in., 326 pp. \$2.00.

The semicentennial of the Pacific School of Religion, located in a strategic position (Berkeley, Cal.), gave occasion for some noteworthy addresses. These are gathered up in the volume before us, and one of wide interest by Bishop McConnell was reprinted in last issue. They cover not only the immediate interest of the institution named, but such general themes as Democracy and Christian Leadership, and The Larger Ministry of Schools of Religion. The volume has high value apart altogether from its worth for the immediate clientele of the Pacific School.

The Challenge of the Present Crisis.

By HARRY EMERSON FOSDICK, Association Press, New York, 1917. 105 pp. 50 cents.

"This little book is a message, not an essay," says the author in his Foreword. A strong message it is, too, and eloquent—a message against war, yet for the war now raging. It is consistent with itself.

Sunset by the Lakeside. By WILLIAM HIRAM FOULKES, D.D., LL.D. Fleming H. Revell Company, New York, Chicago, and Toronto, 1917. 7½ x 5 in., vii-94 pp. 60 cents net.

These six Vesper Messages to Young People were addrest originally to assemblies of young people at summer conferences. There is a warm, sincere, and inspiring touch to them.

Book Received

Light of Christian Ideals. By WILLIAM SWIFT ROLLINGS. H. R. Allenson, Ltd.

PROGRESS OF THE WAR IN EUROPE¹

- April 1.—Liner *Celtic* (20,000 tons) torpedoed, but reaches port.
- 2.—New Zealanders near Hebuterne take 290 prisoners and 110 machine guns.
- 3.—British recapture Ayette, south of Arras.
- 4.—Teutons reopen offensive, making slight gains near Hamel, taking the villages of Mailly-Raineval and Morise.
- 5.—German attacks on British with 180,000 men and on French with 170,000 make small gains.
- 7.—French and British forced to yield two villages and 1,400 prisoners near Amigny on extreme east of Somme salient.
- 8.—Germans occupy Coucy-le-Chateau and Verneuil on extreme southeast of Somme area.
- 9.—Germans shift attack to region north of Arras, advance four miles on eleven-mile front, and take towns of Richebourg St. Vaast and Laventie; south of the Oise a further retirement was forced on the French.
- 10.—Germans gain in two sectors north and south of Armentières, cross River Lys, and claim 6,000 prisoners and 100 guns. British recapture Givenchy with 750 prisoners.
- 11.—Teuton offensive continues about Armentières, which is given up by British, together with Estaires and Steenwerck. British still hold Messines Ridge. American steamer *Lake Moor* sunk by submarine.
- 12.—British yield Merville (eleven miles southwest of Armentières) and Neuve Eglise (six miles northwest of same).
- 13.—Germans are held by British, who regain Neuve Eglise. French make short gain in Noyon sector.
- 14.—German raiders on American lines near Toul are repulsed with loss of 64 dead.

- 15.—Germans finally capture Neuve Eglise.
- 16.—Germans take Bailleul, Wulverghem and Messines Ridge.
- 17.—British yield Passchendaele Ridge north of Ypres.
- 18.—French report gains astride River Avre with over 650 prisoners. Italian forces reported in France on extreme right wing.
- 20.—Germans attack Seicheprey on San Mihiel salient, held by Americans, take village, claim 183 prisoners and 25 machine guns, but are driven out in counterattack with loss of over 800.
- 23.—British naval forces partly block submarine bases of Zeebrugge and Ostend. Guatemala declares war on Germany. Germany claims 120,000 prisoners in spring offensive.
- 24.—German offensive, renewed on Rivers Somme and Lys, and near Arras and Albert, gains villages of Villers-Bretonneux and Hangard.
- 25.—British recover Villers-Bretonneux with 600 prisoners, but are compelled to yield ground in Ypres-Kemmel region.
- 26.—British yield Mt. Kemmel, and the villages of Kemmel, Dranoutre and St. Elol, south of Ypres.
- 28.—New assault by Germans on Ypres-Bailleul line fails in two days' fighting. Steamer *Oronsa* sunk by torpedo, with loss of three men.
- 29.—British reach point 130 miles north of Bagdad, taking over 800 prisoners in three days.
- 30.—French retake village of Locre, which had been won and lost several times. In Mesopotamia British forces reach Tank River and take 1,000 prisoners. East of the Jordan they also took 260 prisoners.
- May 1.—Americans on Amlens front repulse a sharp attack, but suffer serious losses.

¹ We will continue this digest until the end of the war.

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JANUARY TO JUNE, 1918

[Ed = Editorial Comment, Ill = Illustration, O = Outline, PEV = Preachers Exchanging Views, TT = Themes and Texts, Por = Portraits, Ser = Sermon, SC = Social Christianity, PM = Prayer Meeting, ISSL = International Sunday-School Lessons, CO = Comment and Outlook.]

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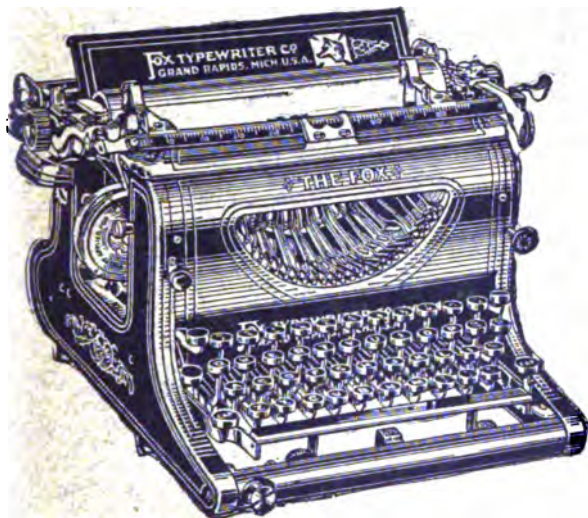
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Simply sign your name to the coupon and give us your address and shipping point and name of express company. Inclose a check, or money order, or a \$10.00 bill, and mail to us. We will send by next express a strictly new, up-to-the-minute Fox Model 24 complete with both rubber cover and fine metal case. You need pay us nothing more for 80 days, then send us \$5.00 and pay \$5.00 monthly until a total of \$75.00 has been sent. If some months you can't pay the whole \$5.00, send us all you can and pay as much more the next month as possible. We mean just what we say for we know the Fox is better than any other typewriter and you will be glad you ordered it.

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3804-3814 Front Street, Grand Rapids, Michigan.

Dear Sirs:—I accept your offer in January Homiletic Review and inclose \$10.00. Send me at once a complete Fox Typewriter outfit for which I will pay a total of \$75.00 and will try and pay not less than \$5.00 monthly until paid in full. I will sign your regular order blank and will pay express on the typewriter and outfit from Grand Rapids to this city.

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Let Us Be
Habakkukeans

(For page of Contents see inside)



Direct From the Factory To Save You \$51

Brand New Oliver Typewriters for Half What They Used to Cost. Latest and Best Model. Five Days' Free Trial. No Money Down. Over a Year to Pay.

Was
\$100

OLIVER

Over 600,000 Sold

Now
\$49

This is the offer of The Oliver Typewriter Company itself—a \$2,000,000 concern.

The Oliver Typewriter Company gives this guarantee: The Oliver Nine we now sell direct is the exact machine—our Model Nine—which was formerly priced at \$100.

We do not offer a second-hand nor rebuilt machine. So do not confuse this new \$49 Oliver with other offers.

The \$51 you now save is the result of new and efficient sales methods.

Formerly there were over 15,000 Oliver salesmen and agents. We had

to maintain expensive offices in 50 cities. Other costly and roundabout sales methods kept the price of typewriters around \$100.

By ending all these wastes and adopting a new plan we save the American public millions of dollars.

The entire facilities of the company are devoted exclusively to the production and distribution of Oliver Typewriters.

How To Save

This is our plan: You may have an Oliver for free trial by answering this advertisement.

Or if you wish further information, check the coupon.

We will send you an Oliver Nine direct to your office or home for five days' free trial; it does not cost you a cent. Nor are you under the slightest obligation to buy.

We give you the opportunity to be your own salesman and save \$51. You are the sole judge; no salesman need influence you.

If you decide to keep the Oliver, pay us at the rate of \$3 per month. If

Canadian Price, \$62.65

you do not wish to keep it, we refund the transportation charges. That is all there is to our plan.

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This standard keyboard, visible Oliver has long been the world's model.

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This amazing book exposes the follies of the old selling plans and tells the whole story of the Oliver Rebellion. With it we send a new catalog, picturing and describing the Oliver Nine.

Take Your Choice

Check the coupon for Free Trial Oliver or for the Book. Mail today. You are not obligated to buy.

FREE TRIAL



THE OLIVER TYPEWRITER COMPANY.
1412 Oliver Typewriter Bld., Chicago, Ill.

☐ Ship me a new Oliver Nine for five days' free inspection. If I keep it, I will pay \$49 at the rate of \$3 per month. The title to remain in you until fully paid for.

My shipping point is This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

☐ Do not send a machine until I order it. Mail me your book—"The High Cost of Typewriters—The Reason and the Remedy," your deluxe catalog and further information.

Name.....
Street Address.....
City.....State.....

Used by Big Business

It is the same commercial machine used by U. S. Steel Corporation; National City Bank of New York; Montgomery Ward & Co.; Curtis Publishing Co.; Pennsylvania Railroad; Hart, Schaffner & Marx; Morris & Company; Baldwin Locomotive Works; Ward Baking Company; Jones & Laughlin Steel Company; Western Clock Company—"Big Ben"; Encyclopedia Britannica; and a host of others. Over 600,000 have been sold.

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1412 Oliver Typewriter Bldg., Chicago, Ill.

VOL. LXXV No. 3

MARCH, 1918

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(For page of Contents see inside)

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\$100

The Oliver Typewriter

A \$2,000,000
GUARANTEE

Now
\$49

That This \$49 Typewriter Was \$100—The Sales Policy Alone Is Changed, Not the Machine

The Oliver Nine—the latest and best model—will be sent direct from the factory to you upon approval. Five days' free trial. No money down. No salesmen to influence you. Be your own salesman and save \$51. Over a year to pay. Mail the coupon now.

On March 1st, 1917, we announced The Oliver Typewriter Company's revolutionary plans. On that date we discontinued an expensive sales force of 15,000 salesmen and agents. We gave up costly offices in 50 cities.

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By eliminating these terrific and mounting expenses, we reduced the price of the Oliver Nine from the standard level of \$100 to \$49. This means that you save \$51 per machine. This is not philanthropy on our part. While our plan saves you much, it also saves for us.

The entire facilities of this company are devoted exclusively to the production and distribution of Oliver Typewriters.

The Identical Model

The Oliver Typewriter Company gives this guarantee: The Oliver Nine we now sell direct is the exact machine—our latest and best model—which until March 1st, 1917, was \$100.

This Oliver Nine is a twenty-year development. It is the finest, the costliest, the most successful model that we have ever built.

More than that, it is the best typewriter, in fifty ways, that anybody ever turned out. If any typewriter in the world is worth \$100 it is this Oliver Nine.

MAIL
TO-DAY

THE OLIVER TYPEWRITER CO.,
1413 Oliver Typewriter Bldg., Chicago, Ill.

☐ Ship me a new Oliver Nine for five days' free inspection. If I keep it I will pay \$49 at the rate of \$3 per month. The title to remain in you until fully paid for.

My shipping point is.....

This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

☐ Do not send a machine until I order it. Mail me your book "The High Cost of Typewriters—The Reason and the Remedy," your de luxe catalogs and further information.

Name.....

Street Address.....

City.....State.....



Over 600,000 have been sold. This is the same commercial machine used by the U. S. Steel Corporation, the National City Bank of New York, Montgomery Ward & Co., Morris & Co., Packers, the Pennsylvania Railroad, and a host of others.

Simplified Selling

Our new plan is extremely simple. It makes it possible for the consumer to deal direct with the producer.

You may order from this advertisement by using the coupon below. We don't ask a penny down on deposit.

When the typewriter arrives, put it to every test—use it as you would your own. If you decide to keep it, you have more than a year to pay for it. Our terms are \$3.00 per month.

You are under no obligation to keep it. We will even refund transportation charges if you return it.

Or if you wish additional information, mail coupon for our proposition in detail.

Don't Pay \$100

Why now pay the extra tax of \$51 when you may obtain a brand new Oliver Nine—a world favorite—for \$49? Cut out the wasteful methods and order direct from this advertisement.

Or send for our remarkable book entitled, "The High Cost of Typewriters—The Reason and the Remedy." You will not be placed under the slightest obligation.

Canadian Price, \$62.65

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1413 Oliver Typewriter Bldg., Chicago, Ill.

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The Old Way

The New Way

Factory

Branch
House

Salesman

Agent

You

Two Ways of Selling

THE

OLIVER Typewriter

Factory

You

The New Way Saves You \$51

The Old Way: It costs \$51 to sell you a typewriter. Rents of offices in 50 cities, salaries, commissions and other costly practices—each demanded its share.

The New Way: We ship direct from the factory to you, eliminating all middlemen. This saves the \$51, and it now goes to you. A \$100 Oliver costs you but \$49. Why waste \$51 by buying typewriters the old way?

These Facts Will Save You Money

NOTE that this advertisement is signed by the Oliver Typewriter Company itself. It is not the advertisement of a concern offering second-hand or rebuilt Oliver's of an earlier model. The Oliver Typewriter Company makes only new machines. The entire facilities of its factory are devoted to this one purpose. And our new way of selling has caused us to build new additions to this factory.

The old way, as explained above, was wasteful and wrong. So people have welcomed our new economical plan and our output has multiplied.

We offer for \$49 the exact machine which formerly sold at \$100. This is our Model Nine, the finest typewriter we ever built. It has the universal keyboard, so any stenographer may turn to it without the slightest hesitation and do better work more easily.

And it has dozens of superiorities not found elsewhere. For instance, it has 2,000 fewer parts. This means longer wear, and naturally few or no repairs.

This Oliver Nine is a 20-year development. If any typewriter is worth \$100, it is this splendid model.

It is the same machine preferred by great concerns such as United States Steel Corporation, Baldwin Locomotive Works, National City Bank of New York, Pennsylvania Railroad, International Harvester Company, and hosts of others. Such concerns demand the best. Yet they are not wasteful.

Cut out the coupon now and check it instead of waiting until later.

The Oliver Typewriter Co.

1414 Oliver Typewriter Building
Chicago, Ill.

Act Quickly—While This Price Lasts

Mail
Today

FREE TRIAL

Merely clip the coupon below, asking us to send a free trial Oliver. We do not ask a penny down. When the Oliver arrives, try it out. Put it to every test. Compare its workmanship.

Then, when you are convinced that the Oliver Nine is all we claim, and you prefer it, pay us at the rate of \$3 per month.

During the free trial, you are not under the slightest obligation to buy. If you wish to return it, we even refund the transportation charges.

Used typewriters accepted in exchange at a fair valuation.

Or, if you would rather know more about our plans before ordering a free-trial Oliver, check the coupon for our amazing book entitled, "The High Cost of Typewriters—The Reason and the Remedy." We accompany it with our beautifully illustrated catalog describing the Oliver Nine.

Was
\$100

Now
\$49



Canadian Price, \$62.65

THE OLIVER TYPEWRITER COMPANY
1414 Oliver Typewriter Bldg., Chicago, Ill.

☐ Ship me a new Oliver Nine for five days' free inspection. If I keep it, I will pay \$49 at the rate of \$3 per month. The title to remain in you until fully paid for.

My shipping point is.....
This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

☐ Do not send a machine until I order it. Mail me your book—"The High Cost of Typewriters—The Reason and the Remedy," your de luxe catalog and further information.

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**The Preacher as an Interpreter of
Life and Literature**

The Factors of Health

ZIXD

(For page of Contents see inside)

FREE TRIAL

Keep It
for \$3.00 per Month



Or Return It
At Our Expense

The Oliver Typewriter—Was \$100—Now \$49

A \$2,000,000 Guarantee that it is the Identical Model

Be your own salesman and earn \$51. It used to be that 15,000 salesmen and agents, office rents in 50 cities and other expenses demanded 50 per cent. of the price. But all that is ended. You get the identical typewriter formerly priced \$100—not a cent's alteration in value. The finest, the most expensive, the latest Oliver Model. Old methods were wasteful. Our new plan is way in advance. It is in keeping with new economic tendencies. It does away with waste. Inflated prices are doomed forever.

Brand New—Never Used

Do not confuse this with offers of earlier models, rebuilt or second-hand. Note the signature of this advertisement. This is a \$2,000,000 concern.

We offer new Olivers at half price because we have put typewriter selling on an efficient, scientific basis.

You now deal direct—sell to yourself, with no on to influence you. This puts the Oliver on a merit test. No middlemen—no useless tolls.

The entire facilities of the company are devoted exclusively to the production and distribution of Oliver Typewriters.

You Save \$51

This is the first time in history that a new standard \$100 typewriter has been offered

for \$49. Remember, we do not offer a substitute model, cheaper nor different. But the same splendid Oliver used by the big concerns. Over 600,000 Olivers have been sold.

We ship direct from the factory to you. No money down, no red tape. Try the Oliver Nine at our expense. If you decide to keep it, send us \$3.00 per month. If you return it, we even refund the shipping charges. You are not placed under the slightest obligation. That's our whole plan. We rely on your judgment. We know you don't want to pay double. And who wants a lesser typewriter? You may have an Oliver for free trial by checking the coupon below. Or you may ask for further information.

An Amazing Book

All the secrets of the typewriter world are revealed in our startling book entitled "The High Cost of Typewriters—The Reason and the Remedy"—sent free if you mail the coupon now. Also our catalog. Order your free trial Oliver—or ask for further information at once.

Canadian, Price, \$62.65

THE OLIVER TYPEWRITER CO.,

1415 Oliver Typewriter Bldg., Chicago

NOTE CAREFULLY—This coupon will bring you either the Oliver Nine for free trial or further information. Check carefully which you wish.

Mail
This Coupon
Now!

THE OLIVER TYPEWRITER CO.,

1415 Oliver Typewriter Bldg., Chicago, Ill.

☐ Ship me a new Oliver Nine for five days' free inspection. If I keep it, I will pay \$49 at the rate of \$3 per month. The title to remain in you until fully paid for..

My shipping point is.....

This does not place me under any obligation to buy. If I choose to return the Oliver, I will ship it back at your expense at the end of five days.

☐ Do not send a machine until I order it. Mail me your book—"The High Cost of Typewriters—The Reason and the Remedy," your de luxe catalogs and further information.

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 Turning Tragedy to Triumph

By CHARLOTTE KELLOGG

WITH AN

Introduction by HERBERT C. HOOVER

All profits from this new and thrilling volume go to the Commission for Relief in Belgium.

Its author, only American woman member of that Commission, recently returned from Belgium, where she carefully studied a starving people, and the methods for their relief.

Her pages tell a wonderful story of a great work and its unselfish workers, and of the latter Mr. HOOVER says, in his Introduction: "Our task and theirs has been to maintain the laughter of the children, not to dry their tears."

It is a revelation of "women working for their lives, singing for their souls;" of what those Belgian women have done and have inspired; of human sisterhood and brotherhood.

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Punctilious Care.—"He's perfectly quiet, ladies," remarked the jobmaster to the two girls who were about to hire a horse and trap, "only you must take care to keep the rein off his tail."

"We won't forget," they replied.

When they returned the jobmaster inquired how they got on. "Splendidly," they exclaimed. "We had one rather sharp shower, but we took it in turn to hold the umbrella over the horse's tail, so there was no real danger!"—*Exchange*.

Well Informed.—Bobby, the son of the house, aged four, was not the sort of boy that comes in to entertain grown-up visitors. Quite the contrary. His place was the backyard playground, and he knew it. But one day when he entered the drawing-room inadvertently he was beckoned forward for introduction to a caller.

"Bobby," said his mother, "this is Mrs. Lord."

Bobby went up and shook hands gravely. Then he turned and regarded his mother with an amused twinkle.

"Aw, say, muvver," he returned, "you're kiddin' me. There ain't no Mrs. Lord."—*New York Evening Post*.

Stop, Look, and Listen.—MRS. KAWLER: "Then you and young Mr. Sharp are not on speaking terms any more?"

MRS. BLUNDERBY: "No, indeed. The last time I met him I told him my husband had locomotive atackals, and the young whipper-anapple had the impudence to ask if he whistled at crossings."—*Boston Transcript*.

Scotch Caution.—The Scotch bagpipe-players were breaking the atmosphere into thousands of fragments with their instruments.

"Why do those pipers keep walking up and down as they play?" asked one stranger of another.

"I don't know," was the peevish answer, "unless it makes them harder to hit."—*Sketch*.

Mistook the Source.—"All right, Oswald, now you ask me how to get down from an elephant. Understand? All right, shoot!"

"Oh, I say, Oscar, can you inform me as to the best way of getting down from an elephant?"

"Why, my dear boy, I'm surprized at your ignorance. You don't get down from an elephant, you get it from a goose."—*Lehigh Burr*.

Removing the Cause.—"Doctor, my husband is troubled with a buzzing noise in his ears."

"Better have him go to the seashore for a month."

"But he can't get away."

"Then you go."—*Boston Transcript*.

Misrepresented.—A farmer's son wished to become a famous lawyer. He went to Springfield, Illinois, and accepted employment at a small sum from an attorney. At the end of three days' study he returned to the farm.

"Well, Bill, how'd ye like the law?" asked his father.

"It ain't what it's cracked up to be," replied Bill gloomily. "I'm sorry I learned it."—*Everybody's*.

Believed in Signs.—There is a fine new building of white marble and Greek architecture in a western city. On the cornerstone is engraved the date of the building's erection. It was begun in 1909, but, following the usual custom, the date is in Roman capitals, thus: MCMIX.

The other day one citizen approached another and asked him if he had seen their common friend Danny that day.

"I sure did," replied the second man. "A few minutes ago I seen him standing in front of McMick's new building over there on the corner."—*Mere Play*.

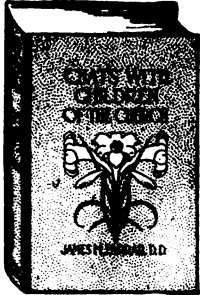
High Church.—Mr. Tucker had unexpectedly come face to face with Mr. Cutting, from whom he had frequently borrowed money. "Er—aw—what was the denomination of the bill you loaned me?" he asked nervously. "Episcopalian, I guess," said Mr. Cutting. "At any rate, it keeps Lent very well."—*N. Y. American*.

(Continued on 2d page following.)

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Scripture For It.—A colored minister of the Baptist church, so runs the story, in order to strengthen and confirm the faith of his congregation, took as his text: "In those days came John the Baptist, preaching in the wilderness of Judea." "Oh," said he, "how I like to read these precious words in the blessed Bible! You don't read anywhere about John the Presbyterian, or John the Methodist, or John the Episcopalian. No, brethren, it is John the Baptist."

Who Asks More?—Wealth is variously estimated in different parts of the country. "Bud" Bowers had grown to manhood in one of the most inaccessible communities in southern Missouri. Wearing at last of the monotony of his life, he grew eager to leave the hills. His father, who was a hunter and a trapper of much local renown, stoutly opposed him.

"But what chanst has a young fella got to git ahead here, I'd like to know?" gloomily demanded "Bud."

"What chanst?" ejaculated his father. "Why, jest look at me, son. When I fust come here from Kaintucky I didn't have nothin'—not nothin'. And jest look at me now—I got nine dawgs!"

Light under a Bushel.—The sergeant-major had trouble in finding an accountant for his captain, but at last brought in a private for trial.

"Are you a clerk?" demanded the captain.

"No, sir," replied the man.

"Do you know anything about figures?" asked the captain.

"I can do a bit," replied the man, modestly.

"Is this the best man you can find?" asked the officer.

"Yes, sir."

"Well," growled the captain, "I suppose I'll have to put up with him!" Turning to the private, he snapped, "What were you in civilian life?"

"Professor of Mathematics at the State College, sir," was the unexpected reply.—*The Tattler.*

Speculation.—The small boy stood at the garden-gate and howled and howled and howled. A passing old lady paused beside him.

"What's the matter, little man?" she asked in a kindly voice.

"O-o-oh!" wailed the youngster. "Pa and ma won't take me to the pictures to-night!"

"But don't make such a noise," said the dame, admonishingly. "Do they ever take you when you cry like that?"

"S-sometimes they do, an'-an' sometimes they d-d-don't," bellowed the boy. "But it ain't no trouble to yell!"—*Irish World.*

Library Vagaries.—"Is this the botanical library? Well, I should like to have a copy of Ruskin's 'Sesame and Lilies.'" "

"Will you please give me a copy of Ibid's Book III?"

"I would like to have G. B. Shaw's 'The Way of All Flesh!'"

"What book do you desire?" the young man at the desk asked the modest young lady.

"Why, sir, where do you keep 'Romance'?"

"You will find 'Romance' in the little dark corner, Miss."—*Chicago Tribune.*

So Much Saved.—A little boy went to Sunday-school for the first time. His mother gave him a nickel to put in the collection box. When he returned, he had a stick of candy.

"Where did you get that candy?" asked his mother.

"From the stand around the corner."

"But what did you buy it with?"

"With the nickel you gave me."

"But that was for Sunday-school."

"Well," replied the boy, "I didn't need it. The minister met me at the door and got me in free."—*The Christian Herald.*

Economy.—The baby kept throwing her rattle on the floor until four-year-old Bobby grew weary with picking it up and refused to do so any longer.

"But, dear, she is the only little sister you have," gently remonstrated his mother.

"Well," replied the little boy, "I am the only big brother she has, and she will have a hard time if she wears me all out."

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"R. H.," Rehoboth Beach, Del.—*Belhaven* is a Scottish parish, on the coast of Dunbar, from which Robert Hamilton (died 1696) derived the title of the barony of Belhaven that passed to James Hamilton in 1777, to William Hamilton (1765-1814) in 1799, and to Robert Hamilton (1798-1868), who was created a peer of the United Kingdom as Baron Hamilton of Wishaw and Belhaven. The portrait of Lady Belhaven by Sir Henry Raeburn (1756-1823), to which you refer, is of the wife of William or of Robert Hamilton.

In the United States there are two towns called *Belhaven*, one in Panteago township, Beaufort County, North Carolina, and the other in Accomac County, Virginia. In the Postal Guide the first is noted as *Belhaven* and the second as *Belle Haven*. "Lippincott's Gazetteer" gives also a post-village in North Carolina as *Belhaven*.

"W. W. S.," Ottumwa, Ia.—The two amendments to the Constitution of the United States that were not finally ratified were:

I. After the first enumeration required by the first article of the Constitution, there shall be one Representative for every 30,000 persons until the number shall amount to 100; after which the proportion shall be so regulated by Congress that there shall not be less than 100 Representatives, nor more than one Representative for every 40,000 persons, until the number of Representatives shall amount to 200; after which, the proportion shall be so regulated by Congress that there shall be not less than 200 Representatives, nor more than one Representative for every 50,000 persons.

II. No law varying the compensation for the services of the Senators and Representatives shall take effect until an election of Representatives shall have intervened.

Delaware rejected the first of these, Pennsylvania rejected the second, and Massachusetts, Connecticut, New Hampshire, Rhode Island, New York, and Georgia rejected, or took no action on, both of them, and therefore neither received the necessary three-fourths vote needed for their acceptance.

"C. O. H.," Akron, Ala.—Helgoland was formerly a dependence of the Duchy of Holstein, subject to Denmark. It was taken from the Danes by the British, September 5, 1807, and was ceded by Great Britain to Germany under the Anglo-German agreement of July 1, 1890, by which Germany ceded the protectorates of Zanzibar, Witu, and Somaliland to Great Britain in exchange.

"A. L.," Washington, D. C.—"Kindly tell me the proper pronunciation of the word *blessed* in the sentence 'Blessed be God'; also, the proper pronunciation of the word *veiled* in 'Veiled majesty.' Is 'ed' pronounced as a distinct syllable?"

Blessed is pronounced as two syllables, *bles-sed*. *Veiled* is a one-syllable word and should never be pronounced *vay-led*.

TO SEVERAL CORRESPONDENTS and "A Constant Reader."—The pronunciation of the name of General Ferdinand Foch is *foch* (o as in *go*), not as the English word *folk*.

"E. A. H.," W. Orange, N. J.—"(1) Should *has* or *have* be used in the following: 'Your letter of November 16, together with Form 197, with reference to the illness of Mr. Smith *has* or *have* been received?' (2) Which is correct: 'The contents of your letter *has* been carefully noted' or 'The contents of your letter *have* been carefully noted'?"

(1) When two nouns are joined by "together with" or any word other than "and," the verb should be in the singular. (2) "Contents" is a plural form, and therefore requires a plural verb.

"R. S. H.," Portland, Ore.—"Please tell me the authorities for and against the following usage: 'The book *lays* on the table.'"

The sentence is incorrect. *Lay* (in the present tense), being transitive, is always followed by an object; *lie*, being intransitive, never has an object.

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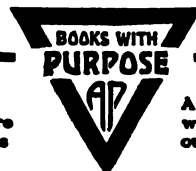
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